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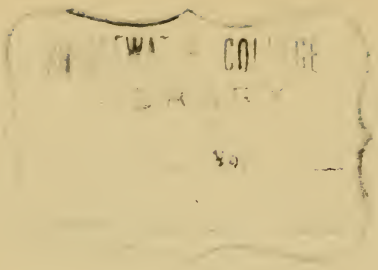

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THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI No. 1

GOD SATISFIES

NARAYAN VAMAN TILAK

(The Christian Poet of India Who Passed Away Only a Few Years Ago)

The Lord my Father-Mother is;
Naught can I lack, since I am his.
Then wherefore should I wealth desire,
Or after empty pomp aspire?
For this world's gold is all alloy,
Its honor but an infant's toy,
Its fame an unsubstantial trance,
Its wisdom only ignorance,
Then, save thyself, my God and King
Is nothing left for coveting!
Do thou this only gift impart---
Dwell thou forever in my heart.

January 1929

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The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

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OUR CONTRIBUTORS

to this issue are largely missionaries, whose addresses, with the date they entered work in India, are shown on the next to last page. We are glad to have with us also a representative out of the Indian church; viz.,

P. G. Bhagat, came up through the mission and city schools, Government Normal Training College, Brethren Bible School graduate, extra training in Presbyterian Normal Teachers' Training. He has served as headmaster of Mission Boarding School at Vyara, and is now assistant principal of the Anklesvar Vocational Training School (Rhodes Memorial). He is recognized by government education inspectors as one of the finest teachers in Gujarat, a minister in the church.

There is hunger for Christ in every human heart, and no amount of commercial or social activity can ever satisfy it, but Jesus Christ can.

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* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

EDITOR'S NOTE

In keeping with the regular plan each year this January issue is devoted to India. The editor is indebted to Goldie Swartz, who has planned the material, and the various India missionaries who have written articles. The theme for the number is THE PRESENT OUTLOOK IN INDIA. The material is valuable for research and for program talks, and the issue should be saved for such use.

Glimpses of India

GOLDIE E. SWARTZ

"IN India you find yourself between an immense past and an immense future."—Prof. Max Muller.

India—the present and near-future outlook—is the theme of this number of the Visitor. This outlook is viewed in the light of the remote and immediate past. To even a casual observer the last decade has witnessed a change in India's attitude to Christ that is marvelous. The Spirit and the Word are working a miracle.

Some one has asked the question, "Why do villagers of 40 look 60?" and answered it thus, "Because they live in fear—fear of hunger and famine; fear of disease, of crippling and blindness; fear of law courts, of money lenders, and of their neighbors." Could you suggest the remedy? May it be a lack of knowledge about the "perfect love casteth out fear"?

"Our village is yours; continue to come and go." These were the words of a simple, open-hearted, illiterate but friendly villager. It was his way of inviting the frequent return of the evangelistic group to his village to tell him and his village people the glad tidings. Did he speak prophetically—more than even he himself comprehended? "Our village is yours," come mingle with us, be friends with us, was probably all he meant. But through the eyes of faith can we not see that village as "yours," Christ's? Can we visualize its people, through the transforming power of Christ, in joyous worship of a soul satisfying, life-giving, power-filling, risen Lord, where now their worship is largely offerings to keep evil spirits from molesting them. This Indian says, "Our began to speak about Jesus. Now they village is yours." Jesus says, "Go . . . Lo, I am with you."

"We had only one message for the people, namely, 'Jesus Christ and him crucified.' It is not so long ago when an audience would thin, or a disturbance would occur when we welcome the name, and are eager to hear about him. In fact, it is Jesus Christ whom they want to know, and whom they are seeking. Mr. Gandhi is supposed by some to be the cause of this changed attitude of the people toward Jesus, because he reads the New Testament and has advised his followers to take Jesus as their Example. In my opinion Mr. Gandhi is not the cause of this awakened interest in, and even reverence for, our Lord. It is the result of Christian mission work in India during the past years. The patient and persevering labors of Christ's church in India; of those men and women who have gone forth from the home churches, are today bearing fruit, and have been used by the Spirit of God to produce this religious awakening and mental attitude of the upper classes of India towards Jesus Christ, and which is one more step in the evangelization of India." The above is an expression of a neighbor missionary regarding his experience in witness bearing.

"Sometimes I cannot sleep at night for thinking about these things." So confessed a young Hindu schoolmaster, who at his own request is coming weekly for special Bible instruction. The "these things" refer to the truths and teachings of the Bible. He testifies that he knows assuredly that only through Jesus is salvation possible, and his prayers are most beautiful in their expressiveness of this simple faith. His heart's desire is to be baptized and openly acknowledge himself as a follower of Jesus, but courage lacks. He fears the ostracism of neighbors and friends and the loss of wife and baby, who threaten to leave him if he becomes a Christian. Would you like to do something big—yea, the biggest work in the world? This opportunity is yours. Through your prayers the above-mentioned young man and numberless others like him may be helped into the kingdom. For is it not true that "one soul is worth more than the whole world"?

India of Today

Political and Social Trends

B. M. MOW

IN India, as elsewhere, we have to consider two outlooks or orders—the Old and the New. In America and Europe the New has turned into some directions which causes us to ponder. And, willy nilly, the echo of all this is found in the East. And though what we have here is seemingly a pale copy of the modernism of the West, yet the old is so much older that the contrast is no less striking and the concern no less acute.

The Christian missionary must therefore watch and appraise both types of thinking, and vary his fishing tactics accordingly. It is to be remembered that general literacy has not been pushed to near the high percentage it has in the West, but relatively it has much increased; and much of the reading done now is of newspapers or novels, rather than of their old classic scriptures. So superstition and bigotry are being replaced by agnosticism and bigotry. Neither type is favorable toward Christian teaching. Whereas, formerly the western executive or missionary was opposed because people did not understand his background, now he is opposed because they do know a great deal about him and his country. The resulting situation is not as acute in India as it is (or was) in China or Turkey, but it may perhaps become so.

India's great inheritance from the past is her caste system. The missionary has striven to break that down; and so has western commercialism. Caste is now crumbling, and there is no need longer to prove that it is wrong. Young India knows it full well. In turn they are pointing out to us the evident traces of caste in the west also, and the racial antipathies we cherish (such as were the roots of the caste system many centuries ago). There is growing a recognition of the evil of the purdah (seclusion of women) and immorality and liquor and opium. Now social reforms are being pushed by many leaders and periodicals.

The chief reform sect is the Arya Samaj, who are trying to purge Indian society of its later accretions of evils, and bring it "back to the Vedas," which are roughly 4,000 years old, though they call them eternal, and would read into them every conceivable good thing. A very considerable per cent of Indian officials and wealthy men are Arya Samaji. They profess enlightenment, but with their strong patriotic bent they have become less tolerant than before.

They view with alarm the growth of Christianity and its institutions, and the rise of Moslem political consciousness. Hindu and Moslem political aspirations differ markedly, and so, despite all the efforts at unity, they do not trust each other. Add to this the growth of missionary efforts among both, and you have live grounds for quarrels and communal fights. Getting converts is called **tabligh** by the Mohammedan, and **sangathan** by the Arya Samaj. Each reviles the other's religion, and of lies there is no end. Recently the laws against attacking another's religion have been much strengthened.

The Aryas can entertain little hope of ousting the Mohammedan faith from India, as the Moslems are fighters. But they know that Christians will not stop any brawls, so they feel free to malign our Christ at will and steal away such as they can by bribery or else by social pressure and persecution. One of them, just near here, is said to have announced his purpose of undoing all the Christian work in this region. We have been suffering from their depredations for some time, and especially in the recent outrage at Bhat. (See Missionary Visitor, September and December, 1928.) Now, during the retrenchment of our mission owing to short finances, they are telling it around that they are routing us. From their hostility somewhat of blessing may be gleaned, as they will at least take some weeds from our garden. Now is a time to take renewed stock of our spiritual resources, for in the last analysis those are all the real power we have, our only real reason for evistence.

Along with these developments the current of nationalism has been steadily rising, and for the last decade it has at times come almost to flood. Doubtless all peoples desire

more freedom, and politicians more power. The right and wrong of this movement, and its causes and stages, need not detain us now. But know that most Indians are longing for Swaraj (self-government). There are indeed some blemishes in the English administration, and these have all been searched out and capitalized by a multitude of politicians. The West has preached freedom and self-determination, and the Indian is demanding it for himself forthwith. It has become a sort of religion with great numbers, so much so that they can scarcely think theologically.

Doubtless all our readers have heard of Bardoli, though perhaps not understood what it is all about. So I must summarize this high spot of modern history. Some seven or eight years ago that county (which is next to Vyara County) was the scene of tremendous enthusiasm for Noncoöperation with the English government and there, under Mr. Gandhi's leadership, the "Bardoli Program" was made out. That doctrine has since lost out, but the Bardoliites are still a solid community of patriots. Whether because of that demonstration or whether for purely economic reasons is not agreed upon, but at any rate last year the land tax in Bardoli was increased by about 20%, by a department of government which has much arbitrary power in its hands. It was felt that this was done in an unjust and slipshod manner, so the people protested, and tried all they knew to get redress, to no avail. They then undertook to resist government by nonpayment of the obnoxious tax. They were organized by one Vallabhbhai Patel, to conduct a satyagraha or nonviolent campaign, wherein they would not resist officers in any way, only they would not pay. Whereupon land and cattle were seized wholesale and sold for taxes, for a mere song—if anyone would buy. Meanwhile all India looked on, and contributed funds to feed the helpless people. Thus the matter proceeded till in the final resort last August the governor had to decide between granting their plea for redress or making an attempt (presumably fruitless) at forcing submission by bloodshed. He chose the former. He granted an independent committee to examine the tax matter, released the political prisoners, restored the property seized, and asked payment of taxes at the old rate, which they gladly did, with the help of their friends. Now the country knows no bounds in doing honor to Vallabhbhai, who won this victory, and to the Bardoli peasants who suffered so bravely for the sake of principle.

Another very important event was the publication of a proposed constitution for India, by a committee of foremost politicians. This if granted would give India a Dominion Status (like Canada, for example), with a large measure of self-government. This document is recognized to be a really constructive effort toward responsible government. It is worth noting that it is singularly up-to-date and democratic, as it provides for equal political rights to all, with no regard to caste or religion or sex. Herein it is so widely at variance from all the traditions of the country that it may yet suffer rejection by the Indians themselves.

For weal or woe Miss Mayo published her "Mother India," which has aroused a storm of protest and bitterness because of its unqualified depiction of the Indian as a degenerate creature, incapable of self-government. It may serve to whip the Indian into greater effort to prove himself worthy. There has been a sort of civilization and culture here, and a complaisant tendency to regard it as ideal. Then again the Indian has a bent toward dreamy philosophy and a let-the-Fates-take-their-course attitude. But contact with Western materialism and hustle is changing all this. Meanwhile the population is increasing and the cost of living is rising, with the result that as a whole the country is poorer than ever before, and the struggle for bread more hopelessly cruel. It is a gigantic problem goading the statesman for speedy solution.

Now how does all this stand with respect to the kingdom of Christ? With the exception of an enlightened few, the Indians generally identify Christianity with Western imperialism—which has depressed and robbed fair India! Europe and America are inevitably supposed to be Christian nations. On the whole the official, the capitalist, and the trader have made a wider and deeper impression than the Christian missionary—and even the latter are usually imperfect. Result, wherever we go we are misunderstood, and the discouraging thing about it is that the

(Continued on Page 21)

THIS MAP shows the areas of mission work described in the several articles published in this issue.

Evangelism in the Anklesvar Area

EFFIE V. LONG

WILL you come with me to visit some of the villages in Anklesvar County? I think you will learn more in a short time than I can tell you in a long time. Yes, we'll go in this bullock tonga—a new experience to you, isn't it? All aboard!

Arrived at our first village, we wend our way through luckless-looking shacks, to the mission house, where the school is and where the teacher lives. Some little boys sit on the floor in the schoolroom. Our teacher and wife give us a welcome, but there's not much of hope written on their faces! Still in the "rut"! Have not caught the vision.

This, then, is the light of this village. Don't be too much surprised, friends! But now let's walk down through this lane to find our Christian brethren. What! These poor houses, and these half-naked children with unkempt heads—and these women with anklets on—are these our Christians? And do they live in such houses as these? Yes, this is supposed to be the Christian side of the village. It is the Bhil side. Most of these women are not Christians. They do not want to give up those ugly, heavy brass anklets—sign of Bhildom! How can a man make much progress in the Christian life with a heathen wife?

Leave this dark picture, and let's go on to another village. In an hour our tonga gets us there. Now inside—why, the room is full of children! Yes, there are over thirty here, but this school had gone down to eight or ten. Then we planned a boarding school here, so that the boys from all the villages about might have a chance in a real school and thus pave the way for an intelligent church in the years to come. We hired two good teachers, a man and wife. Then the cut came and the longed-for boarding school could not be opened. As we see it, that was, and is, one of the most necessary things in evangelism about Anklesvar.

Come, let's go. Right across here a few miles is a village where the Indian Christians have built their own church, just a small house, but it is their place of worship, anyhow.

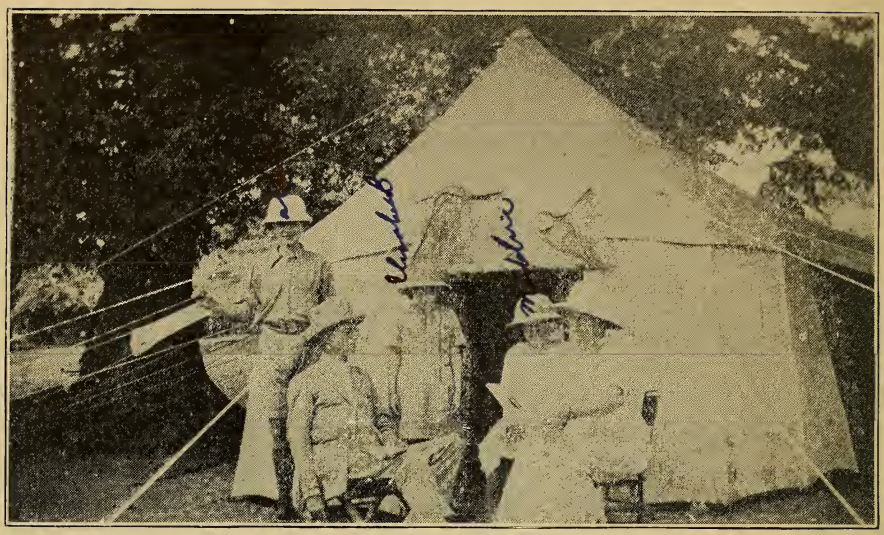
Yes, Anklesvar is one of our oldest stations. Mission work has been going on here for a generation. It's so hard to have good village schools among the Bhils. Then, too, it's almost impossible to build Christian churches and communities with just men, or very few women. Could you do it in the United States? Another thing: At one time there was a boys' boarding school at Anklesvar. The mission saw fit to transfer it to Vali, or to combine the two. Anklesvar was left without a school for boys. The ignorant parents would not send their boys to Vali—too far, they said! The present Vocational School is for boys learning trades and for teachers, and it's for boys from the whole mission. And the girls' school there also admits girls from all over the mission, so there is room for comparatively few girls of Anklesvar. The young folks here are not being educated. How can you raise up an intelligent church among such a people?

Under such conditions do you wonder there was discouragement? It was easy for the village teachers to meet monthly at the mission compound, to receive their wage, and worship and eat together, but, no doubt, they realized in their own hearts that they were not getting enough done. There was a lot of money going out with but small returns. So the poorest workers—the least hopeful to accomplish anything—were given leave from service and also help, to set up in some business capacity, and not starve.

Then the missionary in charge said: "If you leaders will put your shoulder to the wheel and get under this job and feel it's yours, I'm sure a new day will dawn for Anklesvar! I will no longer, alone, hand out money and say where or how it's to be used and take the responsibility of this work. It's your work! Plan it, do it, and the Lord will help you to show that something can be done."

Did you ever see a mother bird teach her young to fly? They are afraid, but if she gets under the nest and dumps them out, they have to try! Then she darts under and bears them up on her own wings when they despair, and so, together, they win.

Here comes one we shall call "Luscious." The missionary in charge said to him: "Go



THE I. S. LONG FAMILY out in camp doing village evangelistic work

anywhere in this county. Choose your village. But go, and settle down and build up a church there, and God be with you! I'll help you in any way I can and at any time, but the work is yours; work any way you can as long as it's scriptural."

Then "Grass" comes, and after much thought and prayer and planning with the leaders, he agrees that as their village is a big one, with a goodly number of Christians, they ought to have a self-supporting church there before very long. And that to organize a church would help to bring a sense of responsibility, and so new life that they have not experienced before. Very well, the church was organized, and they chose him to the ministry. Now there seems to be new life and hope in that village.

But get into the tonga and we'll talk as we go; I'll tell you about the village where we're going. "Nectar of the gods" is a good man, as far as that goes, with his wife, "Compassion," but has he accomplished anything these fifteen or more years? Has he now gotten a vision? Anyhow, "Nectar" came and said: "I have been visiting the village next to me, and teaching the people, and some are ready for baptism. Come and see and try them out. We, too, hope to organize a church in our village, and we will also include the surrounding villages."

Now there is "Wealth," who helped in winter meetings, touring, etc., but outside of that I don't know much to say! Well, he came one day, to say that, although they had a good, roomy mission house to live in and had lived there some years, now he realized they were not among the people as they should be and they wanted to move right in among the people where they could work! So he had meetings for children and interested them with song and story, and some months later, baptisms, where there had not been any for years.

Here we are! Meet "Nectar" and "Compassion," and we'll sit down to rice and curry and other good things (she's a fine cook), and then, after a little rest, we'll be ready for the evening meeting.

What, then, are the encouraging things, you ask? Well, to sum up: If there's any life and hope in the Anklesvar area at present, it's due to three things, as I see it. First, greater responsibility placed upon the Indians, emphasizing the church, and their part in building it. They seem to have accepted that responsibility.

Then there is the Coöperative Credit Society for the Christian community. This bands the folks together to help each other, and so has created unity and sympathy to a greater degree than before.

And lastly, two of our men attended the Bible School recently, and if anything can inspire a man to fuller service, surely the study of the Word and prayer will!

The Outlook in Rajpipla State

A. S. B. MILLER

IN facing any undertaking there are always two factors which should be considered: First, the size of the task; second, the forces and equipment available with which to attempt the project in hand. We shall have a brief look at these two factors in the task of evangelizing Rajpipla State.

The territory included within the boundary of Rajpipla State consists of 1,514 square miles. Within this area reside 168,425 inhabitants of various sects and religions, but the largest part of the population is of Hindus. There are a few Mohammedans scattered throughout the area, and also some Christians. The state is divided into six political units commonly known as talukas, which correspond to counties, as we have them in the United States of America. Through the years of mission work in India it has been arranged that a small part of this state containing about 30,000 people has been worked from Anklesvar. Thus, for the evangelistic forces of the Rajpipla State work we can consider 140 people as a safe estimate.

In mentioning the evangelistic forces for this area, we can say that they consist of 550 Christians, who are more or less acquainted with the Christian religion. They are organized into three separate bodies, or churches, and are scattered through more than thirty villages of this area. Often we find those who are like "sheep without a shepherd," but this little band of Christians make up the chief workers in this territory. Through them the work will have to be carried forward.

In addition to the Christians and the three churches there are subsidiary agencies and instruments through which this work may be advanced. Just a few days ago it was the writer's privilege to visit a village school which has a registered number of eighty-six pupils, with an attendance of sixty-six. Four teachers give daily instruction to these pupils in secular and religious education. The pupils come from five different villages. Some come from a large village near by where there is a government school. They come to our Christian school in preference to attending that government school, because they receive more attention from the teachers. This is in spite of the fact that they are pupils from Hindu homes and receive Christian instruction daily in this school. It was my privilege to visit another one of these schools with an enrollment of thirty-five, and with an attendance of twenty-eight. Here the teacher, with the assistance of his wife, conducts both a day and a night school. In the night school are over twenty pupils. But for this night school, there would be many boys and girls who could not otherwise have the privilege of receiving the rudiments of education.

These are merely examples of the work of the village schools. In addition to the secular and religious education which they give during the week, Sunday-schools are held every Sunday. Even though the pupils are nearly all Hindus and Mohammedans, they attend the Sunday-schools as well as the week-day schools. These seven schools are powerful agencies for the work in hand and are centers of activity in the communities which they serve. Requests come from the people of several other villages for schools. One of the severest strains which we must face just at present is that these requests must be turned down when the opportunity is ripe for moving into new territory. And why must they be refused, do you ask? The answer is, "Funds will not permit further expansion."

Another agency for the work is the boarding school at Vali, where seventy-seven boys are surrounded by Christian influences. They are receiving training for future leadership in Rajpipla State. These boys live in a hostel under the supervision of a sympathetic, Christian teacher, who is serving them day and night, acting as a father to them. Daily they attend their classes in the school, where Christian teachers direct their study and instruction. In addition to these boarding pupils other pupils from the village of Vali and from three outside villages attend the school, so that the total number under instruction is 125.

One of the encouraging prospects for the

(Continued on Page 16)

The Outlook in the Dangs

H. P. GARNER

IN order to properly survey the present conditions in the Dangs it will be necessary to have a few facts concerning the country and its people and a short summary of the past.

Any visitor to the Dangs is at once struck with the topography of the country, as it seems to be one continuous lot of low mountains and high hills, the highest of which is about 3,000 feet, unsystematically scattered over the country with valleys and deep ravines of all sizes between. All of them serve as stream beds to carry off the 60 inches or more of water which falls between June 1 and Sept. 30 but remain dry, hard rock beds the other eight months of the year. Three rivers serve as the drainage system of the Dangs, all of which have their source at the foot of the ghats on the southern and eastern border of the Dangs, flow through to the west and find their way to the Arabian Sea. These hills and valleys are covered with timber, consisting of some of the best teak wood in the Bombay Presidency; also other building material as well as bamboo and firewood, which is a source of great revenue to the British government. In most parts farm land is poor and scarce.

The people of the Dangs, who number about 25,600, consist of about 9,000 Bhils, 16,000 Marathis and Kurnibis, and a few Parsis and Mohammedans. They average about twenty-five to the square mile, as there are about 1,000 square miles in the Dangs. These people live in 300 villages, the largest of which is Ahwa and has a population of about 700. Thus you can see the villages are small and yet far apart.

There are five petty kings and fourteen chiefs and nayaks, all Bhils, who can hardly be said to govern, as they scarcely rule their own households. These people seem to get along remarkably well on small amount of food and even a smaller amount of clothing. At times, after a good day's hunting in the jungle, they will gorge themselves and then they may go for a number of days with scarcely any food. The majority of them have a strong aversion for steady work, but will sit on the river bank and fish or wander in the jungle and kill birds or small animals, and having roasted them over the fire, will eat a scanty meal rather than do an honest day's work and get good food.

All land is common property, and a family may live anywhere and farm any piece of ground which is farm land that he desires. In most cases the personal possessions can be put in an ordinary grain sack or two. It is comparatively easy for a family or even an entire village to shift its location in a day or two.

The economical condition is due chiefly to the lethargy, aversion to steady work; total lack of education and contact with the outside world; the simplicity of their faith and religious practices; and sparsity of population. All this makes it a difficult people to work among.

Work was begun among these people in 1907 by Brother and Sister Pittenger, and has continued ever since. From the very beginning village schools were started, but only one outside of Ahwa has continued with an unbroken record. And only two outside of Ahwa are now open that were conducted by Bro. Pittenger during his time of service. All others have closed for one cause or other, but mostly because of the indifference of the people to education and their shifting from place to place; and a third cause was the carelessness of the masters.

These people are quite human. They possess a good deal of the spirit of "America for Americans and Americans for America."

"The Dangs for Dangis and Dangis for the Dangs." This is proved by the fact that nearly all who have been sent away for education, even to one of our other stations in the mission, have become homesick and run away and come back home to the Dangs. Probably we should not say these people are lazy and do not like work, but it is certain that they are difficult to keep on a job continuously. For this reason the government has established in their forest department, not an eight-hour day but an eight-day system for laborers. They put on one group of laborers for eight days and then let them go home for a month, and another group is put on. I would not say that the people are deliberate liars, but they

do not understand our standard of truth and we must always make some allowance for this difference in standards. It frequently happens, though, that we do not allow enough. We have different standards, different ideas and ideals nd different practices. Paul even confessed that if a standard, the Law, had not been set up he would not have known sin (Rom. 7: 7-8), and Jesus said, "If I had not come and spoken to them they had not had sin" (John 15: 22).

During the past twenty years that the mission has been at work in the Dangs the economical situation has changed considerably for the better, and we feel that along that line we can expect more improvement in the future. More acres are being farmed and better results are being secured. People are taking more interest in carting and farming and other lines of labor. Educationally, I dare say, that with few exceptions there is less interest now than there was ten years ago, when the largest number of schools were open of any one time. Many of the school-children died of flu. Some who had studied to the fourth or fifth standard in the village schools either went to farming, as usual, or else refused to go from home to where they could secure work that required them to use their education. This led them to believe that the four to six years spent in school was wasted, and consequently it is difficult to get new pupils in. However, among the Marathis and Kurnibis, who are a little more thrifty than the Bhils, there is a demand for teachers. But many of the villages are too small to maintain a school, and the villages are too far apart, or else rivers or tiger-infested jungles are between, so that the parents are afraid to send their children from one village to another to a school and return the same day. We are glad to say, however, that from one village where we had a school, and it had to be closed for the lack of pupils, fourteen have come to the hostel at thc Ahwa School. From one of the other schools a boy has come to continue his studies in Ahwa, as he had studied as high as we taught in that village. He is now in the sixth grade and we hope that several more from that village will come soon.

The government reports show a decrease in the consumption of liquor, but we see little improvement generally, as liquor is present on all holidays.

The local phozdar (sheriff) said recently, "We people only know bhoot [evil spirit] and bhagat [fakir or witch]." That about states the general principles of the average Dangi man's religion, and there are no indications that he will soon change and give his affections to a living God of Love. Invariably they acknowledge that there is but one God, Jehovah, but their fathers and grandfathers for generations have done this way, and they think they should continue the practices, although they admit there is not much sense in them. It is also true that the average Indian Christian is not any more of an evangelist or personal worker than the average Americn Christian is, and consequently the church does not grow as the early church did when those who were scattered abroad went everywhere, preaching the Word.

The most encouraging outlook is in our Christian community. We do see a difference between their homes and the homes of the Hindu, and we believe they take better care of their children. They have a desire that their children get at least some education. Many of them own work animals and some own their own carts. While they are not thrifty, we think we see an improvement over the average Hindu village. We know of none who worship idols, and yet we know that not all have lost faith in the bhoot and bhagat. We are encouraged when we hear them refer to some former practices and say, "We should not do those things now as the Christian Bible says they are wrong." While most of them do attend church services occasionally, the women are much more faithful than the men. They have not yet learned the value of regular worship. When they wer heathen the bhoot was the object of worship on certain holidays, and the bhagat called at the times of sickness or trouble. However, they frequently speak of a number of times when they met together in the church and had special prayer and received answer. Most of them would not be able to make much of a prayer, yet they believe that prayer to the Living God Jehovah does change things.

The present outlook is not such as would cause us to expect a mass movement towards

(Continued on Page 22)

The Story of Mancharam

IDA C. SHUMAKER

THIS is a really, truly story. Twenty-eight years ago, in a village in Dharampur State, near our Wankal Boarding School, a roly-poly, bright-eyed, smiling-faced boy made his appearance in the home of the patel—headman—of this village. The coming of this boy added more joy and fame. His father, besides being the head of the village, also leased about one hundred acres of farming land, for these people are farmers; so, as soon as little Mancharam—for that is his name—was old enough he, too, went to the fields to do his part.

His father had another thought, also, for his son. He wanted to send him to school. All fathers do not think as this father thought. When our Wankal Boarding School was opened, Mancharam was the first boy. Because of his father's influence, and, because he was the son of the headman of the village, Mancharam was able to persuade fifteen other boys to come to the school. Mancharam was then fifteen years of age. At that time the Rev. N. V. Solanky and good wife, Benabai, were in charge.

Since religious instruction is THE important instruction given in our schools, Benabai began at once to teach the singing of Christian hymns. At once Mancharam was "up in arms," saying, "I will NEVER sing any hymn in which the name of Jesus occurs. I will NOT take the name of Jesus." Since he was the leader, all the rest did likewise. By this time things became quite interesting. Benabai knew how to manage them, and in a short time she offered a reward to the ones who, in a certain length of time, could sing from memory the most hymns. If you please, Mancharam took first prize. Of course, along with this went Bible teaching, and much prayer for wisdom and tact and patience. How those boys did sing!

All went well till two boys were baptized. This was in 1917. Then there were about fifty or sixty boys in the school. Again Mancharam was "up in arms." He was able to persuade all the boys, save one, to run away from school. Those in charge were much surprised when the boys did not report for early morning prayers. Instead of the entire group of boys there were but three, including the two who were baptized. As these boys went back to their villages Mancharam, as the "ringleader," used all the powers he had to persuade the people NEVER to send their boys to a Christian school. He spoke very disrespectfully against the name of Jesus. Because of his being the son of the patel, he was respected and his word was law. He had much influence over the people. He could use it for good or for evil.

MANCHARAM, the Indian Christian who withstood opposition and is an earnest worker for God.

This sort of thing could not go on for long. He began leading an idle life. Then his father found out all about his doings and punished him soundly, with the result that he returned to the Wankal school. His

father was very much ashamed of these actions. Soon all the boys returned and other boys came to the school.

In 1921 he entered the Bulsar Boarding. The two faithful servants of the Lord at Wankal plead with him to go on with his studies and make a man of himself, for he had very winsome ways and talent if consecrated to the Lord. This appeal had its effect. He took up the study of the Bible in dead earnest. He soon caught the spirit and was on the road to victory. At this time the Rev. G. K. Satvedi entered his life and was able to lead him on to the richer fields of genuine experience in the study of the Holy Word. He was successful and passed the vernacular final examination at the close of the year.

He was baptized in 1924—a veritable Saul of Tarsus in a way was this young man Mancharam. Back he went to his own people and began to give testimony. He became a teacher in the Wankal School. Was this an easy job? He suffered untold persecution at the hands of his family members; his caste fellows; his own villagers. His hardest grief is that his wife is not a Christian. They have two beautiful children. He was one who plead the hardest when the last deputation came to India for a boarding school for girls, so they need not go back into the world to get a wife. He, along with others, had that experience.

When he went back among his own people he said: "Now my joy is full. I can now have a fine opportunity to teach my own people about the Christ whom I once despised. I can make right what I made wrong." You will not find a more joyful Christian anywhere. His face is radiant. When the heaviest blows of the persecutor fell upon him he "rejoiced in the spirit," as he said, "This does not seem hard to bear, because of the love I have in my heart for my Master. He gives me grace and strength to bear. I do praise him. They treated my Master worse than I have ever been treated. He suffered for me; why should I not suffer for him?" He has already paid a heavy price because of his becoming a true Christian. He was one of the few who came right out from the first and said, when asked by his caste-fellows and other Hindus: "Are you a Christian?" "YES! I AM A CHRISTIAN!"

In 1926-27 he attended the Bible School at Bulsar, and passed the two years' course successfully. This was a great blessing in his life. He so testifies as to his spiritual awakening; his vision of his Lord and the need for the salvation of the world. His great desire was to do evangelistic work.

He then joined our little band of workers as we toured the villages. He gave ringing testimonies. He told us that 'twas then he really knew how much Jesus did for him and how much Jesus was to him, and how he ever lived in his soul. At present he has charge of one of our best village schools. He has fifty-five children on the register. This may not mean much to you. It would if you knew the conditions. Recently three of these pupils have been baptized, and five girls from this school have been sent to the Khergam Girls' Boarding. That means much! The sentiment, "Educate a girl and she becomes a devil," must be overcome. It is NOT an easy job.

Because of his open confession of Christ and his ever-ringing testimonies, he is attacked from all sides. From an adjoining district an Arya Samajist pays frequent visits to this village and does all in his power to counteract the teachings of the Christians. He has tried every conceivable device and used many bribes to induce our Mancharam to "leave off teaching about the Christian religion and come and use those powers to promote the Hindu religion"—all to no avail. In these days of "cutting and slashing" because of the deficit, the Arya Samajist thought he might be able to gain his point if he offered him a much higher wage. Then our Mancharam turned on him as he said, "As badly as I am in need of money at this time, if you place before me a pile of a thousand rupees I will NEVER cast in my lot with you or your sect." This was a "stunner" for this opponent. "Who ever heard of the like before!" So the Arya Samajist asked him for the reason for his refusal and wherein lay his secret of strength, saying, "You were once a Hindu; why did you ever turn from the 'mother religion'?" Mancharam's eyes sparkled with a holy light as he finally closed the conversation by saying, "NOW I have learned to KNOW and LOVE the Lord Jesus. He lives within me. How could I EVER deny HIM?"

Vada: Yesterday, Today, Tomorrow

ALICE K. EBEY

A YOUNG missionary, with a wife in none too robust health, rode in a very shaky tonga up hill and down hill over the hot dusty road, thirty miles to Vada. An Indian preacher and a Christian orphan boy with his new wife followed in a bullock cart. It was almost dark when the driver drew up his balky horses before a native house that had several small rooms, all opening directly to the dirty street in front. This was to be home for the missionaries and their helpers, as well as general headquarters, until suitable land could be secured and better buildings erected.

Little welcome they received from the exclusive, caste-bound townsmen. They felt that a foreigner, especially one who came with a new religion that might destroy their ancient and revered customs of worship, must in no wise be tolerated. Barbers, water-fillers, shopkeepers, washermen, and whoever might in anyway help these intruders were instructed to withhold their assistance. Doors were sometimes closed in their faces; men angrily withstood them in the bazaar; gospels and tracts were torn to pieces, and on one occasion burned before their faces. It seemed like trying to beat down a great stone wall with their bare hands.

But the Lord was with those whom he had sent to a hard place. He raised up some friends and helpers. Their patience with opposers, their unfailing kindness toward all, their ministry to the sick, and their helpfulness whenever opportunity offered, opened some homes and gained hearers for the Gospel they preached. A helper was sent from the homeland—a sister who spent more years in Vada than any other missionary and who is still remembered and loved by many.

"Our god will bring evil upon you," said the people whose little stone idol stood on the mission land. There followed dark days, when it seemed that this curse might have actually fallen upon the servants of the living God. The missionary's health broke and they returned to America. In less than a year his successor was removed by death and these prophets triumphantly reminded the sorrow-stricken remnant, "See, our god's curse rests upon you." Seven years later, when a missionary's wife, much beloved by all, fell sick and died, some who remembered wagged their heads and said, "There, didn't we warn you?"

At one time the mission even considered closing this difficult station. The prayers and pleading and tears of some who were constantly bearing these souls in their heart won the day and Vada was not closed. The missionary at Dahanu some fifty miles away, supervised the work until fresh recruits were sent. But this missionary's health failed even before he learned the language, and the work was again interrupted. By and by others undertook the work, trying faithfully to bear witness for the Lord Jesus.

Sickness, cholera, plague, influenza, death, inefficiency, and unfaithfulness among native workers were some of the difficulties they met from time to time. But in spite of all this the servants of the Lord Jesus were never weary in well doing for they remembered the promise, "in due season we shall reap if we faint not."

That was Vada yesterday—the yesterday of more than twenty years.

And now what of today? Perhaps not so much that might make reports read well, or cause the hearts of missionaries to swell with pride.

One village boarding school with some twenty pupils.

Four village schools.

A little dispensary where sick folks seek healing.

A church of thirty-six members.

You say twenty years of such sacrifice and consecration and toil should yield larger results? Perhaps so, but sometimes the results that cannot be tabulated are more important than results which we can measure and weigh and count and put up in neat statistical tables.

The idol whose curse was supposed to rest upon the missionaries still stands at the entrance of the mission compound, but it is seldom worshiped, and the temple is falling to ruin. "We shall not repair the temple. That stone god has never done us any good,

and we now believe in the living God." So their leaders told the mission evangelist. At their special invitation Christian instruction is being given them each week. The children are just now on our front veranda singing a Christian hymn which they are learning in Sunday-school. The Bible women find, among these women, hearts that seem open to Christian truth.

The other evening ten men came from a village back in the hills fifteen miles away. "Sahib, you haven't come to our village for a long time. Come and teach us more about your religion." This week, even though there is a steady downpour of rain, the missionary and his Indian helper are in that village teaching these simple farmer folk more about the Jesus way of life and salvation.

When we walk through the town, women come to their doors to beckon us in. Little children, with smiles and coaxing words, urge us to stop to tell them a story.

People of all castes, high and low, come to the missionary for "good medicine." They seem almost to forget that there are caste rules which must be kept. Last month eight hundred received treatment from the mission dispensary.

There are adversaries, of course, the subtle kind who attempt to undermine the work and contradict Christian truth under cover of friendliness; but without doubt the doors of opportunity are now open to us.

What results will tomorrow bring? What is the outlook in the Vada field? A prophet might utter a sure word of prophecy; a seer might draw back the veil and show us a clear vision of the future.

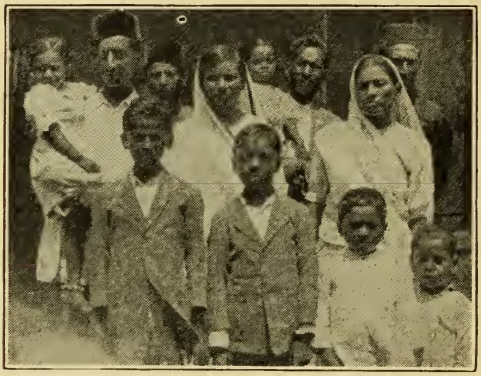
We can only say, as a famous missionary once said when chided for meagre results in his own field, "The future is as bright as the promises of God." It is good for discouraged hearts and ardent, impatient spirits to recall some of these sure promises of God.

The Apostle Paul urged his beloved brethren at Corinth to be steadfast, unmovable, always abounding in the work of the Lord, "forasmuch as ye know," he said, "that your labor is not in vain in the Lord." And surely, there is no reason why those who believe in the promises of God should fear that labor in the Lord should prove in vain at Vada or any other place.

Again we are reminded, "God is not unrighteous to forget your work and labor of love which ye have shewed toward his name." Throughout the years there has been much work done and many labors of love wrought in the name of Christ in and about Vada. God will not forget his promise.

Others have labored and we have entered into their labors. The field is ripe unto the harvest. There has been sowing in tears; perhaps even now we may begin to reap in joy.

But what is this message from the homeland? "Deficit continues. You must retrench." Oh, yes; we understand there must



SHIVABHAI BECHAR AND HIS FAMILY. There are seven sons and one little daughter. Then his niece and her little daughter. She is a widow and teaches in the Girls' School at Anklesvar. She became an orphan when about four years old and has since been like her uncle's own child. Shivabhai and his wife Sonabai were orphan children rescued from the famine of 1900.

be reasons, many and plausible, for the depleted condition of the Lord's treasury. We look at the tables and study the comparative reports of the giving of the churches, but still the fact remains that we must retrench. How shall we do it? Close our schools and shut the doors of our dispensary? Dismiss our evangelists and Bible women? Let missionaries withdraw from the field? Let the souls that are almost ready to enter the kingdom of Christ remain in outer darkness to perish?

Beloved, the outlook for Vada and for all our foreign mission work depends largely on **you.** Must every want of God's people in the homeland be supplied, even though Christ and salvation be denied to these? Perhaps it might be possible to make some retrenchments in America, the richest and

most comfortable land on the face of the earth. Not in the work of the kingdom—God forbid! for American sinners need the Savior and American Christians need to be perfected in Christ. Look about in the homes of American Christians, with all their modern equipment; consider the comfort and speed of modern travel; count the expense of clothes worn, of sweetmeats eaten, and the pleasures demanded.

Having done this, O comfortable American Christians, kneel down with your family to pray, "Thy kingdom come; thy will be done in earth as it is done in heaven." Then go out to meet the church solicitor or the missionary committee and see whether you can truthfully say, "There is nothing more I can do to prevent the retrenchment of the work of carrying the Gospel to all the world!"

THE OUTLOOK IN RAJPIPLA STATE

(Continued from Page 9)

future is the increased responsibilities which the Indian church is bearing in promoting the work. Indian leaders, not only those who are receiving monthly wage from the mission, but independent laymen of the church, are awakening, and taking part and interest in the program of evangelism. As they take up responsibilities it necessitates the making of decisions and meeting criticisms which go with decisions. This increased responsibility brings with it two results in our work. First, for the time being, at least, the work may move slower because of their lessened experience and training. They cannot be expected to move faster than they have vision. The missionary, by keeping everything in his own hands, might do things quicker and better than the Indians. This, however, would rob them of the experience which they need, and from the experience the growth which must come from their experience. The second result is that the missionary needs to make fewer decisions, and in many cases has fewer criticisms to meet as a consequence. The Indians are held responsible by their own people for their decisions as well as by the mission conference. They feel this. It makes them think and move cautiously.

In consultation with Indian leaders these days they are continually asking these questions: "How can we get our people to see the tremendous need for this project?" "How may we as a Christian church become more liberal in giving to the Lord's work?" "How will the church evangelize this large field?" They ask these questions, not in despair but in faith that "he who doeth all things well" shall endow his church with vision, power and enthusiasm for the task.

Recently one of the churches of this area requested that a short Bible institute be held, that the layman might get further Bible instruction to carry on the work. The laymen of the Indian church are seeking ways and means whereby they may be more useful. It is one of the finest signs of progress and most encouraging features for the work of the future in Rajpipla State.

According to the comity plan for carrying on mission work in India the Church of the Brethren is totally responsible for evangelizing the territory heretofore mentioned. No other Christian society challenges our right nor offers any competition. It is ours to conquer or confess our inability to do the work. Can the Church of the Brethren consider slackening the pace or postponing the task when she claims to have taken the Bible as her guide and the Lord Jesus Christ as her Leader? Impossible, utterly impossible! The Christian churches of the world expect us to carry on, to finish the task. This great throng of 140,000 people in Rajpipla State is hungering for the truth. The Lord is waiting for some one to give them the message.

It must be evident that the Indian church alone cannot carry on this great work to completion. She is doing her best. Her numbers are small. Her experience is not wide. Her financial resources are limited. She is facing the task with faith and doing her best. Place the biggest and strongest American church of our Brotherhood in a similar situation and what would she do? Each one of the three churches in the state is responsible for 56,000 people, scattered over over two counties. Not only so, but the people are illiterate, superstitious, and steeped in idolatrous worship. Let each reader ask himself, "What would my church do in such a situation?"

It is a "Macedonian call" to the Church of the Brethren in America from the Indian church, "Come over into India and help us!"

The New Age in India

PREMCHAND G. BHAGAT

THE present time is considered by Indians as the new age, "Navayuga." This new age has changed the world a great deal, and still is changing it. We all agree that things are changing. These changes make new demands for new situations. All over the world people want something new. Some may think that the situation in India is not the same as that in the West. But there are common elements everywhere. India wants to be changed, and is changing. Here in India people want new self-government, new life, new education, etc., and there are hundreds of people working hard, pouring out their lives to make India new.

Now I would like to say that the missions in India have been greatly affected by the above-mentioned new age, Navayuga. The thought, how to make the Christian church new, occurred to the minds of some of the earnest and experienced missionaries. That thought was helped by some Indian leaders also, and hence we began to think about a new church, new life in the church. We all want to find out a new, natural, and simple plan so as to accomplish the above-mentioned purpose. This is our project.

How to Accomplish the Purpose

a. By Changing Life.

To make the Indian church new means, to my mind, to make it self-supporting and self-organized; to make it Indianized. This is devolution, and this is our project. And you all know that a project could not be satisfactorily carried out and accomplished as long as it had not been started and carried with a whole-hearted purposeful activity. To do this we want to raise up a new type of men and women. We have to change the lives of the people. So the education is changing and our education must greatly change itself in order to meet the Navayuga.

b. By Doing.

As long as we talk with people we cannot do anything but talk. If we want to do something it means we have to do it. So as long as we talked we did nothing, but now we are doing, and have a great hope that we will be able to accomplish our purpose within a few years by the help of Almighty God and Savior. The work of the schools should be so arranged and carried on that the pupils may fit in the new situation and help the Indian church to be a new church.

c. By Producing Men and Women Strong in Body, Mind, and Soul.

We all know and believe that money, method, and men, are needed. I would like to say that these are important, but not essential; if we have plenty of money and numberless men and women, who know the best methods of work, but know not God, we do nothing but waste our money, time, and energy. Money, method, and men will be very useful and successful, when they combine with the heavenly Father, loving Savior, and the Holy Ghost, and then they will be very strong and fruitful.

We are to find a method by which we can be able to make our Christians independent, so after the time being they will be able to take the responsibility of the church. India is poor and, moreover, our Christians are very, very poor. We have to find out methods which will be simple, cheap, and applicable to the Indian church.

How the School May Help Towards This Project

In the old time methods were old. "Old is gold" idea is changed. So the methods are changing in the Navayuga. We are not simply training the minds of the boys and girls, but we are training them so as to make them true men and women. In connection with this I would like to mention something about two schools, "The Girls' Practical Arts" and "Vocational Training School," at Anklesvar. These schools are practically running on the same line. Their motto is to educate the young boys and girls so as to make them strong in spirit, mind, and body. Moreover, we endeavor to educate and inspire in them the attitudes of service, self-reliance, and self-sacrifice. If we would like to have the church independent, the church should be led by the Indians, and for that purpose we have to produce Indian leaders. Keeping these

things in consideration, our Vocational Training School is running on the student self-government plan, from the very beginning. Generally all of the work of the hotel and farm is managed by the boys. They have different committees, who are responsible for certain work such as the Pan Chayat, the Mess Committee, the Municipal Committee, the Social Welfare Committee, the Medical Committee, etc. These are selected by the boys, themselves. The girls are doing the same.

Now I would like to say how this will enable us to get success in our work. The boys and girls are studying in the school and are working in the shop and on the farms every day. By this they understand the meaning and glory of labor, and will be able to earn a living. They learn some trade. This will help them to become independent, and will encourage the village people to be independent. They have to learn the Bible every day, and that will help them in religious and spiritual life.

The Panchayat and the other committees' work will be a guide to them in handling their own community affairs. Our plan is to educate them so as to make them good village leaders, good teachers, good farmers, good carpenters, and good citizens. This will serve to accomplish our purpose. I would like to give here the remarks given by the headmaster of the Government Training College, after visiting our school. He wrote in our visitors' book: "I was particularly pleased to see the solution of the great problem of India attempted here." With this hope we rely upon Almighty God and work with all our souls.

I would like to say that the girls and boys of our schools have begun to learn to help the church. They also want to see the church Indianized. Last year and this year the boys and girls helped much in giving money towards the church building funds at Anklesvar. Some of them denied themselves and gave whatever they had.

Christ at Vyara

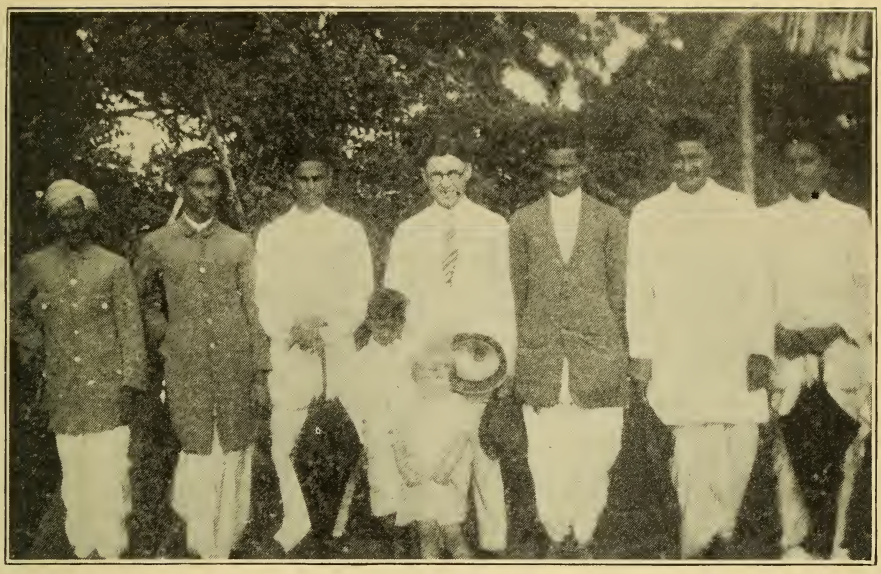
HARLAN J. BROOKS

IN early days the mission was a place to be ridiculed and held at arm's length. Of course, Sanballat and all of Nehemiah's other foes have been obstructionists from the very first. Today there is a noticeable acknowledgment of the good being done by and through the mission. In fact, the mission plant and the mission schools are among the show places of Vyara. There is seldom a day when there are no callers at the mission. When any new visitors inquire in the bazaar what is to be seen they are directed to the mission, located on the outskirts of the town.

The Christian boarding schools are no longer an experiment. They are established and widely recognized institutions. The government educational deputy, who is of higher caste than any of the children in the mission school, and who comes frequently to visit our schools, has openly acknowledged the merits of our schools. In villages where our boys and teachers were conducting evangelistic meetings this officer has come and told the non-Christian villagers of the good work of the mission. He actually sent several boys of his own higher caste from another government school to the mission boys' school last year. These boys had failed there in the annual examination. There is a big government school here in Vyara. And the teachers are Hindus, just as he is, and not Christians. But by his seeking enrollment for these boys here, it was concluded that he preferred the workmanship of teachers of the mission school to that of the teachers of other schools.

In this part of India there is a government compulsory attendance law compelling boys of Brahmans, Patidars, and Christians to attend some recognized school. The law applies if they live no more than a mile from a school. On the face of it this might seem a hard regulation, for there are other castes to whom it does not apply. But it may also be construed as a compliment to the Christians thus to be classed with the two higher castes in standards of educational requirement.

From the first the mission has been very much in earnest about its task of lifting the backward classes. By "rolling up its



THE BRAHMAN TEA PARTY AT THE MISSION. The presence of the entire teaching staff of the government Anglo-Vernacular School drinking tea at the Vyara Mission with Harlan J. Brooks indicates an appreciation by the intellectual leaders of the work of the Brethren Mission.

sleeves" with the objective of helping Christ get into the mud huts, where the higher classes of Indians would not be willing to work, it has won increasing recognition from those higher classes. Of course, even now, there are no such demonstrations from the bleachers as the "throwing of caps into the air," but an encouraging number are at least "tipping the hat."

The mission has also realized that even though the major part of its work may be among the lower castes in the outlying villages and out-of-the-way places, it needs to cultivate friendly relations with the higher classes.

A year ago the office of the assistant governor of this district was located at Vyara. The officer is a Mohammedan, who has become a great friend of the mission. Besides coming as a guest to the mission, he has, during the past two months, missed only a few church services. The governor and other higher officials make the mission one of their stopping-off places when they visit this part of the country. These opportunities for personal contacts are invaluable.

Active opposition that prevented the mission from purchasing a building in Vyara for library and reading room for non-Christians seems now to have melted away. One old Hindu man, who was the agitator against having Christians living among them, has passed on. And recently the mission has been semiofficially approached by his Hindu son to buy the same property that was previously refused for Christian use. We trust that funds from America will make it possible for the mission to purchase that suitably-situated building. Here an Indian Christian would direct non-Christians in good reading matter. This would afford the Christ one more avenue of approach to life in Vyara.

Some of the townspeople are urging the mission to open a year or two of high-school work, beginning next year. Some Brahmans have volunteered the suggestion that they would be quite willing that we teach the Bible as a requirement in such an arrangement. There is such a steady desire among Indians to study English that such a department could serve as a most effective means of bringing his teachings into the consciousness of the higher caste youths. The plan as suggested would involve little financial outlay.

From the first, the mission's effort in the villages has been fruitful. Besides patronizing our village schools, the villagers come

in encouraging numbers to put their children in our boarding schools. Because of limited equipment we have to turn many away each year at enrollment time. An encouraging number of parents are lately supplying clothing and a part of the expenses for books for their children while in the boarding schools. When one considers from what impoverished conditions these children come one realizes how the parents are sacrificing for educational advantages for their children. But the deficit! Picture teachers at school doors in America turning children back to their homes—enlightened though they be—with the refusal of their education! Picture your missionaries at school doors in India turning back children brought by eager parents—back to homes shadowed by ignorance and superstition, because of a deficit!

It is a unique experience to see Christ at grips with superstition in the lives of children who come from backward villages. A child enters our boarding school. Look him over. Talk with him. Note the undertone of superstition the first few years he sits in the Christian school. But interview him again. Hear his prayer and testimony after he has finished six or more years in our boarding school. Listen to the hymns that have replaced questionable village songs. After he has been trained sufficiently he goes back to conduct a school in his own or another village where people have not embraced Christ. Besides teaching the children in school, he offers his services to their parents who cannot read or write. These illiterate villagers are persecuted, for instance, by money lenders who charge exorbitant rates of interest. The one borrowing is not able to sign his name. But he must give thumb impression to some document, the full content of which he does not understand. By hook or crook these money lenders put these already-impoverished villagers in such debt that they cannot pay. After death the debt must be assumed by the children.

Last evening a teacher came with his problem. He told of a near-by village where a wealthy landowner owns hundreds of acres of land. At planting and reaping seasons this lord of land goes about and gathers a hundred or so men from wherever he chooses and puts them to work at a pittance. He may beat them before nightfall or work them at late into the night as he chooses. They are slaves. The Christian teacher is helping the village chief (who is illiterate) and others to prepare a paper petitioning the government to hear the voice of the villagers. It is said that whenever a petition to the government is written by people living in these jungle villages, it is suspected that Christians live there.

In some parts of Vyara district the Arya Samaj is in active and settled opposition to mission work. Here and there this Hindu organization is planting itself in an attempt to work havoc with Christian forces as such. However, it attempts ruthlessly to appropriate Christian workers' organizations and methods. Its secret methods make it a treacherous force with which to deal. While the activity of this organization against Christianity in this part of India is a good commentary on the virility of the latter, there is grave danger in any slackening of effort in thoroughly acquainting our Christians with the Christ. Some of our Indian Christians may have to face some very trying times. Hinduism is in various forms showing a new energy. But one of the most encouraging features of the religion of Christ is that it glories in purposeful struggle. We have been told that the blood of the martyrs is the seed of the church. It has often found opposition to be the high road to more sublime and glorious achievements. If today an increasingly critical and aggressive Hinduism is putting Christians and Christianity to the acid test, we may well thank God and take courage. Only our best will be able to meet the crisis. Certainly there is no place for irrelevant issues in the Christian program. So long as we keep as our evangel the eternal, abiding spirit of Christ, we need not be alarmed at the prospect of stiffened opposition. "If the Indian Christian communities cannot withstand the onslaught of a militant Hinduism, there is little likelihood of Christianity becoming a dominant world force." We believe that our Indian Christians **will** rise to this emergency, as Christians have done at critical periods in the past. With love as our evangelistic motive and with the fruits of the Spirit revealed in human hearts, we can well leave the rest to God.

Vyara, Surat District, India.

MONTHLY FINANCIAL REPORT

Conference Offering, 1928. As of November 30, 1928, the Conference (budget) offering for the year ending Feb. 28, 1929, stands as follows:

Cash received since March 1, 1928 .....172,548.18

(The 1928 budget of $389,000.00 is 44.4% raised, whereas it should be 75%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on November 30, 1928:

Income since March 1, 1928	$192,841.94
Income same period last year	198,412.85
Expense since March 1, 1928	213,835.64
Expense same period last year	265,975.70
Mission deficit Nov. 30, 1928	118,398.34
Mission deficit Oct. 31, 1928	114,904.45
Increase in deficit for November, 1928	3,493.89

Tract Distribution: During the month of November the Board sent out 1,422 doctrinal tracts.

October Receipts. Contributions were received during November by funds as follows:

	Receipts	Total Rec'd Since March 1, 1928
World Wide Missions	$ 2,444.82	$48,598.32
Student Fellowship Fund 1927-1928	548.00	2,025.22
Student Fellowship Fund 1928-1929	231.00	231.00
Aid Societies Mission Fund—1927	300.00	4,267.09
Home Missions	1,558.18	3,038.52
Greene Co., Va., Mission	44.34	430.98
Foreign Missions	127.38	2,000.29
Junior League—1928	98.69	761.08
B. Y. P. D.—1928	397.31	2,035.49
India Mission	223.78	2,403.26
India Boarding School	227.15	826.98
India Share Plan	462.99	2,989.18
India Missionary Supports	2,509.97	17,599.74
China Mission	110.63	1,489.94
China Native Worker	9.40	145.09
China Boys' School	1.17	23.17
China Girls' School	1.18	51.18
China Share Plan	25.00	793.09
China Missionary Supports	453.50	10,583.11
Sweden Missionary Supports	275.00	1,100.00
Africa Missionary Supports	566.69	7,443.91
Africa Mission	143.75	3,540.26
Africa Share Plan	35.00	639.72
Near East Relief	108.20	548.10
Florida Tornado Relief	8.00	204.86
Conference Budget	37.78	55,044.39

AFRICA NOTES

(Continued from Page 25)

has been held in the church-school building erected in 1924. That building contains a chapel room and only two classrooms and an entrance which has been used as a classroom. This made it necessary for as many as four good-sized classes to recite in the chapel room and two classes in each of two of the smaller rooms. The new plan is a unit of four buildings forming a rectangle. The entire unit will contain ten classrooms, a chapel, a teachers' room, and a store. It is being built of native materials. Every schoolboy is having a hand in the erection of their school. The more advanced boys are busy each morning with levels and other details of the building project.

Jeto is the wife of one of our baptized Christians. She stood for Christ a couple months ago and has been receiving regular Christian teaching. Her pagan mother does not respect her husband, and practically forced the daughter to separate from the husband and return home. By spending some time at home with the mother they both had hopes of winning the favor of the pagan mother. The daughter finally ran back to her husband, crossing a good-sized stream in the night, and the mother claims to want nothing further to do with her daughter.

It has been known for some time that leprosy is quite prevalent in this area. Recent investigation has shown that there are as many as thirty-one lepers in the immediate neighborhood. The British Leper Association is urging that steps be taken to establish a leper colony in this part of Nigeria. They are offering financial assistance in carrying out such a project. This is just one of the problems to talk over with the deputation.

INDIA OF TODAY

(Continued from Page 5)

mistrust is usually concealed under a profession of sincere respect. The Mohammedan is more frank. Therefore, in addition to the positive work of telling who Christ **is,** we must be at explicit pains to explain what he is **not.**

In the church, as in politics, foreign domination is looked upon as more or less of an evil—and it is. It is our desire to soften it down as much as possible, and have it ultimately cease. This is devolution. It has occupied so much attention of late years that I would almost venture to say it has received more thought and zeal than evangelism has, in some quarters. Our mission is now making a rather bold experiment in devolution. In effect it is merging itself into the church, for a time at least, with a hope that if greater opportunity were given the Indian church leaders some better and cheaper methods might be evolved. It is a continued grief to us that we must be regarded as employers and paymasters, agents of rich America, even by our Christian people. But now if they can be made to feel a greater responsibility, in that the work is theirs, they may feel to do more voluntarily. Some who criticize every word and act of the missionary may cease to do so after they themselves have been in responsible positions and met problems and been criticized.

Navsari, India.

In Memory of Brother Butterbaugh

A Letter Authorized by the India Mission

IT is with sadness, indeed, that the Mission family in India records the untimely death of its beloved brother and fellow-worker, Rev. Andrew G. Butterbaugh, who departed this life Sept. 27, 1928, at the Mission Hospital in Bulsar, India, in his 36th year.

He is survived by his companion, four daughters and one son, his elder son, Beryl, having preceded him to the home beyond in August, 1924. In the homeland he leaves a widowed mother, brothers, sisters and a host of relatives and friends.

The Butterbaughs came to India in the fall of 1919. They were located at Dahanu for language study, where they lived till 1921, when they were transferred to Palghar. They were returned to Dahanu in 1925 and proceeded on their first furlough in the spring of 1926.

A little less than a year ago they returned from the homeland and were stationed at Ahwa, in the Dangs Forest. The Mission felt that Bro. Butterbaugh was especially fitted for the work in the Dangs, because of his industrial qualifications, and was glad that this phase of the school work, in that place, was to receive special attention. Both Brother and Sister Butterbaugh were keenly interested in the school work and were anxious to develop a kind of education that would be the means of lifting these jungle people to a higher plane of living, financially and physically, as well as morally and spiritually. Their work along this line had scarcely begun when Bro. Butterbaugh was called home, hence the Mission sustains a great loss, which it feels very keenly.

The Mission family feels that it has lost not only a valuable worker, but a dearly beloved brother. He was as a brother to all, always considerate, kind, and most helpful. The Indians, too, loved him, especially the children in the boarding schools; the little ones liked to hold his hand and walk along beside him. Many times have they said, "He has a kind heart; he loves us, doesn't he?"

The home life of the Butterbaugh family was most beautiful. No one ever went into their home who was not impressed with the spirit of love and devotion that reigned there.

Bro. Butterbaugh was laid to rest in the European cemetery at Bulsar, near the graves of Sisters Quinter and Kaylor and two of the Ebey children. His resting place will be marked by a marble slab, but his monument is erected in the hearts of the people whom his life touched and blessed. Here and there are buildings also which stand as monuments to his memory, not the least of which is the Dahanu Mission Hospital. As this building continues to be used to bless all those who come and go as patients, Bro. Butterbaugh's work and life will continue to live on.

THE OUTLOOK IN THE DANGS

(Continued from Page 11)

education or Christianity, yet we are hoping and praying and working to the end that there will be a continued steady growth upward and a deeper rooting downward.

We have only recently organized among the older men what we might call a "Laymen's Movement," and they have decided to farm a field of rice together for the Lord. Another organization is among the younger men, which may partake of the nature of the Y. M. C. A. There are also organizations among the older and younger women. They will have their "Box of Blessing," in which they will daily put some grain. This will be collected once a week and sold and the proceeds given to the church. The children have not been left out, either, and a kindergarten has been started for them. All of these last-mentioned organizations except the Older Women's are too new to say much about, but they have started off with a good deal of enthusiasm, and we ask an interest in your prayers in behalf of their development.

Ahwa, Dangs.

"If it is just to punish men for peace talk in war time, there ought to be some way of reaching those who indulge in war talk in peace time."—William Pierson Merrill.

Notes from the Fields

CHINA NOTES

In one of the visits made by Sister Neher and Sister Hsun in a near-by village a young woman was found seemingly very ill. Her mother and husband were weeping and expecting her soon to pass over. The missionaries, after considerable urging, succeeded in getting them to carry the woman to our hospital, where Dr. Hsing gave her prompt attention. In a few days' time her improvement was most surprising. The mother is so grateful for the visit of the missionaries that day and feels that they saved the life of her daughter. It gave a good opportunity to urge her to not forget the grace and love of the good God who had led us to her home that day. There was also a splendid opportunity to urge the daughter to make the most of this new lease on life which the Father had given her. She has not been true to her womanhood in the past. Pray that with this new chance at life she may repent and turn to the Savior, who can wipe out the past and give her strength to live a life for his glory.

It was a happy and momentous event on Sept. 27, when at last our long-looked-for freight really arrived. For the last two years it has been almost impossible to move freight, so that things ordered as much as two and a half years ago just came in the last few weeks. "Patiently wait" are two very necessary words in the thinking of us China missionaries in reference to things both material and spiritual.

Shou Yang

With the transfer of Brother and Sister Byron Flory to Ping Ting to take charge of the high school, our force of foreign workers is somewhat reduced. We now have only Sister Neher and Sister Ulery, and Brother and Sister Heisey as foreign workers at Shou Yang. We are happy that the families have all returned from the coast, where they had been held up so long.

The mission meeting was held at Shou Yang from Oct. 6 to 12. We had a wonderful meeting together. We had been scattered out at different places and under uncertain political conditions for nearly two years, and we rejoiced together that all could return to their stations.

Bro. Bright was having an attack of malaria and was unable to attend the meeting. Sister Bright and Sister Edna Flory remained at Ping Ting to care for Bro. Bright. Sister Oberholtzer and Sister Pollock did not get up from Liao Chow to attend the meeting. The missionary family as a whole is in good health. We are most thankful to our Father in heaven for this good fortune.

A large section of Shansi is in the throes of famine again this year. In the north the armies occupied the country for almost a year, and when the farmers were expecting a harvest free from the presence of soldiers, the rains did not come in time for the crops to materialize, and as a result there is famine. Some sections have had very bad hail during the late summer, and the crops are destroyed. However, in the country surrounding Shou Yang, with but a very small area that was blighted with hail, the crops are far above the average. This makes the farmers and the community as a whole very happy. Consequently the temples and idols are receiving unusual gratitude from the people. Our hearts yearn to give them the true God as their God, but we seem so helpless. We need your prayers to bring conviction of the Holy Spirit upon these people.

The teachers and pupils in the schools are working hard, and there is a good spirit of coöperation with the evangelistic departments. Bro. Ting Chiu Fang is principal of the boys' school, and Sister Li Wen Ming has charge of the girls' school. Both of these teachers have good helpers, and we are expecting much of the schools this year.

Dr. Hsing is kept very busy in the hospital. It is quite evident that if the hospital is to function to its capacity, we will soon have to get another doctor to help Dr. Hsing. It is encouraging to see the growing confidence the people are getting in the hospital. It is especially hopeful to see expectant mothers coming to the hospital for delivery. Only those who live close to the Chinese family life, with its system of midwifery and unsanitation, can tell what this means for motherhood and babyhood in China.

Bro. Hsun Hsu Te and his wife resigned from the evangelistic department during this month. Bro. Hsun has been with us for nearly seven years. He graduated from the Bible School at Ping Ting. His wife was helping in the women's department for nearly two years. She was graduated from the women's Bible School. We are sorry to lose these workers. We are needing help badly. Some of the students upon whom we have been depending for several years, to complete their school work and enter the schools and evangelistic service, have found

more remunerative work in the employment of the government. We are sorry to lose them from our mission work, but we are glad to know that most of them are making excellent government employees. In this they are showing the value of their training in mission schools. Some of them are letting their light shine for Christ.

Shou Yang

The Father sometimes uses various means to move our hearts to remember his loving-kindness. Bro. Chao comes from a family that suffered the loss of both life and property during the Boxer uprising in 1900. He has been a church member for nearly fifteen years. Two of his children have been baptized. But Bro. Chao has been most careless and indifferent about religion. The Lord has blessed him financially. This fall, while gathering in his harvest, he was carrying a load of grain on his shoulders. The road was narrow, with a steep bank above and a deep gully beneath. Suddenly he became dizzy and fell over the embankment nearly 100 feet. He sustained a severe nervous shock. He considers this a call from God to faithful Christian service, and has promised God and the church to work faithfully for the kingdom after this. We are praying that God will fully restore him, and give him the courage of his present convictions to go out and witness to the glory of God. If some of you who read this note will get this case upon your heart before God, you can help mightily in the spread of the Gospel.

Dr. Hsing reports a total of thirty-three in-patients in the hospital during the month of October. Of these sixteen are now in the hospital. There were ten maternity cases during the month. Six of these were delivered in the hospital, two in homes, and two had to be sent away because our funds are not sufficient to make proper preparations to do Cæsarian section and other important operations. Both cases that were sent away died. They could have been saved had we had proper facilities to operate.

In preparation for our fall council, baptizing and love-feast services, which will be preceded by a one week's Bible and inquirers' class, the women evangelists have been visiting homes of Christians and other interested homes in and about the city. Personal letters have been sent to those in the more distant places, inviting them to come in for the meetings. It is hard for the women to leave their homes, but sometimes a little special urging induces them to make a greater effort to attend. Already word is coming from various ones that they expect to be here, some to learn more about the gospel, looking definitely towards baptism.

Several requests for baptism have come to us the past two weeks. These requests need to be considered cautiously and carefully, because, as in this instance, there are always those who want to come into the church from ulterior motives. One woman told us frankly she wanted to believe in Jesus because it was hard for her to make a living. We think that with some definite teaching this woman can be led to understand what taking a stand for Jesus really means. She is one of the little group which meets every evening to learn the Christian songs and listen to the gospel stories.

The influence of this little group meeting is clearly glimpsed in the life of a Christian servant woman who attends. There has been a great difference in her attitude about her work, and when she was praised for her fine way of doing it, she said, "I am praying to God every morning to help me."

In a visit some days ago to a neighboring village an old woman of some sixty years, formerly the wife of an evangelist who was martyred in the Boxer year (she later remarried into an unchristian home) told us of her desire to come back to the Lord she was just learning to know so many years ago. She said she wanted to be baptized and cleansed from her sins, for she says she realizes that, having once known the truth, if she does not follow it her sin will be all the greater. Her one big fault is swearing and cursing, but this she realizes she must change if she would be a Christian. The burden of her prayer that day as we prayed together was that she might change and be a good woman.

In this same village is a woman of twenty years, one of our former mission schoolgirls. She was taken out of school and married before she completed the primary course, because her father feared she would become a Christian. She has not forgotten, however, and her heart is hungry and longs to follow the Lord Jesus, but with the opposition of her father, father-in-law and husband, she feels she cannot be baptized. She told us she was unhappy. She lost her baby last spring, and her husband, having a fearful temper, does not always treat her well, even beating her at times, so she feels that her cup of life is rather bitter. As we prayed with her she prayed for strength to be good, and that the Lord would give her just a little joy in her life. Won't you, too, pray for her, that she may have courage to stand out boldly for her Lord? Pray, too, that those opposing her may be changed, like Saul of old, and that the whole family may come to know the Lord's salvation.

Some days ago the Ping Ting evangelistic tent moved close to our Shou Yang borders. So, taking advantage of this opportunity to see this work so close at hand, Sister Kung and Sister Neher took a few days off to run over and observe this method of evangelism, as neither of them had had such an opportunity. Both returned enthusiatic over this method. For opening up new villages and districts it is especially fine. With carefully-planned follow-up personal work it is bound to bear fruit in bringing many souls into the kingdom.

Ping Ting

It is estimated that 85% of the people of China live in the villages and farm the surrounding land. They are the backbone of the nation, financially, morally, and physically. In the past mission workers have paid too little attention to this important class. We are now awaking to this need and placing special emphasis on this work.

Mary Schaeffer and Miss Kwan have begun the fall campaign follow-up work in the villages where the tent has worked before. Here they hold classes, teaching the Christians and inquirers the deeper truths of Christianity. These villages are a two days' trip across the mountains, and are reached only by hard travel on mule or donkey. They will not be back for two or three months. The hospitality of these farmer folks is wonderful, but their crude way of living, with the cold weather in the mountains, will cause the two women to endure many hardships before they return.

The Y. M. C. A. boys spend Saturday afternoons in the surrounding villages, preaching and talking to the farmers. Sometimes they talk on the conditions of the government, but generally on some phase of Christianity, and usually they are well received by the people.

Mrs. Hsun and Miss Horning have selected ten villages, within walking distance of the city, to visit five days each week, thus making the round every two weeks. There are few Christians in these villages, but it is hoped that this constant teaching will soon give some desired results.

Bro. Crumpacker received two telegrams while out in the evangelistic tent, urging him to go and help in the plague work. This dread disease has broken out in the northwestern part of the province, and rumors say that thousands are dying there. The government is now seeking the aid of those who were so successful in stopping the plague several years ago. Bro. Crumpacker was very loath to leave the evangelistic work in the midst of such good meetings, but because of the urgency of the call he has gone to Tai Yuen Fu to get more definite information on the subject.

Mothers' meetings have been started in nine Christian centers in the city. Each one is held twice a month. Mrs. Byron Flory provides victrola music, while the mothers and children come from the neighboring homes. The talks are then given on the care of mother and child and other needed subjects. Mothers give birth to from six to twelve children. Only two or three of these usually live to grow up. This situation shows the necessity of such meetings.

Tai Yuen Fu

Pastor Li reports that the work in Tai Yuen is very encouraging. From forty to fifty attend services each Sunday, and they are all eager to do something to help along the cause. They have three Bible classes each week, which are well attended by the members. Seventeen were baptized this fall, eleven men and boys and six women.

Mrs. Chang, the Bible woman, is a very enthusiastic worker among the women, and has imparted her enthusiasm and faith to the new Christians. It did one good to hear them tell of their Christian experiences as we visited with them.

AFRICA

Garkida

Lola Helser

A wire from Lagos informs us that Brethren Bonsack and Emmert and the Beahms have arrived safely and that they, along with the Heckmans, expect to be in Jos, Northern Nigeria, by Sunday, Oct. 28. Dr. Gibbel is ready to start with the Ford truck as soon as permission comes to use the road.

Brother and Sister Flohr and children from Gardemna have been with us for the past two weeks.

Capt. Skelley, the local district officer, spent a couple of days at Garkida again this month. Hosts of natives are working on the Garkida-Song road. Mr. Meek, government anthropologist and author of "The Northern Tribes of Nigeria," is at Garkida for the purpose of studying the Bura tribe and its relation to other tribes.

The much-needed boys' school buildings are being erected. Until this time school

(Continued Back on Page 21)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary News

Robert M. Hopkins Elected World Sunday School Association Secretary

The executive committee of the World's Sunday School Association announces the election as general secretary, in charge of the North American Section, of the Reverend Robert M. Hopkins, D.D. His work will be coördinate with that of Mr. James Kelly, M.A., who was elected general secretary, in charge of the British Section.

Dr. Hopkins has been engaged in religious-educational work since 1900, when he became a Sunday-school evangelist in Kentucky. In 1922, when the International Council of Religious Education was organized by the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, Dr. Hopkins was elected chairman of the executive committee, and he has since held that office. Here he has rendered conspicuous service to the cause of Christian education. With friendliness, good will, tact and sound judgment, he has brought thirty-nine denominations into increasingly effective coöperation.

As delegate to the Glasgow Convention of the World's Sunday School Association in 1924, and as a member of its executive committee, he had much to do with the reorganization effected at Los Angeles last July. As vice chairman of the program committee, his leadership was responsible for the success of the Los Angeles Convention. It was inevitable that he should be sought as general secretary for the North American Section.

Over 33,000,000 in the Sunday-Schools of the World

INCREASE is the fact determined by a careful compilation of the statistics showing the Sunday-school membership throughout the world. A statistical survey is made every four years by the World's Sunday School Association, 216 Metropolitan Tower, New York City, for presentation at its quadrennial convention. The following compilation was completed for the tenth convention, which was held at Los Angeles, Calif., July 11-18:

Sunday-School Membership of the World

Grand Divisions	No. of S. S.	No. Officers and Teachers	No. Pupils	Total Enrollment
North America	195,343	2,459,799	17,510.830	19,970,629
Central America	381	1,832	19,098	20,930
South America	2,976	11,695	159,160	170,855
West Indies	1,930	17,364	171,330	188,694
Europe	90,621	854,905	8,462,845	9,317,750
Asia	37,427	96,564	1,470,818	1,567,382
Africa	13,148	63,477	726,181	789,658
Malaysia	1,422	8,161	100,463	108,624
Australasia and Oceania	12,898	89,720	790,710	880,430
1928 Grand Totals	356,146	3,603,517	29,411,435	33,014,952
1924 Glasgow Convention Totals	347,001	3,520,192	29,157,419	32,677,611
1924-1928 Increase	9,145	83,325	254,016	337,341

By experience, temperament, and Christian character he is preëminently qualified for this important and difficult work. With Dr. Hopkins will be associated the Rev. Samuel D. Price, D.D., who was elected business secretary by the North American Section.

Freeburg, O., Children Work for India

Freeburg has a splendid group of twenty-five children who were given 50c each last April to invest for missionary purposes. They have remitted to the Mission Board $95.00 as the result of their summer's work. Their leader who sends in the money writes as if she had as much enjoyment as the children in this great task.

The Gleaners Class, Los Angeles, Subscribes for New Mission Shares

In 1924 the Gleaners Class of the First Los Angeles church, California, subscribed for a $25 share in both the India and China mission fields. They have made their payments annually for a period of five years, and their shares are now completed. They have received five red seals, one for each year to be attached to each certificate. They like the plan so well they have renewed their shares and have also subscribed for a new share in the Africa mission. A leaflet from the General Mission Board, Elgin, Ill., will explain the plan.

A New Bulletin Idea for Pastors

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices—40 cents per 100; $3 per 1,000.

Please mention the **Missionary Visitor.**

THE LAYMAN COMPANY
730 Rush St.,
Chicago, Ill.

Manchester Gets the Conference

The Annual Conference for 1929 is to be held at North Manchester, Ind., June 12 to 19. So the Committee of Arrangements decided at its meeting at Anderson, Ind., Dec. 5. Chairman Ora De Lauter writes: "This conclusion was reached after a very careful consideration of Winona, Indianapolis, Anderson, Dayton and North Manchester, and represents the whole-hearted approval of the committee. Further announcements will be made from time to time."—From Dec. 15 Gospel Messenger.

Missionary Hymn Contest

Dr. Milton S. Littlefield, president of the Hymn Society, announces the offer of a prize of $100 for the best hymn "written in the spirit and voicing the purpose of the missionary enterprise of today," submitted to the society by Feb. 1, 1929. When the winning hymn words have been selected a similar prize will be offered for the best musical setting.

The judges of the contest are Dr. A. L. Warnshuis, secretary of the International Missionary Council, and secretary of the Foreign Missions Conference of North America; Dr. Henry H. Meyer, editor of the Sunday-school publications of the Methodist Episcopal Church; and Dr. Benjamin L. Winchester, head of the Department of Religious Education of the Federal Council of Churches of Christ in America. All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, New Jersey.

Dr. Littlefield announces that authors may submit more than one manuscript; that each manuscript must be accompanied by a sealed envelope containing the name and address of the author, but the name must not appear on the manuscript; that no manuscript will be returned, but that none will be used in any way without the consent of the author; and that the society reserves the right to withdraw the reward if no manuscript deemed worthy is received.

The Hymn Society is a national organization of hymn writers, composers, and hymn-book editors. Recently it conducted contests for words and tune for a "Hymn for Airmen," manuscripts numbering more than 1,800 being submitted from every state in the Union and from most countries of Europe and their foreign colonies.

MONTHLY PROGRAM OUTLINE FOR WOMEN'S MISSIONARY SOCIETIES

Text—Friends of Africa, cloth, 75c; paper, 50c.

Lesson—Chapter 5, Friends in Exile.

Devotional.

Hymn—Jesus Calls Us.

Scripture—Acts 10: 9-35.

Prayer—That the African may find his way in the new day and that Christian people may be eager to help.

Program

Problems of Civilization in South Africa: pp. 175-178; 186-190.

The New Woman: pp. 180-182; 191-193; 202-204.

Christian Efforts for the Woman Workers: pp. 195-201.

Prayer—Let us look to the Lord Jesus to mend the African and put into our hearts the will to work for the coming of the kingdom of our common Lord.

World Day of Prayer for Missions

Feb. 15, 1929

The World Day of Prayer, which is dated each year for the first Friday in Lent, is proving to be an ever-widening fellowship for the Christian women of all lands. The program, "That They All May Be One," was prepared by Miss Helen Kim of Korea.

In connection with the program is the cycle of prayer published on the little card, entitled "A Call to Prayer," which is issued in preparation for the Day of Prayer. It is hoped the Christian women will use the cycle of prayer daily, leading up to the Day of Prayer. Women's Societies should sponsor this movement. Begin planning early for this day, Feb. 15. Young women and students should be encouraged to plan for special meetings at night, when large numbers of their group are free to attend.

The little children of any community will be delighted by a special meeting of their own to pray for the children of the world—"Red and yellow, black and white." The service should be very simple. Each group may represent one country, and one of the group may tell a very brief story about the country, and then all the children be led in prayer for the children of that country. Songs like "Jesus Loves the Little Children," and "We've a Story to Tell to the Nations" are loved by all children.

The program, "That They All May Be One"; 2c each or $1.75 per 100.

Sheet of suggestions for leaders, free with supply of programs.

"Call to Prayer," with Daily Cycle, free when ordered with programs.

Order all supplies from our General Mission Board, Elgin, Ill.

FOR THE NEW YEAR

Let me but do my work from day to day,
In the field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray
"This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way."
Then shall I see it, not too great nor small
To suit my spirit and to arouse my powers;
Then shall I cheerfully greet the laboring hours,
And cheerfully turn, when the long shadows fall
At eventide to play and love and rest,
Because I know for me my work is best.

—Henry van Dyke.

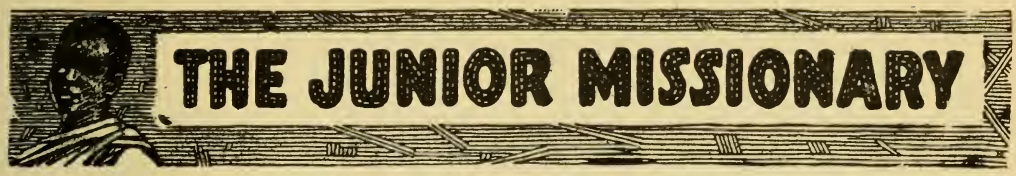
MY PLEA

God grant me these: the strength to do
Some needed service here;
The wisdom to be brave and true;
The gift of vision clear,
That in each task that comes to me
Some purpose I may plainly see.

God teach me to believe that I
Am stationed at a post,
Although the humblest 'neath the sky,
Where I am needed most;
And that at last, if I do well,
My humblest services will tell.

God grant me faith to stand on guard
Uncheered, unspoken, alone,
And see behind each duty hard
My service to the throne.
Whate'er my task, be this my creed:
I am on earth to fill a need.

—Selected by Anna Lesh, Goshen, Ohio.



Conducted by Aunt Adalyn

HAPPY NEW YEAR

Jump around this frosty morn—
Apples red and popping corn—
Nibbling youngsters start the year
Under loads of dripping cheer;
Antics shadowed on the wall,
Ring-around-a-rosy all;
Yesterday's a raveled ball.

Aunt Adalyn.

BY THE EVENING LAMP

Dear Juniors: While we are shivering in this frosty latitude, and donning our heaviest wraps, here comes a warm breath from the other side of the world! It is blown by a bunch of missionaries' children, who are getting their education up on a pleasant mountain top in northern India. They find the routine of study and play and eating and sleeping very comfortable. Only—they don't have their mothers to tuck them in nights, and say a pretty word about their progress, and darn their socks—or don't they wear any? For mother and daddy are sticking it out down on the hot plains, where most of the people live, and swelter, and suffer, and do what they can to make it easier for their neighbors—for their bodies, their minds, and their souls. And these kiddies will soon be ready to do a good-sized job at neighboring themselves. We are all delighted to receive the salaams you have brought with you—Josephine, Marjorie, Vila, Ione, Wilma, Elizabeth, Leah, Laurence. Please sit down in our easiest chairs, for you must be very tired from your long tramp over sea and land. Shake hands, Juniors, every one! Aunt Adalyn.

Prospect Point, Landour, India
August 27, 1928

Dear Aunt Adalyn: I am nine years old and attend Woodstock School. I am in the third grade. I study Reading, Arithmetic, English, Geography, Writing, Spelling, Drill, Piano music, and Singing. Every morning I walk down a big hill and climb the same hill in the afternoon. That makes me very hungry. Wouldn't you be hungry too? At home I help my mother. I take care of my little sister, study, and practice my music. School closes in December. Then I will go down to my home on the plains.

With much love,
Josephine Miller.

Dear Aunt Adalyn: I am seven years old and go to school at Woodstock. I like my teacher very much. I am in the first grade. I like to walk to school because I can pick wild strawberries that grow on the mountain side as I come home from school. Then my little playmate, Erma Alley, who goes to school with me, helps me have a tea party. We play we have a strawberry short-cake. There are so many pretty flowers by the woodside. We gather them and take them to our teacher. Lovingly,
Marjorie Miller.

Prospect Point.

Dear Aunt Adalyn: When our parents go down to the plains they put us in the Dormitory at Woodstock School. It is very nice. We have two sections in our Dormitory. My friend and I are in one dormitory all alone until a few more girls come in.

Our House Mother's name is Miss Gasper. She is very kind. She has us get up at seven o'clock in the morning. I take music lessons. This is my first year in music. I am ten years old and am in the fourth grade. I like boarding life very much.

With love, Vila Butterbaugh.

Woodstock School.

Dear Aunt Adalyn: We like our Bluebird Club. We play very nice games at our Bluebird Rallies. We are going to give a play, and we will sing songs too.

I am taking violin lessons. I am nine and am in the third grade.

Lovingly, Ione Butterbaugh.

Woodstock School.

Dear Aunt Adalyn: After school each day we go up to the playground. One time when I was going on the slide I fell down. I am learning how to go on the giant stride. I climb on the ladder and lie down on the top. Sometimes I go on the see-saw and swing. We play games like "The Farmer in the Dell" and "Cat and Rat." I am seven years old and am in the second grade.

Lovingly, Wilma Butterbaugh.

Woodstock School.

Dear Aunt Adalyn: I will tell about a day in Woodstock. First of all in the morning we are awakened by the tinkling of a bell.

This is our rising bell, which rings at 6:30. We all rise, wash, dress, and go downstairs at 7 o'clock.

We go into the dining room, have a cup of milk or water and a biscuit; then we are directed by a teacher to our study-hall. We study from 7:15 till 8:15, when the school bell rings and we put our books away, and all go upstairs to make our beds. Then as a bell rings at 8:30 we come downstairs to breakfast. We usually have a cereal, some meat and potatoes or stew. We get out at about ten minutes of nine, which gives us some spare time for play.

At 9 o'clock a bell rings for classes. On Tuesdays and Fridays we have our Scripture classes and on Wednesdays, Student Government meetings. On Mondays and Thursdays all the classes meet at the chapel door for prayers. We lead in by music, take our seats and have our morning prayers till 9:30, after which we pass to our classrooms. We have two periods before our five-minute recess and two periods after it until noon.

We assemble for lunch at 12:15. We have tea or milk and water, jam, butter, two biscuits each and bread. The noon hour passes quickly. At 1 o'clock we go to our classes. There are four periods in the afternoon and school closes at 3:30. A bell rings at 3:45 and we assemble for dinner. This is the largest meal in the day. We have soup, vegetables, pudding, etc.

After dinner we have some spare time until 5 o'clock, when a bell rings and we all go to the playground. We have all kinds of games and certain teams for basket-ball, etc. At 6:30 we come down, tired and hot. We have fifteen minutes to get washed and rested a bit before supper which is at 6:45. Our supper is very much like our lunch.

After supper we have free time till 7:20, when a bell rings and we have night study till 8:30. We then go up to bed and must have the lights out by 9 o'clock. So ends a week day at Woodstock.

Woodstock School. Elizabeth Long.

Dear Aunt Adalyn: I thought all the Juniors in the Circle would be glad to hear that Woodstock is a fairly modern school. Probably many of you have Student Government in your schools. Woodstock has a Student Government based on the government of India. Each class represents a Province and elects a Governor (you would call him a President) and a Commissioner. All the Governors with the Viceroy, who is elected by the Student Body, constitute a Board of Governors. We meet every Wednesday morning as Provinces, but the third Wednesday of every month we hold an Assembly in the Assembly Hall. During this meeting the Viceroy holds the platform and the Secretary reads her report of the last meeting. Our King Emperor is the Principal, Mr. Parker. We all enjoy our Student Government. Although it is just getting started this year we hope it will mean much to Woodstock in the years to come.

Woodstock School. Leah Ebey.

Dear Aunt Adalyn: I attend Woodstock School which is in Landour, Mussoorie, in the Himalayan mountains in north India. Woodstock is a fine school and has very fine teachers. I am in the sixth grade and am eleven years of age. The studies that I like best are Reading and Arithmetic. The boys whose parents are not here for a vacation live in a Boys' Hostel. This hostel, though not like one's home, is a good place to live. There is a swimming tank and a playground which the boys enjoy very much. The boys play hockey, football, and basket-ball. This year the boys went on a hike to a place called Kempttee Falls, which is about eight miles from Woodstock School. It is a very beautiful place way down in a valley. This rushing mountain stream also forms many small lakes. The boys had a grand time swimming and playing in the water. The scenery in these mountains is very fine. On clear days we can see some snow-capped peaks. Sometimes the sun shines on the snows and makes them look a pretty pink. Often we have very pretty sunsets. In India there are three seasons: the cool season, the hot season and the rainy season. It is the rainy season now and it rains almost every day. Nearly every time it rains it washes down parts of the path and often causes landslides. Laurence Alley.

Prospect Point, Landour.

NUTS TO CRACK

The General Mission Board Having a Picnic.—1. O. E. Grow Thin. 2. Hop A. Gulp. 3. Hy Hen. 4. B. Term Jem. 5. L. Give Star. 6. Jim L. Kerl. 7. Woo Calm M.

Hidden Word

I am composed of eight letters.
My first is in ink, but not in pen.
My next is in lark, but not in wren.
My third is in walk, but not in run.
My fourth is in mirth, but not in fun.
My fifth is in moon, but not in star.
My sixth is in coach, but not in car.
My seventh is in skip, but not in hop.
My eighth is in brush, but not in mop.
My whole is the State in which the General Mission Board sits.

(Answers next month)

DECEMBER NUTS CRACKED

Dissected Word.—Christmas.

Christmas Dinner.—1. Turkey. 2. Cranberry. 3. Dressing. 4. Celery. 5. Pudding. 6. Preserves. 7. Potato. 8. Chocolate.

"Christ has no hands but my hands
To do his work today;
He has no feet but my feet
To lead men in his way;
He has no tongue but our tongue
To tell men how he died;
He has no help but our help
To bring them to his side."

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

* Brubaker, L. S., and Marie, 321 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Westernport, Md., 1917
* Cline, Mary E., Hamilton Ave., Elgin, Ill., 1920
Coffman, Dr. Carl, 1921, % Gen. Miss. Board
* Cripe, Winnie, 3435 Van Buren St., Chicago, Ill.
Crumpacker, Anna, McPherson, Kans., 1908
Horning, Dr. D. L., and Martha, 1919, Elgin, Ill.
* Ikenberry, E. L., and Olivia, 36 Lincoln St., New Haven, Conn.
* Myers, Minor M., and Sara, Bridgewater, Va., 1919
* Seese, Norman A., and Anna, Daleville, Va., 1917
* Smith, W. Harlan, and Frances, 2624 E St., La Verne, Calif., 1920
* Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919
* Wampler, Dr. Fred J., and Rebecca, Medical College of Va., Richmond, Va., 1913

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Flohr, Earl W., and Ella, 1926

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

Burke, Dr. Homer L., and Marguerite, Walkerton, Ind., 1923
* Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.

INDIA

Ahwa, Dangs, Surat Dist., India

Butterbaugh, Bertha, 1919
Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M. 1915
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Kaylor, John I., 1911, and Ina, 1921
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Wolf, L. Mae, 1922
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, 2546 Third Ave., La Verne, Calif., 1920
Blough, J. M., and Anna, 18 Denison St., Hartford, Conn., 1903
* Kintner, Elizabeth, Wenatchee, Wash., 1919
Lichty, D. J., 1902, and Anna, 1912, 3435 Van Buren St., Chicago, Ill.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

The Missionaries

have been encouraged and greatly helped in their work by the churches and Sunday-schools that gave substantial Thanksgiving and Christmas offerings. A growing number of churches are regular in their response to the

Four Special Offerings

February to finish the year strong.
May, Annual Conference Offering.
November, Thanksgiving Offering for Home Missions.
December, Christmas offering for World Wide Missions.

Missionary Minded Congregations

always provide a plan of raising funds for MISSION WORK. The General Mission Board appreciates their coöperation.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, their successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in their charter."

Write for booklet V-219 which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI February, 1929 No. 2

THIS IS THE SPIRIT OF CHRIST
YES, BUT I AM JUST READY TO START AN EVANGELISTIC TOUR
PLAGUE HAS BROKEN OOT WEST OF TAI YUAN FU. WE NEED YOU, AN EXPERIENCED MISSIONARY TO HELP ORGANIZE THE FIGHT AGAINST IT.
TELEGRAM
GOOD BYE, SORRY TO GO, PNEUMONIC PLAGUE IS TERRIBLE AND I PRAY TO BE KEPT THROUGH IT ALL AGAIN.
MR. MISSIONARY, PLAGUE IS HARD TO MANAGE BUT YOU HAVE HELPED TO CHECK IT, YOU HAVE RISKED YOUR LIFE FOR US
TO DO SO IS THE SPIRIT OF CHRIST

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

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OUR CONTRIBUTORS

G. K. Satvedi, came up through mission and Bulsar city schools, and Government Normal Training School. He is a graduate of the Brethren Mission Bible School, pastor and elder of Bulsar church, a trustee of Bulsar Mission School, medical evangelist at hospital, editor of Prakash Patra, moderated last Gujarat District Meeting, and is a recognized leader among all the Christians of Gujarat.

N. V. Solanky came up through mission and city schools, Normal Training College, Brethren Bible School. He has been headmaster in several mission boarding schools, is now supervisor of village schools at Khergam, and is elder and pastor of the Khergam church.

Ezra Flory, pastor Huntington City Church. Formerly professor Bethany Bible School and Secretary General Sunday School Board.

Minnie F. Bright, missionary to China.

J. F. Graybill, missionary pastor to Sweden.

Ruth F. Ulrey, missionary to China.

F. H. Crumpacker, pioneer missionary to China.

H. Stover Kulp, pioneer missionary to Africa.

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

EDITOR'S NOTE

The cartoon on the cover of this issue is inspired by the sacrificial type of work done by the missionaries. Particularly does it refer to the recent labor of Brother Frank H. Crumpacker in plague work.

The article by Ezra Flory recites instances which may be duplicated over and again and yet missionaries are the last to use the word sacrifice in relation to their own work.

Our Mission Fields

India

ONE-FIFTH of the human race live in India, a country half as large as the United States. The population of India is three times as great as that of the United States. In three-fifths of the territory there are between 200 and 500 people per square mile.

Mark Twain says, "This is India, the land of dreams and of romance, of fabulous wealth, of fabulous poverty, of splendor and of rags, of palaces and hovels, of tigers and elephants. Cradle of the human race, birthplace of human speech, mother of religion, grandmother of history, and great grandmother of tradition. The land of a hundred nations and a hundred tongues, of a thousand religions and a million gods, and she worships them all. All other countries in religions are paupers. India is the only millionaire."

Caste divides the people into social, religious and economic divisions that create hardship. Fifty-three millions are outcastes and are untouchables. It has been said that the greatest battlefield of the world today, with the greatest suffering and loss of life, is among the tens of millions of child mothers in India. There are enough widows in India to put one in every home in America and enough left to make a city of Chicago besides. Of these, 15,000 are under 5 years of age; 100,000 between 5 and 10; 279,000 between 10 and 15; and a half million between 15 and 20.

In 1894 the first missionaries from the Church of the Brethren were sent to India. The territory assigned to us is a narrow strip lying between the Arabian Sea and the Western Ghats (mountains), an area of seven thousand square miles containing a population of 1,185,000. This is slightly less than the area and population of Maryland. Our mission is responsible for 2,865 villages.

At the end of 34 years we have 52 American missionaries to India. Thirty-seven others have been sent to India, of whom 10 have died and 27 are now out of service, mostly on account of illness. Last year there were ten organized churches, with a membership of about 3,500. Our work in India has grown, but there are still 2,400 villages in the territory which has been assigned to the Church of the Brethren, that have not yet heard the Gospel.

Africa

A message regarding our Africa field is given in another article in this Visitor.

China

China is the oldest nation in the world. Her history goes back 4,000 years. Twelve hundred years ago, when Europe was in her dark ages, China had reached her zenith in art, literature, and ancient industry. She used the mariner's compass before our ancestors were civilized.

China is larger than the United States including Alaska plus an additional Texas and Nebraska. China's teeming population is estimated at 400,000,000—about four times that of the United States. Approximately, of every four men in the world one lives in China.

In 1908 Frank Crumpacker and wife and Emma Horning, who are still active missionaries, were sent to China. They located in the Shansi Province, southwest of Peking. Today we have 42 missionaries to China. Twenty-two others have been sent to China, of whom 5 have died and 17 are now out of service, in most cases because of illness.

The province of Shansi has an area of over 81,000 square miles, on which live 12,200,000 people. It is about equal in area to the state of Kansas and supports 149 people to the square mile, while in Kansas there are twenty-five. The Church of the Brethren Mission territory is located in the eastern side of the province. North and south it is 120 miles long, east and west 57 miles wide. It has an area of 6,840 square miles, and supports about 1,400,000 people, or 205 to the square mile. Considering the few large cities in this territory, the largest having only 14,000 people, it is easily seen that the general population is dense. Yet there are mountainous portions almost uninhabited.

Shansi is called the Pennsylvania of China, because of wonderful iron and coal deposits. Even in the mountain districts most of the people are farmers. The iron and coal mines are worked only in a primitive way. The communications, particularly railroads, are

poor and inadequate; there is not a large market for coal near by.

There are about 1,000 Christians in our territory. The non-Christians number approximately 1,280,000. There is one Chinese evangelist to every 33,740 people, and one Christian doctor serves for every 427,000 people.

Denmark and Sweden

Fifty-five years ago Christian Hope was sent to Denmark. This was not only the beginning of our work in Scandinavia, but of our world-wide program. Brother and Sister J. F. Graybill, with Miss Ida Buckingham, now located at Malmö, Sweden, supervise and care for the work in both countries.

Types of Missionary Service

Dr. Fosdick's book, entitled "Christianity and Progress," has something worthy to say about the expanding ideals of missionary propaganda, for while the missionary sets out with the idea of saving the individual soul, in actual fact his message and mission very soon develop in all manner of unexpected and unanticipated ways which one reader summarizes as follows: "First of all the missionary became an explorer, for if you are to save the people you must go where they are. Then he became a philologist and translator, for if you are going to tell the people what the Gospel is you must tell it in their own language. Then he became a schoolmaster, for what is the use of a book if you cannot read it, even though it be written in your own dialect? Then he became a physician, for if you combat witchcraft you must set into being some other form of curative power. Finally he became an industrial reformer, for if you preach the Fatherhood of God you must practice the brotherhood of man." Starting from the purely individualistic conception of the salvation of the soul, the Christian missionary found himself carried far beyond his ordinary purpose. As Dr. Fosdick says, "The missionary cause itself has been compelled, whether it would or not, to grow socially-minded." "It is clear, therefore, that if once we begin to preach the Gospel of Christ there is no telling where we can stop; indeed, can we stop anywhere? What boundaries can confine Jesus?"—Dnyanodaya, published at Poona, India, as the organ of six missionary organizations working in the Bombay mission area.

The Home Field

Through the General Mission Board fund, 24 District Mission Boards are being helped in their District program by gifts for the support of pastors, church building, and surveys. By this means the stronger Districts and churches aid the Districts that are weaker.

By agreement with District boards a number of points have been supplied with help directly from the General Mission Board funds. One new mission point was started this year. Francis Barr began pastoral work Sept. 1 at Albany, Oregon. This work is financed by the Sunday-schools of Eastern Pennsylvania. This is the first District to support full-time work in the home field under the Home Department of the General Mission Board.

For two years S. G. Fahnestock has been serving at Portland, Oregon. The Aid Societies of Southern Ohio sent a generous gift for their work last year. Other pastors working directly under the Home Department are: Ralph White, Johnson City, Tenn.; E. H. Eby, St. Joseph, Mo.; Price Bowman, Bassett, Va.; R. G. Haney, Western Maryland; Glen Petcher, Southern Alabama; and Ferdie Rohrer, North Carolina.

The Church of the Brethren Industrial School for mountain people is located at Geer, Va., in Greene County, on the Eastern slope of the Blue Ridge Mountains. The school and the 300-acre farm are directed by a corps of seven workers with the aid of the 61 boarding students. There are 39 day students, making an enrollment of 100.

Preaching, Sunday-school, and young people's meetings are held regularly each Sunday at the Industrial School. Also, there are seven other churches where services are held. These eight preaching points, with a membership of 627, comprise the Mt. Carmel congregation. Rev. Henry Knight, who has always lived in the congregation, is pastor. He is assisted by the workers in the school.

The Mission Rooms have received a copy of Mountain Builders, a news letter from the school, to be sent once each quarter, for 25 cents a year. The paper is filled with interesting news about the church, the harvest, the poultry season, and the library;

also there are a story, current events concerning school life, and bits of humor. You will be interested in receiving this paper. Send your quarter to the editor, O. R. Hersch, Geer, Va.

Through the help of the General Mission Board a number of weaker Districts and churches have had evangelistic meetings. For several years one or two evangelists have given full time to this work. Last year S. Z. Smith and wife of Sidney, Ohio, spent several months in the Northwest. They are now in the District of Oklahoma and Texas.

The Church of the Brethren has a share in helping the 30,000,000 foreign-born people in the States to learn a new people, understand a different government, and interpret the message of Jesus Christ. The community around the Douglas Park Mission, Chicago, is rapidly becoming Russian. Nearly one-third of the Sunday-school of 150 is Russian. The Brooklyn Mission, New York, is bringing the Gospel to many Italians of the city by means of regular church services, gospel tracts, and personal visits.

"The greatest challenge to the Christian church in America is found in the fact that a large percentage of people of our 110,000,000 population are not connected with either Catholic, Jew, or Protestant churches. America cannot remain half Christian and half pagan. It will soon be overwhelmingly Christian or pagan. The responsibility rests with the Christian church."

Growth of Our Missionary Enterprise

A message on this subject was promised for use with the March 17 Christian Workers' program. It will be printed in the March Visitor. Ada Miller.

Sacrifice

EZRA FLORY

JESUS said, "He that findeth his life shall lose it; and he that loseth it for my sake and the gospel's shall find it." A proverb declares, "There is that judgeth himself rich, yet hath nothing: There is that judgeth himself poor, yet hath great wealth." The word sacrifice means a going up, a gift, or a coming near.

We hear people telling of the sacrifices made by themselves. Sacrifice is volatile. When attention is focussed upon it sacrifice vanishes. What mother keeps a record of the multitude of details in which she sacrifices her very life for a child she loves? What student records the hours he spends poring over his lore when it becomes a consuming passion? What teacher stops to tell how he invests himself in behalf of the noble work that absorbs his time?

One of our missionaries upon furlough said, in course of a conversation, "They tell me I have made a great sacrifice. I wish they would not talk that way. We have gotten so much good from our work, so many blessings from the Lord in proportion to what we have done, that it shames me to hear of sacrifices." Yet that missionary lost two children in a foreign land, gave up other opportunities that he might spend his life helping a benighted people, was himself so ill with typhus that nourishment was administered through his nose with a dropper as his throat was rubbed to cause him to swallow, and his heart was stimulated that it might not cease beating. Think of it: "I wish they would not speak to me about sacrifice"!

In the days before automobiles and telephones a little child lay at the point of death with the dreaded diphtheria. Nothing was then known about antitoxin and vaccination. A mother who feared the doctor might not arrive in time to save her child bent over its form and, placing her lips over the mouth of her child, sucked away the poison. Thus she sustained her treasure until the doctor came. The child recovered, but the mother succumbed and died two weeks later. We call it sacrifice. The mother could not resist doing what she did because of love for the child. She did not think of it as sacrifice.

Jesus did not say, "I sacrifice my life." He did say, "I lay my life down." He said he had power to lay it down and that he had power to take it again. The supreme sacrifice is expressed thus: "For God so loved the world that he gave his only begotten Son."

Huntington, Ind.

B. Y. P. D. Project, 1929

Last year the young people of the Church of the Brethren Sunday-schools and colleges financed the program of evangelism in India. This effort has been far-reaching in its influence and value, and those who had a share in its success should be commended.

Since the young people are each year assuming greater responsibilities in church life, and since they have so loyally supported the India Evangelism program, this year the Board of Religious Education and General Mission Board are challenging the best efforts of the young people in another significant task—that of helping to finance the work budget of some of our missionaries.

The B. Y. P. D. Task

The young people of the church are offered in 1929 the opportunity to share Christ with other people through the ministry of some missionary now on the field. The young people's groups of every church may select a missionary of their acquaintance, or have one suggested for them by the General Mission Board, to whose work they will contribute their missionary funds during the year.

While practically all missionaries are now receiving their personal support from some congregation or other group, yet their presence on the field causes additional expense which must be met. For example, a missionary in charge of a boys' school in India will have associated with him a number of Indian teachers. These must receive their living. A small proportion of the school expenses may be covered by student fees, but much must be paid from missionary funds. In the same way a medical missionary, working in the hospital, or an evangelist, touring the villages, requires a great deal of money besides his personal living. This expense may be compared to the budget of a local church, which includes a great many items besides the salary of the pastor. Among these items are heat, light, building upkeep, janitor's wages, Sunday-school supplies, and revival expenses.

The average expense in foreign work for 1929, per missionary, in addition to personal supports, is $1,200.

Planning the Project in the Local and District B. Y. P. D.

To get started we suggest that the young people's leader call a meeting of the local group, and explain the plan. Decide on some missionary through whom your group desires to serve. Then write to the General Mission Board to determine whether that missionary's work budget has already been provided by some other group. In some cases the District cabinets may wish to recommend to the Young People's Departments of the District that they coöperate in supporting the work budget of some missionary, or in larger Districts two or more missionaries. Where the project is undertaken as a District we recommend that the local organizations coöperate. However, whether as a District or local group, every B. Y. P. D. will want to assume a fair share in this large task.

As an example of how this may be worked, let us suppose that the young people's group of the Excelsior congregation have counseled together and have decided to raise $300 towards the work budget of Missionary A in the China field. They would then fill out the blank provided herewith and send same to the General Mission Board. The Board will then write to the missionary selected, and likewise the young people can do the same. In a few weeks some interesting letters should be exchanged between the group and the missionary.

A second example of how this may work when a District cabinet seeks to enlist all the groups in the same project is shown by the actual experience of the young people of Northern Indiana. Being well acquainted with Sister Clara Harper, missionary to our Africa field, they have set a goal as a District towards which they are working.

Inasmuch as the children of the church have been assigned the expenses of the Africa field for 1929, it is preferred that young people choose missionaries in our other fields.

A pledge blank is included in this leaflet. Fill out the blank and send to the General Mission Board, designating the one whose work you desire to support, and if possible

the amount you will raise. When this information is received at the Mission Rooms the name of your B. Y. P. D. and the missionary chosen will be printed in the Missionary Visitor.

When your missionary on the field learns of the contribution from your group for his work he will undoubtedly write you about his work. Also the missionary will be cheered by letters from the group.

How the Money May Be Raised

Some B. Y. P. D. organizations plan a budget covering the expected expenses for a year or six months. This plan is commendable, and where it is used the amount to be raised for the missionary project will be determined and become a part of the budget.

Various means of raising money have been used by our B. Y. P. D's. Many young people will tithe or set aside some definite portion of their earnings for the missionary project. This is the best method.

Young people in rural communities may set out a field of grain. Several young men on an appointed day may prepare the ground for a field of corn. Working together they could plant and cultivate. The harvesting of the corn could easily be an enjoyable social event for the boys and girls, and the crop would bring financial profit.

Raising live stock, working definite days for the project, doing odd jobs, candy making, and food sales, may furnish money for this task.

Some groups may prefer to raise the money by special offerings.

What the Colleges Are Doing

The Brethren colleges have already taken advantage of this opportunity, and money is now being received. Work budgets of the missionaries have been assigned to colleges as follows:

Bethany—Baxter M. Mow, $400.
Blue Ridge—Anna Hutchison, $100.
Daleville—Byron M. Flory, $100.
Elizabethtown—Sara Shisler, $400.
Juniata—H. Stover Kulp, $900.
La Verne—Minneva J. Neher, $400.
Manchester—Albert D. Helser, $1,200.
Mt. Morris—Eliza B. Miller, $250.
Bridgewater—Ernest M. Wampler, $400.
McPherson—F. H. Crumpacker, $600.

Sending In the Money

The money should be sent to the General Mission Board, Elgin, Ill., designated for the B. Y. P. D. Fund, 1929. It may be sent monthly, quarterly, or more frequently if desired. Do not hold money until the end of the year. It should be sent on its way to do service abroad.

In Service Abroad
B. Y. P. D. Missionary Project, 1929

Date .....

Congregation .....District .....

Name of Leader .....

Address .....

Missionary Chosen .....

Number of young people participating .....

Goal set ....Date

Be sure to send this report to General Mission Board, Elgin, Ill., so you may receive pictures and all material issued to the young people taking part.

February Is Achievement Month

FACTS TO FACE

The 1927 Annual Meeting at Hershey, Pa., authorized a general church program, to cost $389,000, for the year ending Feb. 28, 1929.

We are engaged in a glorious missionary work, only partly finished. Our gains will turn to losses if we weary halfway across the stream.

Able and experienced missionaries are now detained in America for want of funds to return them to their fields of labor.

Let all the congregations register their best before the end of February. Remittances should be sent, designated Conference Budget, and mailed to General Mission Board, Elgin, Ill.

There is a time when every job should be finished. The last day of February ends the year annually for the treasurer of the Conference Budget. A record is then compiled of the giving of every congregation for the preceding twelve months. The program calls for little more than a penny per day from every member of the church. Every congregation should do as well as this. Many of the stronger congregations should go and are going above this amount.

The Board of Religious Education and the General Ministerial Board participating in the Conference Budget have most important work affecting the welfare of the whole Brotherhood. Our missionaries in India and Africa are in the thick of far-reaching missionary efforts. China has just recovered from years of internal strife. Now our missionaries have resumed their work. The whole program needs the enthusiastic response of the church.

Therefore, Feb. 10 is designated as a day for a special ACHIEVEMENT OFFERING. Make the occasion one for the reaching of the goal you may have set for your church. Let isolated members send their offerings direct to General Mission Board, Elgin, Ill. Let the 10th be a red letter day and make your hearts glad because you have done a good deed.

A Missionary from India Writes

"The mother church, through the Mission Board, has always supported missions nobly. As missionaries, we have never had to write scores of letters, begging for support, as many in other missions have had to do. We have asked from the Home Board and we have received. Many of us know that Brethren dollars are not easily earned. So, far from being disheartened, we accept this cut of fifteen per cent graciously, not forgetting all that the home church has done for missions so far. God has used and blessed all the help we have received here."

THE DECEMBER BOARD MEETING

The General Mission Board held its regular winter meeting December 19. Otho Winger, chairman; A. P. Blough, vice-chairman; H. H. Nye, J. K. Miller, and Leland Moomaw, were present. Levi Garst was absent on account of illness, and J. B. Emmert and Secretary Charles D. Bonsack were absent, being on deputation to Africa.

As many items which come annually to the Board's attention are scheduled for the April meeting, this session was not so long.

As there is no missionary doctor on the China field, and the Mission requested the Board to secure a doctor for them, steps were taken to try to comply with the request.

The question of returning to the fields the missionaries who are detained on furlough for want of funds to carry on their work, came before the Board. The financial situation was not sufficiently clear that the Board could take affirmative action, and the matter was deferred to the April meeting.

Since it is felt by many mission boards and missionaries that military protection for missionaries in China is not compatible with the spirit with which a missionary labors, the question of petitioning the United States government to refrain from such protection was placed in the hands of a committee for study.

The Board adopted the following resolu-

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Schools and Outlook Towards Devolution

N. V. SOLANKY

THE India Mission has difficulty in carrying on educational work because Bible study is one of the subjects in mission schools. Indians fear that by studying the Bible, their children will be tempted to become Christians, and so they hesitate to put them in mission schools. This is one of the many causes why education is not widely spread in villages. Looking at this trouble, missions had naturally to make education inexpensive, and in some cases had to give free education. Other institutions take care only of training the brain, while mission schools care for the training of the heart and hands also.

The mission, changing the environment of the people, has carried on nicely the evangelistic work through boarding schools, and students begin to study the Bible as soon as they are admitted. This seems to make a wonderful change in their hearts, when they are grown up. Bible study in schools produces a greater and stronger effect upon the heart than a sermon does. At present the mission is putting into practice the scheme of devolution, and it is praiseworthy. The church is small and poor, so it is difficult for her to take up the whole responsibility of carrying on all educational work, but it should learn to be responsible for it. It must be awakened. It must produce volunteers. In time it can be self-supporting.

At present it cannot advance by leaps and bounds, because it is not spiritually as well as financially strong enough.

Yes, some of the members have begun to give their tithes. If all would give their tithes, it would speedily advance spiritually as well as financially, because it is written: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In India, some leading communities imitate the mission and learn to serve their own people. The Parsee community is a small one, but in it there are millionaires who have opened middle schools, high schools, colleges, orphanages, and dispensaries, especially for the benefit of their own community. Others widen the circle of charity and give their help to all. "Arya Samajic," a sect of Hindoos, is trying to help other lower-caste Hindoos, their orphans and widows, in order to strengthen their side and to stop them from becoming Christians. They start their own schools, boardings, and orphanages. Also the Hindoos have started their own Hindoo mission and try hard to enlarge it. Moslems, Jains, and other communities serve more or less their own folks. There are many rich men in the above communities, while Indian Christians are very poor.

It is certain that their condition is fast improving, and they are advancing in the spirit of serving others. In our mission schools, the boys of backward classes are admitted. They are very poor and their parents are bound to serve masters belonging to high caste. Well-to-do people consider it below their dignity to put their children into mission schools, so there are only a few boys of rich Hindoos and others. The poor parents who put their children into our schools cannot give help, either to their children or to the mission.

Round about each and every mission school the number of Christian families is increasing, and in time new churches will be established. Our present schools are among the non-Christians, some of whom have begun to give school buildings, books and other school materials, which the mission formerly had to provide.

The people do not pay attention to girls' education. There are only a few girl students in other schools as well as in our own. We are making efforts to secure a large number of girls in our schools and thus encourage the education of girls.

We have to take much pains in persuading the parents to send their girls to our boarding schools. Most of these girls are orphans, or belong to very poor families, who find it very hard to earn their living. The mission, therefore, will have to sacrifice much for these girls' boardings. Unless these girls

are well trained, and educated, and unless they are married to educated boys, we would not hope to have educated and good Christian families, which would form Christian churches.

Looking at the financial condition of the Christians, this devolution scheme regarding boardings would not succeed at present. It is praiseworthy that the mission keeps boarding schools in its hands.

Harmony Among Indian Christians

The Gist of a Letter from G. K. Satvedi

I DO not know whether our readers have ever heard of the Gujarati Christi Sammelen (Conference). It was organized in May, 1923, through the initiative of some of the Indian leaders of the Church of the Brethren, and its membership consists of Gujarati-speaking Christians of the various denominations in Bombay Presidency.

Its aim is to unite all Christians in service and in the hope of glory. The missionaries of Gujarat had for about twenty-five years been showing a more united front through the organization of the Gujarat Missionary Conference, which showed us Indian Christians the possibility of our becoming more united and mutually helpful to each other in spite of the unfortunate western denominationalism which we inherited. Now we are trying to solve our common problems unitedly, which will make for better morale and discipline in the churches, and enable us to show a solid front in presenting Christ to our countrymen.

Just recently we have started a fund for a united educational institute, and nearly a hundred volunteers have undertaken to raise the funds for the same.

This year we are planning to hold a convention for all Christians in Gujarat, and a special meeting for our young people of the churches. We have also started a united quarterly magazine, and hope it will grow into a real magazine for the Christian community in the future, so that we shall more and more be one in Christ, our Lord.

I trust you will pray with us, that the Almighty may strengthen us for his higher service.

PHILOSOPHY ON LIVING

One of our missionaries in India has been teaching in a Bible institute and she writes as follows: "The job of living is a serious one. Is it really more serious than it has always been? If a man really finds God and has the Christ abiding in him, is not he equal to living right even in this age in America or India with our developments of science and invention? That's what I tried to teach last year—that when a man's thoughts and motives coincide with God's, we have no need for law and restrictions. We daily do as we please because we please to do right. Was that sound doctrine? At least the India Christians said that's a true word."

Picture by Anetta Mow

A View of the Tapti River, India

A Letter to Ruth

Ping Ting Chou, Shansi, China,
Nov. 1, 1928.

My dear Ruth:

At last I am writing the letter I promised you before we left the homeland. I did not expect at that time to wait this long to write you, but before my letter is finished you will know the reason. First, I believe you will enjoy a word about our voyage. It was the best ocean trip we have ever made, and the traveling passengers most congenial. It was such a delight to meet some of the Chinese students who were returning to take up work in colleges here. Some of these have had advantages of the best universities in America and one of the young women, besides her training in Columbia, had a year in Havre, France. They were brimming over with enthusiasm to throw their lives into their work in places where they could touch the cream of China's young men and women, who are the China of tomorrow, and help in a Christian way to reconstruct the China now in its making. And what a contribution such lives are going to make! And I was glad to hear them say, when asked how America treated them during their years of student life, "We have no complaint to make as to the attitude of students or professors. We were not especially noticed, either way, and what else could one expect among the thousands of students in university life? We know it has often been the complaint of foreign students that they suffer 'snubs' and sneers at the hands of their fellow-students, but it was not our experience, and we go back to China with the kindliest feeling toward America, and deepest ppreciation for the opportunities that we have had." I was happy to hear them say this, and knowing, too, that they were taking with them something more precious than rubies—an enriched Christian experience and sincere appreciation of the best in our social life.

It was a rare privilege to meet so many missionaries going back to various fields of work and hear of their experiences of past years. There were some eighty missionaries on the boat, and the majority were going to China. Among this number was but one new recruit for this field. So our days passed pleasantly as we crossed the great deep, and we were glad, when, after eleven days, we sighted Japan. On reaching Yokohama we hurried ashore to engage passage to Tientsin from Kobe on a boat leaving that place two days after landing. To our dismay, all first class was taken and there was nothing left but third class, or steerage as it is also called. There would be no other boat for more than a week after this one, and we **did** want so much to press on. We three went aside, Emma, Homer, and I, to talk things over a bit. We came back and engaged steerage, concluding it could be no worse than has been our lot of travel at times in China under disturbed conditions, and being but four days' journey we concluded we would survive! Then, too, we felt an "urge" which we could not get away from, that it was the right thing to do at this time, though we had never heard of white people traveling on these small boats steerage class; but that Presence, who was so consciously near, we felt was truly influencing us to take the step. Then came the day when we boarded the small boat to take us across the Yellow Sea, and all other white passengers were led up the steps to comfortable rooms, but we were led **down.** And a thought struck me at that time, that it is sometimes good for us to go "down the steps and not always up," and before the four days were over we were more than glad that we had followed the "urge," for we found accommodations far above what we anticipated. Just to have the experience of observing the beautiful family life of the many Japanese was worth all it cost in inconveniences and what little discomfort there might have been. But to tell you of how Emma and I learned to change apparel, and to get ready for retiring at night, etc., would be a story in itself, for there was no privacy traveling this way, and even our bed was a "community" affair, which we shared with some Japanese, but we did contrive a partition between them and us by arranging suitcases for a tiny wall! Now don't think it was so bad, for the place was scrupulously clean, and so were our neighbors, and we had electric fans going all the time, and

splendid port holes, which gave good ventilation. Of course we ate Japanese food most of the time, for that goes in when you buy your ticket, but the steward was kind, and offered us foreign food if we cared for it by paying extra. We ordered it a few times, but really found the Japanese food better, for it was well prepared and for the most part appetizing, while the foreign food was tasteless and showed a lack of knowing how to prepare it. Our chopsticks were fresh and new at every meal and sealed in white paper. I tell you the Japanese are taking to sanitary methods! We had no chairs to sit on, and had we not learned these years to sit as do the Chinese, tailor-fashion, we would have suffered no little discomfort, but we could lie down or sit up as we pleased. We had a laugh the first night we "went to bed," for we had but one steamer rug between us, the rest having been put in the baggage, and that was far down in the hold, impossible of getting. You know when you travel this class you must furnish your bedding. Well, there were four of us for one rug and the only piece we had to use. So our "bed" was easy to make, and we just knew our neighbors must have thought we were indeed poor, for they had stacks of bedding with them.

To Shansi was the last lap of the long journey and to which we had looked forward as being the most difficult of any of the trip, as train service has been so disorganized for several years and travel anything but desirable. But we were again favored by Providence in being able to reach our home at Ping Ting on the schedule of old days, which meant taking the train at Peking in the evening and reaching here at noon of the next day. This record is unusual these days. We slipped in unannounced, but Edna had a "feeling" we would be in that day and had dinner all ready for us. And my! It was good to be back home again! Soon the word was passed around that we had arrived, and friends began coming to see us, and have continued to come. Visiting and feasting were the order of the first days, and trying to get "settled" was a difficult task. It was so good to see both the missionary and Chinese friends again, and we could say we had had a wonderful journey and were bringing the good wishes of many friends in the homeland to them.

But as we were getting nicely settled and feeling ready to begin to take up a bit of the load of our fellow-workers, which was just three weeks after being here, Homer commenced to feel ill. Three days later he showed signs of delirium, with an increasing temperature. At first the doctor was puzzled as to what he might have, but finally a blood test revealed a virulent type of malaria. This type is seldom seen in north China, but is found in tropical climates. He continued delirious for the most of two weeks, while the doctor worked very hard to give relief. It seemed they literally **poured** the quinine down, by mouth, with no results. Homer took nearly two hundred grains within a few days, but the fever remained as stubborn as ever and the doctor began giving it by other methods. But I am so happy to tell you that he is up again and joined us at the table yesterday, after four and a half weeks' absence. He still is weak and will not be able to do work for some time, but he is gaining. And it was during these days of anxiety and distress that we found our Christians such a spiritual comfort. I was told that at every meeting they were earnestly remembering Homer in prayer. Mothers have told me how they and their children prayed for his recovery, and such remembrance of us in time of need made my heart well up with unspeakable appreciation. And this is the reason my letter to you has been delayed—Homer's illness.

I cannot close without telling you that our dear Bro. Crumpacker left today for plague work in west Shansi. This type of plague is very deadly, and a case has never been known to recover. Special letters and telegrams have been coming for more than a week, urging him to assist in the fight, but he was so busy in country work and planning for the inquirers' classes and baptisms that he felt he could not go, but again upon urgent request he has gone. It is reported that over two thousand cases have died within a few weeks' time. The government has sent military doctors and nurses, but they are unable to combat the disease, and Dr. Watson of Fen Chou, who is at the head of the work, seems to have

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A Missionary Tour to Denmark

J. F. GRAYBILL

WE try to make three annual visits to the work in Denmark, for the spring Council Meeting, the District Meeting in June, and the autumn Council Meeting. On the summer trip Sister Graybill usually accompanies me and we make the journey in the Ford. In order to avoid excess automobile tax this trip is limited to eight days. On the spring and autumn trips I remain from three to four weeks and give them all the service I can in this period. This time I am gone four weeks.

This is a dreary time as far as the weather is concerned. It rains daily, and some days all day long. In addition to the rain it blows a strong gale. This makes disagreeable weather, but we are used to this kind of weather in Malmö at this season of the year.

On my way to Denmark, over Guthenburg, I visited a sister and her family and a few other acquaintances. The trip across the Cattegat is always a trying time, and this was no exception. The best of it is that it lasts only five hours. The boat is small and tosses like a toy on these troubled waters. I fought a good fight, but was conquered just as the boat sailed into the harbor. A little more caution at this unexpected period might have helped me win the battle. It is often so in the Christian life.

A sister, 83 years of age, was at the harbor to meet me and welcome me to Denmark. She knew of my coming to visit her. After a few hours' visit I proceeded to Hjörring to visit Sister Karen Jörgensen, whose name has at times appeared in the Messenger columns. She was sick and glad for my visit.. She asked to be anointed.

The following day I came to Brönderslev, the home of Eld. Christian Hansen. He had celebrated his eightieth birthday two days prior to my arrival. He is the first member baptized in Denmark by a member of our church. He is in good health and strong in the faith, but no more active in work. While in Brönderslev I visited the members at this place and had a meeting in the Baptist church.

Then I went on to the work in the Thy church, at Hördum and Bedsted. I remained here nearly three weeks, visiting the members in their homes and holding as many meetings as time permitted. It was harder than usual for me to leave here when the time came to go home. The church here is greatly in need of a shepherd. Bro. Martin Johansen's work has seen its best days. His health is failing and he is too much isolated from the work. He admits that he is not able to lead the work among the rising generation.

Outside influences have also been operating the past months. There are wolves—not from our own ranks, however—who do not spare the flock, but take advantage of the situation to make proselytes. They act on high pressure, but I think their plan is frustrated.

In this church we have a number of young members who need direction to be of use in the Master's service. And there are many young who should be gathered into the fold. The field here is ripe unto harvest, but laborers are needed.

While here it was my privilege to attend the Aid Society meeting. Fifteen non-members were present. This speaks of interest on the part of those outside our own ranks. Visiting in non-members' homes also revealed an interest for our work, but there is no one here to lead or properly direct it.

The Sunday-school has an enrollment of fifty children, from five to sixteen years of age. One brother is superintendent, assistant superintendent, secretary, treasurer and teacher. Do you ask, "How can one person perform all these offices?" Well, they simply cannot be **performed.** The brother does his best, which is more than many others do.

There is no junior or young people's work, because there is no one here to direct such work. To realize the need here, one must be on the field a little time. The longer I am here the more I feel the need, and the harder it is for me to leave the work as a prey to outside influences and the enemy's manifold devices. Help us pray for the work here. It is not least in need of our sincere prayers.

Malmö, Sweden.

Where Disobedience Proved a Blessing

F. H. CRUMPACKER

A FAMILY had come down with the plague. A son had died; the son's wife and his mother were both sick. He had a little sister eight months old. The mother wanted to give the baby away. Some folks not far away wanted a baby and here was their chance, but how get her. The gate was guarded by a police. But a middle man was procured who got by the police. We do not know what he paid the police but in the middle of the night he carried the baby away from the sick mother's breast. Two days later the mother died. When it was discovered that the baby was not at home inquiry was made. The whole thing was revealed. The middle man and the police and the man who had carried the baby were all isolated and the home to where the baby was carried was isolated and we watched daily to see if the baby had carried the disease or if any of those connected with this got it. The father in the home family died and that was the end of that family with the exception of the 8 months old baby who had been carried away. Almost breathlessly we waited for seven days. The baby lived and fortunately no one else got the disease from this rash, disobedient act. As it was, it was a blessing for the baby lived and the empty home was supplied with a little sunbeam.

All the rest of the family died and she only survived. I had the privilege to call twice a day for several days and the anxious foster mother would weep when we would tell her of what might happen to her and her whole family and the baby. But when we lifted the quarantine she was almost in ecstasy. She then wept with joy as she hugged the little life to her thus far empty breast.

This kind of disobedience brought joy to her but it might have brought total destruction to her whole family. We do not recommend it. May God bless the newly found home for the little girlie.

A Country Trip to Yu Hsien

RUTH F. ULREY

YU HSIEN is the county seat of Yu Hsien County, about twenty-five or thirty miles from our station at Shou Yang. In September, as the roads are impassable for carts, the trip must be made by donkey back. It takes from eleven to fourteen hours for the trip, depending on the condition of the road, and including a little time at noon for man and beast to get a little rest and nourishment. On a recent trip, just at meal time it was threatening rain, so that our animal drivers feared to take time off for the meal. A good share of this road is river bed road, and in the mountains within a half hour after a heavy rain, dry river beds become raging torrents. The donkey driver, knowing this danger, suggested that we go on to their village before stopping, for we would then be out of danger of the possible rising river. When we entered this village it was learned that it had never been touched by our Christian evangelists. Here we received a hearty welcome and an invitation to come again. This means the village is open for future work. The Father has his own ways of helping us open up a place of work.

This is one of the seasons of the year for theatricals and other entertainments, for there are a few weeks when the men and women are not busy in the fields. This also means that there is more time to listen to the story of Peace and Good Will. A theatrical was to take place in the home village of one of our Christians shortly after our arrival at Yu Hsien, so he sent word inviting us to spend the day in his home. Upon arrival we found his home already filled with guests. Guests came and went all morning, thus giving an opportunity for the Gospel stories to be told to them. Just after dinner was eaten the room became so full that quarters out of doors had to be sought. They were found under the shade of a pine tree, near the house, which had been planted by a roadside temple. This was one of the main

streets of the village, so there were many people passing by there. The little meeting was opened by the singing of hymns, followed by the explanation of their meaning. Next came the Bible stories, told by the use of pictures taken from old Sunday-school charts. For three or four hours this sort of a program kept up. At two or three different times an attempt to close was made, but each time other stories or songs were asked for, until it was necessary to resort to memory alone for more stories. When the little meeting finally closed, there were a few in the crowd who still wanted to hear more. Some of these had been listening during the entire time; others of course for a shorter time. It was then much past time for their theatrical to open, and when it was suggested in the crowd that it was past time, some in the crowd said they had **forgotten all about the theatrical.** These people come here from many villages, and no doubt some of these people had heard this message of Hope for the first time; and sadder still, some may never have another chance to hear. In such cases as this, we can only do the sowing, and leave the cultivating and harvesting to our Father.

About a week later we again made a trip to this village. In the morning a trip was made to a near-by village. After leaving there, the suggestion was made that lunch (which had been taken along) should be eaten by the roadside under a tree. However, it was decided to go to a near-by village just beyond and eat. After stopping there for a short time, the people of the village began to gather around our eating place. Again the opportunity was used to witness for our Savior. Some gospels were sold, principally to schoolboys who were eager for them. Just as these were being sold a man came up inviting us to his home. We found that this man had formerly been in touch with the church, and at one time was very much interested in Christianity. This man would not have been found if we had not stopped there to eat. Again, we felt that our Father had been near, and directing. The man told us that the day we were in the village where the theatrical had been held, he had hunted us, but had not found us. This, too, will make an open place for us another time we go out there.

One of the most encouraging visits of the trip was to a Christian home in the mountains. This home is on the mountain top, quite a distance from any other people. It is in an isolated section, but this family are not isolated from their God. They have very little in the home except what they produce on their own land, which is a farm of two or three acres. From this, two sons and the parents get their living. The father is eager to have the boy in school long enough to get sufficient education to read his Bible and help himself a little. In order that this may be possible they are willing to make the necessary sacrifices. Upon the arrival in the home, the usual time for a friendly conversation was taken, and then the little worship services were entered into. The mother, who had been taught to read by her husband, was able to sing a good many of the Christian songs. She, too, lost no opportunity to witness to her neighbors who were present, of her Savior. These people have their own daily worship in their home, and are truly living examples of the power of salvation. Their lives seem to radiate the life of Christ and its power in their own lives.

A MOUNTAIN HOME. The home of one of our warmest Christians at Yu Hsien, mentioned in this article.

The opportunities in and around Yu Hsien for work are many; and not the least are these among the children. There are more children there than in some of our other outlying territory. The proposition of starting a Sunday-school for these children was put up to the Chinese evangelist there, and was heartily received. A couple of Sunday-school charts will be sent out to him for use in this work. The first Sunday over forty were

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The New Missionary Attitude

Statements of Principle Adopted at the Jerusalem Conference

Last spring the International Missionary Council held a special and enlarged meeting at Jerusalem, which was attended by leading missionary workers from all over the world, including men and women of most of the nations. A number of statements and resolutions were adopted at this conference which are of particular significance in connection with various aspects of missionary activity here in China. The especially pertinent ones are as follows:

ANY attempt on the part of trade or governments openly or covertly to use the missionary cause for ulterior purposes" is repudiated, and in a separate finding in regard to the protection of missionaries, the effort is made to deal with this disentangling process in one very important aspect. The main paragraph of this finding reads:

"The International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defence of the missionaries and of their property."

No Religious Imperialism

Equally significant is the reference to repudiating "any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests," or "to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the western church."

While expressing the belief that much of this western Christian heritage is worth sharing, the council nevertheless "ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage." The compelling motive is found in the constraining love of God.

"Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ. . . ."

Be Christian Throughout

"We believe in a Christlike world. We do not go to the nations, called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after the pattern of Christ-likeness."

"To all the churches of Christ we call . . . that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice. Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. . . . Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called 'Christian' countries to itself is morally unsound or is alien from the principles of Christ, and the church must be ready for labor and sacrifice to remove whatever is justly so condemned. . . ."

Schools and Governments

The following quotations set forth the position taken on the question of relations between missionary schools and governments:

"Where governments have laid down (educational) regulations defining the place that the strictly religious element shall have in the curriculum we would fully recognize their rights of self-determination, and, in particular, where government rests on the people's will their right to decide what kind of education shall be imparted to the children of its citizens, without abridging, however, a just measure of religious liberty. For the most part regulations imposed have not been of such a character as to hamper Christian educational work.

"In those cases where religious instruction in the narrower sense has been altogether excluded, missionary bodies may have to consider seriously whether a sphere still remains for them in which they can profitably continue their efforts."

Resolution on War

The following resolution on war was adopted:

"Inasmuch as the world-wide Christian mission is an expression of the spirit of the

Prince of Peace, and an attempt to realize the truth that in him all dividing lines, whether of race or class, are transcended, and,

"Inasmuch as war is universally acknowledged as a most grievous hindrance to the triumph of this spirit among men:

"The International Missionary Council summons all who share in the world-wide Christian Mission to unremitting prayer and effort to secure: (1) the renunciation of war as an instrument of national policy; (2) the adoption of peaceful methods for the settlement of all international differences; and (3) the changing of those attitudes and practices which constitute the roots of war."

Race Relationships

On the question of race relationships this statement was issued:

"All Christian forces . . . are bound to work with all their power to remove race prejudice and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious and other facilities designed to enable all alike to enjoy equality of social, political and economic opportunity.

"Any discrimination against human beings on the ground of race or color, any selfish exploitation, and any oppression of man by man is, therefore, a denial of the teaching of Jesus.

". . . We confess with humiliation that we in the Christian churches are still far from realizing this principle even within our own borders."—From the Week in China.

Languages of the Africa Mission

H. STOVER KULP

IN the eastern part of Northern Nigeria, on the boundary between the British and the French mandated portions of the Cameroons, are the beautiful Mandara Mountains. These mountains are about seventy miles in length and extend from south to north. They begin a little north of 10 degrees north latitude and extend just beyond 11 north latitude. This range of hills is the eastern boundary of the area occupied by the Bura-speaking people and the tribes allied to them linguistically. These peoples occupy the area which lies some eighty miles due west of this range. The names of these tribes, with the population as given by the 1921 census, follow:

Bura, 83,134; Babur, 22,342; Hina, 4,348; Margi and Chibuk, 49,552; Kilba, 13,005; total, 172,381.

Of these groups, the language of the first three may be said to be identical. It is known as the Bura language. Margi and Kilba are closely related languages, but are by no means identical. The Chibuk, who also call themselves Mahgi, have a language which seems a halfway dialect between Bura and Margi. As these people occupy the land between the Margi and the Bura, those nearer the Buras seem to understand Bura, while those nearer the Margi territory seem to be able to converse with the Margis. In the Mandara Mountains themselves there are, according to the census, over 13,000 people. What their language affiliation is one cannot say. There are several dialects. A casual examination of the numerals up to ten in two of the dialects identified half of the numerals with either Margi or Bura. This of itself is rather slim evidence on which to base a claim of close relationship.

The Church of the Brethren entered this language area to begin mission work five years ago. They now have two stations in the Bura section and one in the Margi area. This latter was opened in March, 1927. One other society is working in this area. A few months before our pioneer party settled at Garkida the Danish branch of the Sudan United Mission opened a station among the Kilba people at Pella.

Home folks are always interested to know what the language of the mission field is like. I shall give you the numerals up to ten in Margi and Bura.

Bura	Margi
1. tang, duku, or pal	tang, tituku, palthlu
2. suda, or repu	sitang, or mithlu
3. makir	makir
4. fwar	fwadu
5. ntufu	ntufu
6. nkwa	nkwa
7. murfa	mudifa
8. chisu	tsitsu
9. umlla	umllu
10. kuma	kumu

An examination of these numerals might lead one to believe that these two languages are identical, or nearly so. However, the great difference is seen when it comes to the inflection of the verb. In Bura the pronoun subject and the tense sign for the perfect tense come before the verb; in Margi these are suffixes. Although a considerable variation in syntax is thus seen, an examination of Margi and Bura vocabularies does show a rather close relationship. Perhaps eighty per cent of the roots would be found to be identical for both languages.

Our present policy is to learn the dialect of the people. We have not tried to use one language for both the Bura and the Margi stations. Whether in the future the smaller Margi group will be absorbed by the larger Bura group or not, we are not able at the present to predict. If they should be it would greatly simplify our literature work.

Some one asks why we entered such a field in Africa. The answer is that our situation is typical, especially among those missions that have more or less recently entered the Africa field. We just received a letter from some American Lutheran missionaries, who are just across the border to the east of us, in French territory. They began work about the same time we did. They have two native languages to learn, and in addition they must learn French. But perhaps the better answer would be, this language puzzle should in its difficulty be a challenge to us. Since what time have missionaries looked upon difficulties as things to be avoided? Some of us, with great humility, may have to learn two or three African languages. I say humility, because it is a common thing to meet natives here who speak three languages. Many a black friend of mine speaks four languages and some even more. One of our Christians nearly always in prayer asks that God will help us learn three or four of the languages that are spoken in this section of Nigeria. We need more like him, who will help pray in the day when every tribe and nation and TONGUE shall know of him who is the Savior of mankind.

"Have been a tither since Jan. 1, 1928, and such joy that has been in my soul since I can't express. Wish every one could be a tither, and they could if they would."

A Sister in Missouri.

A LETTER TO RUTH

(Continued from Page 44)

found them inefficient in carrying out orders. No one now knows to what extent the disease will spread, and missionaries are a very scarce "article" these days to assist in such a work. Eleven years ago there were many more to draw from than now and the disease did not reach such an alarming state, either. Our earnest prayer is for the safety of those who give their lives in such sacrificial work, and that the suffering people may soon be free from this terrible plague. Poor China! It seems her cup of sorrow has not been enough with the years of war and all it means, but another is needed to make it more bitter! And I suppose you are wondering what our impressions are, since we have come back, as to the changing attitudes of the people. That, too, I will leave until the next time when I write to Alice. And now a "God bless you," and desiring your remembrance of us and the work in prayer I am,

Yours in humble service,

Minnie F. Bright.

THE DECEMBER BOARD MEETING

(Continued from Page 40)

tion on the death of Andrew G. Butterbaugh:

Whereas, Death has taken our beloved brother and coworker, Andrew G. Butterbaugh,

Be It Resolved, That we, the General Mission Board, for ourselves and in behalf of the entire Brotherhood, do express to you, Sister Butterbaugh, and your children, our deepest sympathy in this sadness through which you have recently been called to pass, in the loss of your beloved husband and father. Confessing that we do not feel able to understand all of the mysteries of life, yet we commend to you a firm trust and faith in the love of God, and trust that you shall have courage to strengthen you for this great trial, and,

Further Be It Resolved, That we send a copy of these resolutions to Sister Butterbaugh, and that we publish and record them on our files.

One of the leaders of the church living in Elgin, having made a very generous contribution to missions, the Board passed a resolution of appreciation for this expression of Christian love.

Notes From the Fields

AFRICA

Garkida

Lola Helser

Dr. Gibbel and the Ford truck left Garkida for Jos Nov. 2. They returned with the Deputation and the furlough party Nov. 7. God surely gave them journeying blessings, even during the night, as this was the banner trip to Jos and return. Brethren Bonsack and Emmert are having a real experience of trekking in Africa on their trek to the Lassa Station, having left Garkida on horseback on the 20th.

We have been appreciating their sojourn in more ways than one. First, I would mention the strengthening of home ties, as parents visiting their children. As it were, the establishing of a Christian home, and the parents come to bless that home for the first time. Our parents, so to speak, have encouraged us in Christian service, and they have expressed their happiness in the fact that the new home or church has been established in Africa.

Second, the Deputation has already been a great inspiration to us individually. The splendid messages which they have given, both to the missionary group and to the native groups, have inspired each of us to work harder in Christ's service in Africa. Some of these messages were, the report of the Congo Conference; Bro. Emmert's talk on "The Work of Interpreting Christ to the Bura people"; Bro. Bonsack's discussion of "The Things Which Are Not Seen"; Bro. Emmert's illustrated sermon on "The Effect of Sin on Our Lives and Christ's Power to Cleanse Us"; and Bro. Bonsack's exposition on "The Character of Christ." Our native Christians marvel at the love of these elders in coming all the way from America in the interest of their souls.

Third, it has been a real pleasure to have the brethren eat with us. They have spent a day or two in each of our homes. We have had a chance to inquire about friends in the homeland. We have joked and laughed with them. We have tried to make their stay with us as pleasant as possible.

Fourth, their encouragement and advice in the work is a great help to us. We have had the opportunity to discuss problems individually and in groups. We shall profit by their visit and the experiences of older missions.

The Beahms and Heckmans have had a glad welcome back to Garkida. It is told of one Bura boy, that he saluted them three or four times on the afternoon they arrived, and then came from his home across the river the next morning and the next to salute them, so glad was he to see them home again. Each has taken up his work in the school, and Bro. Heckman has been given the task of providing better quarters for the girls' school. The latter accompanied the Deputation on their trek to the Lassa Station.

We expect the brethren to return to Garkida in a week or so. Then they hope to visit the Gardemna Station. About Dec. 16 has been the date set for the love feast, and our Annual Meeting will be the following week.

We have been remembering Sister Bonsack and Bro. Emmert's family. May God watch between them while they are separated one from the other.

"Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me."

INDIA

Vada

Ina M. Kaylor

The dreaded October fever season is past and with it the worst of the fever, we hope. Not a family of our Christian community escaped this year, and in some cases the fever was persistent and hard to get rid of, persisting for weeks. We are grateful to our Father that there has been no loss of life in our midst.

The missionaries at our station have fared a little better, and with one exception there has been no serious illness. Miss Brumbaugh, who lives at the boarding school at Pinjal, eleven miles from Vada, suffered from attacks of fever until it became necessary to give up and go to the hospital at Dahanu for treatment. This she did while the rest of us attended the Mission Conference at Bulsar. She took with her one of her teachers and one of the boarding boys, also for treatment. All are improved and are again at their respective places.

We closed our eight days of institute for our workers with a love feast on Saturday evening, Nov. 17. We believe the meetings were worth-while and trust that our workers with their families will go out to their villages with a deeper consecration and a more earnest desire to do effective work for the Master.

Bro. Ebey is finding a big opportunity to

help the people through the means of medicine. They rejoice to have him among us again, and keep him busy from morning till night.

The agricultural exhibit for the Bombay Presidency this year was held at Ahmedabad. This is a government concern, and it is hoped it will do much to inspire the Indian farmer to better methods and higher goals. About fifty people from Vada Taluka attended, among whom was a missionary, accompanied by two men from the village in which our work seems most promising. A number of our Pinjal boarding-school boys come from this village. These simple village folk need encouragement and help to make the land return greater yields.

CHINA

Ping Ting

Emma Horning

After several urgent calls from the capital of this province Bro. Crumpacker felt it necessary to go north and help fight the plague which is depopulating a number of villages northwest of Tai Yuen Fu. If allowed to spread no place will be safe. This plague is one hundred per cent fatal. (Later, Bro. Crumpacker finished his work and returned in safety.)

A Bible class is being held for village men this month. They come from villages far and near to get inspiration to take back to their families and neighbors. These are the hope of the village population. Six classes of Bible work, prayers and songs keep them busy from morning till night.

A new hospital evangelist has just arrived and is taking up his work among the men patients with much zeal. Mrs. Li, the Bible woman, works among the women in the women's part of the hospital.

A partial eclipse of the moon frightened the smaller school children for they have been taught from infancy that a wolf or a dragon is eating up the light. They started a terrible noise by beating an old tin can in the school yard to frighten away the terrible animal. This formed the occasion of giving them light on this much feared subject.

Brother and Sister Wampler and daughter Sarah Ann received a very hearty welcome here on their arrival from America. They spent several days with us on their way to Liao Chow. They had much difficulty in getting animals for the trip, so the Ford was finally repaired and used again for the first time since the evacuation. They were glad to make the trip in one day rather than three by animals. The car however broke down before they arrived and they walked the last five miles by the light of the lantern.

Mr. and Mrs. Dunachie, Scotch China inland missionaries, stopped with us over Sunday on their way back to their station, six days from the railroad. Young parents traveling with a tiny baby, enduring the cold wind and dust, the cold, bare inns and poor food on such a long journey in a mule litter at an exorbitant price is no easy matter. Pauline missionary endurance is not at an end yet by any means.

Dr. Hsu brought his new bride to Ping Ting this month. Miss Flory gave a tea to all the Chinese and foreign lady workers in her behalf. We all welcome her arrival. She is a trained nurse and a lady of culture and refinement.

On Nov. 12 the missionaries gave Miss Metzger a surprise birthday dinner. Each family brought food with them and it formed the occasion of a very pleasant evening together. Thanksgiving also furnished another occasion for a social evening together. Bro. Bright's invited us to eat Thanksgiving dinner with them, and it was a dinner to be thankful for.

Chang Lan Ying, one of our teachers, died of T. B. several years ago. This month his wife passed away of the same disease. She was a graduate of the girls' school. For two years she had been a patient sufferer but had been well cared for by her Christian parents. She passed away with a prayer on her lips, and with friends and relatives praying around her. She leaves a child afflicted with the same disease. T. B. is the scourge of China.

Tai Yuen Fu

Miss Mann, an English Baptist missionary, was shot by robbers about ten miles north of Tai Yuen Fu. They wanted the bicycle she was riding and used this means of getting it. This is the first time such a thing has happened in our peaceful province since the Boxer times.

Pastor Li and Mrs. Chang have charge of the mission work at Tai Yuen Fu. He works among the men in the shops and she among the women in the homes. She being the wife of an official, is welcome in the best homes of the city.

From thirty to forty attend church serv-

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The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary News

A Great Teacher Fallen

Bro. Emanuel B. Hoff, vice-president of Bethany Bible School and one of its founders, died suddenly at his home Dec. 28, 1928. A great teacher and inspiration to the church has fallen. The Visitor is especially impressed with the loss because of the great part Bro. Hoff had in preparing missionaries for their service. Truly, Bro. Hoff will continue to live in the lives of many people. He placed his impress on the thought life of our missionaries who attended Bethany. They in turn are doing the same on their students in India, China, and Africa. The good he did will pass on from one teacher to another. It is great to live such a life.

Brethren Emmert and Bonsack Return

A cable dated Jan. 4 advised that the deputation brethren would leave Lagos, Africa, Jan. 5 for America, via France. According to their schedule they should arrive in New York City Feb. 4. They have been well on the trip and the Lord has blessed them richly. They were delegates to the first Protestant Missions Conference for all of West Africa. It was held at Leopoldville Sept. 16-24. From there they visited several missions en route to our own work in Nigeria. They will have many interesting messages for the home folks and will be greatly in demand for missionary meetings.

An African Makes Achievements

For the first time in its history London University has granted the degree of Bachelor of Divinity to an African, and that African is a member of the Bantu tribes. His own particular tribe is the Bamangwato, which King Khama the Good ruled for so many years. It was this tribe and this king who gave Prof. W. C. Willoughby of Hartford Theological Seminary exclusive access to the wealth of lore and custom which he presents in "The Soul of the Bantu," published in September. Mr. Mosetti, the Bantu who has just received his degree in London, was for years an intimate of the good King Khama and will return immediately to Africa under the auspices of the London Missionary Society to take up missionary work in the "Khama country." He has been a student with Dr. Alfred E. Garvie in Hackney and New Colleges since 1923. When one considers the incredible beliefs described by Prof. Willoughby, the Bachelor of Divinity degree seems a high attainment for a member of the Bantu.

Plans for Universal Religious Peace Conference

During the last part of September there met at Geneva 124 members of many faiths to plan for a Universal Religious Peace Conference in 1930. There were Hindus, Buddhists, Confucianists, Parsees, Jews, Christians, Moslems, Jains, Shintoists, Zoroastrians and others present, but they achieved a remarkable sense of unity and voted unanimously to go ahead with the undertaking. Three main questions will come before the Conference:

1. What is each religious group doing in peace education and promotion?

2. What can each religious group learn from the methods of other groups?

3. How can all the religious groups cooperate in creating international goodwill, and how could they act unitedly in face of an actual war crisis?

Prof. R. E. Hume of New York prepared for the use of this committee a series of devotional services, using the sacred books of many faiths in a very remarkable way. Frederick Lynch reports that there was "no

bitterness, no vain boasting, no attempt to air grievances or seize upon the occasion for propaganda." A committee of seventy has been appointed to make the arrangements for the conference, the secretary being Dr. Henry A. Atkinson of the World Alliance for International Friendship Through the Churches. It is expected that a thousand delegates will attend.

Not Blind to Spiritual Values

"Find enclosed two checks for the Christmas Missionary Offering. We meant to send this sooner, but Sister K. had one more check she wanted to send with these. She has been blind for five years. She hems towels for the State Commission for the Blind and gives all the checks for mission work."

Find enclosed $20 from the Garber Sunday-school, Junior Department, for the Brown Brothers Fund. We have only eleven enrolled, yet it gives our hearts joy to see the interest these boys and girls take. We gave a program at the close of the work. We pray that the Juniors may prove a great blessing to the cause.

Mrs. W. F. Flory, Harrisonburg, Va.

The Spirit Is Willing

"Enclosed find $10 for World-Wide Missions. Would like to make it more, but I have been able to work only four weeks since the first of July. I will send more later, as I owe the Lord about $20 yet."

Three Churches Make Splendid Achievements

On January 9, the mission rooms received the final payments on three mission shares from as many different churches.

The Black Swamp Sunday-school, Northwestern Ohio, sent $50, which completes their $250 payment, covering five years on their India share.

The Pleasant Dale Sunday-school, Middle Indiana, sent $25, completing their $125 China share.

The Greater Missionary Class of the Norristown congregation, Southeastern Pennsylvania, sent $25 for their India share. This completes their second share. They have for ten years been making regular payments.

Two of these churches write, asking for a new share or to learn of other work that is more needed. The mission cause can go forward without financial embarrassment with the backing of more missionary spirit like this.

THE VISITOR APPRECIATED

I have read the Missionary Visitor since the beginning of its publication and I am now past eighty-two years, and I cannot do without it and our good church papers.

When I read the Visitor, I cannot destroy it, but mail it to a dear crippled sister in Missouri. A Sister in Idaho.

MONTHLY FINANCIAL REPORT

Conference Offering, 1928. As of December 31, 1928, the Conference (budget) offering for the year ending Feb. 28, 1929, stands as follows:

Cash received since March 1, 1928 .....$198,809.91

(The 1928 budget of $389,000,000 is 51.2% raised, whereas it should be 83.3%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on December 31, 1928:

Income since March 1, 1928,	$222,565.84
Income same period last year	230,662.48
Expense since March 1, 1928	239,641.40
Expense same period last year	294,422.22
Mission deficit Dec. 31, 1928	114,480.20
Mission deficit Nov. 30, 1928	118,398.34
Decrease in deficit for December, 1928	3,918.14

Tract Distribution: During the month of December the Board sent out 971 doctrinal tracts.

December Receipts. Contributions were received during December by funds as follows:

	Receipts	Total Rec'd since 3-1-28
World Wide Missions	$ 8,553.20	$57,151.52
Student Fellowship Fund 1928-1929	115.75	346.75
Aid Societies' Mission Fund—1927	184.00	4,451.09
Home Missions	8,424.92	11,463.44
Greene Co., Va., Mission	90.29	521.27
Foreign Missions	316.10	2,316.39
Junior League—1928	2,396.58	3,157.66
B. Y. P. D.—1928	340.27	2,375.76
Home Missions Share Plan	25.00	410.00
India Missions	413.21	2,816.47
India Native Worker	120.00	530.00
India Boarding School	184.25	1,011.23
India Share Plan	416.37	3,405.55
Anklesvar Churchhouse	50.00	1,450.00
India Missionary Supports	1,810.81	19,410.55
Vyara Church Bldg.	25.00	55.00
China Mission	311.22	1,801.11
China Native Worker	149.65	294.62
China Share Plan	263.50	1,056.59
China Hospitals	17.00	17.00
Liao Chou Hospital	15.00	15.00
China Missionary Support	780.45	11,363.56
Sweden Mission	6.00	51.00
Africa Missionary Supports	410.79	7,854.70
Africa Mission	267.16	3,807.42
Africa Share Plan	37.00	677.22
Near East Relief	382.60	930.70
Sweden Relief	10.00	10.00
China Famine Relief	1.00	396.94
Conference Budget	548.97	55,593.36

DAY OF PRAYER FOR MISSIONS, FEB. 15, 1929

The Day of Prayer for Missions is drawing near. On Friday, Feb. 15, 1929, the Christian women of all lands are earnestly invited to join in prayer for missions and missionaries throughout the world.

It is hoped that the women's societies of the Church of the Brethren will plan a special meeting for this day, and will encourage young women and children to unite in this world fellowship.

The program for the day, "That All May Be One," may be had at 2 cents each, or $1.75 per 100. Sheet of suggestions for leaders sent free with supply of programs. "Call to Prayer," with Daily Cycle, as printed below, free when ordered with programs.

Order supplies from General Mission Board, Elgin, Ill.

A call to prayer has gone out from the Jerusalem meeting to the church in all lands for the following supreme needs.

SUNDAY. **For a Missionary Spirit.** That the church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make him known to all mankind.

MONDAY. **For a Spirit of Prayer.** That Christian people may learn to pray as Christ prayed, that an ever-increasing number of interceders may be raised up until the whole church is awakened to prayer.

TUESDAY. **For a Spirit of Service.** That the church may be willing, at whatever cost, to bear witness to Christ; that a great number of men and women may offer themselves unreservedly to do Christ's work.

WEDNESDAY. **For a Spirit of Unity.** That the whole church of Christ may desire and experience a new unity in Christ.

THURSDAY. **For the Gift of Interpretation.** That the church may preach the eternal Gospel by word and life in terms that men and women of this age will understand.

FRIDAY. **For Courageous Witness on Moral and Social Questions.** That the witness of the church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

SATURDAY. **For a Deepening of Our Experience of God.** For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

MONTHLY PROGRAM OUTLINE FOR WOMEN'S MISSIONARY SOCIETIES

Text—Friends of Africa, 50c.

Lesson—Chapter 6, Friends Henceforth.

Devotional.

Hymn—Jesus Shall Reign.

Scripture—Rev. 7: 9-17.

Prayer: For the coming of Christ's kingdom among all nations.

Program—

Africa's Need for Christ in View of Changing Conditions; pp. 201-212; 239.

Results of Christian Work: 213-218; 224-228.

What the African Has to Bring to Christianity; pp. 216-217; 220-224; 228-231.

Read in unison the prayer, page 240.

Hymn—In Christ There Is No East or West.

Upon the completion of "Friends of Africa" it might be found profitable to devote one lesson to the Church of the Brethren mission in Africa.

1929 YEARBOOK

The Source Book for Every Home

Is the official organ of the Council of Boards.
Names the General Boards, their membership and scope of work.
Locates the congregations, giving membership, pastor and elder.
Through maps shows our foreign mission fields.
Tells how your mission dollars are spent.
Gives statistics of home and foreign missions, membership, school statistics, etc.
Names and locates the missionaries on the home and foreign field.
Tabulates the giving towards the Conference Budget and the average per member.
Names the church publications and editors.
Gives the monetary value of our educational institutions.
Lists the various District Boards.
Informs you of the Y. P. D. Cabinets and their work.
Tells where the Summer Conferences will be held.
Tells when the District Meetings assemble.
Tells the story of Leadership Training.
Tells the story of our Sunday-school work.
Is not silent on the Daily Vacation Bible School.
Gives the name and address of every minister.
Furnishes a list of Gish Books and tells ministers how to build up a library at greatly reduced cost.

Price, ten cents. Order from

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

REPORTING THE JUNIOR LEAGUE MISSIONARY PROJECT

This is the first year for our children in the missionary project. We gave mite boxes to the children, and the Sunday before Christmas they presented the play, "When the Star Shone," and then brought their mite boxes forward and told how they had earned their money by raising chickens, ducks, rabbits, running errands, and tithing. We are hoping to make next year's offering for missions much larger.

Hagerstown, Ind. Mrs. Geo. W. Dutro.

Enclosed find $34.90, returns from the Children's Missionary Fund from the Boise Valley Sunday School.

Nampa, Idaho. C. E. Flory.

Find enclosed $48.84. Kindly accept same as the missionary offering from the children of the Fairfax church, Oakton, Va., for the India Mission Project."

L. B. Miller, Treasurer.

The Junior Church League had an interesting program after the Sunday-school session. Twenty-seven boys and girls participated. They had raised vegetables, cared for small children in their homes, and raised ducks, picked strawberries and raspberries, and saved from their allowances the amount of $33.50. This was their first effort, and we hope to do better next summer. The children were very happy working for the Lord. Teachers: Darmon Heisey, Mamie Gipe, and Mrs. Harvey Gipe, Hershey, Pa.

At the Junior League Missionary Recognition service several children were mentioned as prize winners in their missionary work, namely: Mildren Waldon, Thelma Waldon, Durwood Carver, Charlotte Kline, Hoover Kline, and Stanley Lonberger. Commendation was also given to the other children who worked. $138 is the amount of their earnings for 1928.—From Washington, D. C.

Last spring the Sunday-school gave quarters to sixteen children and the $36 is the return for the children's project from the Walnut Grove Sunday-school, Smith Fork congregation. Ella Lohman,

Plattsburg, Mo.

The boys and girls have really enjoyed this work. We had the coöperation of the parents, and to some it meant sacrifice, but they are happy. Perhaps our Junior League has profited as much as the people of India. The adults early in the year lifted an offering from which each Junior was given a dime. These were invested and, with the labor of the children, we have $78.19.

Mrs. Roy Studebaker.

Tippecanoe City, Ohio.

We enjoyed the study of "Our Brown Brothers." About thirty-seven children entered into the project. The hildren earned their money by raising turkeys, chickens, pickles, onions, cucumbers; some sold soap, ran errands, and others saved their pennies. We are eagerly looking forward to the 1929 Project. Mrs. A. P. Becker.

Nampa, Idaho.

Enclosed find $40 investment money for the Intermediate Department of the Morrill church. The other departments will remit soon. I think this feature of the children's work is one of the very best ways of teaching missions. Let the good work go on.

Morrill, Kans. W. H. Yoder.

The children of the Center Sunday-school, Louisville, Ohio, Northeastern District, by their past year's efforts, are sending $42.38 for the India medical work. The money was earned by raising ducks, chickens, geese, potatoes, selling sweet corn, pickles, chickens, tomatoes, apples, cucumbers, beans, etc., making the beds, helping papa, running errands, washing dishes, helping mother, carrying daddy's slippers, and rocking the baby for mother.

(Signed) Savilla Taylor, Sec.

QUOTATIONS FOR PEACE

"Everywhere and always France will remain in the front ranks of the nations to maintain peace."—Aristide Briand, French Minister of Foreign Affairs.

"If it is just to punish men for peace talk in war time, there ought to be some way of reaching those who indulge in war talk in peace time."—William Pierson Merrill.

Conducted by Aunt Adalyn

Our Africa Mission

Work for Brethren Boys and Girls: The Junior Church League Missionary Project

The Task

THE Juniors have a wonderful task during the year 1929. They are uniting to carry on the Africa mission for a whole year. The salaries of the missionaries and a very few special assignments are to be raised by others. But otherwise the whole work of the Africa Mission with the black people is to be adopted by the Juniors. The mission is to be the Juniors' own mission for a whole year.

Our Mission

Our mission is in Nigeria, West Africa, and we have our missionaries living in two different tribes of black people. We have three stations and we want to learn the names of our stations and something of what our missionaries will do with the Juniors' money during 1929. The names of our stations are Garkida, Gardemna, and Lassa.

Our Work and People at Garkida

If you were to visit our station at Garkida you would first of all want to see our two schools, for the boys' school and the girls' school are separate in Africa. During the year you will see **pictures of these schools.** You may imagine the pupils sitting in rows, cross-legged on their mats, learning to read or to sing Christian songs. They look so much brighter and cleaner than the other black children who cannot attend school. You will not only see the pictures of our schoolboys and girls, but **some of them will tell you about their homes and their lives.** You can read about them in Our Boys and Girls and the Junior department of the Missionary Visitor, for that is where the missionary secretary will have them printed.

These boys and girls are very fond of stories, just as Juniors in America. And their stories are so different from yours. **You will be able to read some of the animal stories** they are so fond of listening to around their evening fires.

Then at Garkida we have our big hospital. And what long lines of sick people come to the missionary doctors to be cured! They pay something, but not enough to run a hospital in interior Africa. Our Juniors will keep this big hospital running in 1929. **When you see its picture just remember it is our hospital during 1929.**

Then there is the evangelistic work at Garkida. The missionaries and also our older black Christians go around among the mud villages and preach and teach the people. Sometimes the missionaries camp in the villages for a week or two at a time. The Juniors will furnish the expense money for this genuine African "trekking" in order to preach the Gospel. **You will want to see pictures of some of the villages** in which you help preach the Gospel.

Our Work and People at Gardemna

This is our second station in the Bura tribe. The name Gardemna means "The Mountain of the Village of Palms." If you were at Gardemna you would find yourself in a beautiful little river valley in which grow many thousand tall palm trees.

At this station live two of our Juniors—Julia Ann and Lewis Benton Flohr. **They will write us a letter during the year.** You will see a picture of the big mud church the people of Gardemna built all by themselves, because they are beginning to love the Gospel. At Gardemna they have much evangelistic work, a small school, and a small medical dispensary to which some sick come. The Juniors will support all this.

Our Work and People at Lassa

Lassa is a long way from Bura country, and the people are of a different tribe, the Margi people. Our missionaries are just beginning to preach to the people and teach them in their own language. But a missionary doctor is here and he has been very busy indeed. Sister Kulp will **write us two letters this year,** and in one **she will tell us all about a Margi village and Margi homes and what one sees in them. In another letter** she will tell us about the Margi country and the animals in that country.

You must be proud of Lassa, for our missionaries are the only white people who have ever gone to live among the Margi tribe. They are real pioneers.

The Plan

It is suggested that every boy and girl figure out some good method of earning money. This work may continue up to Christmas, 1929. All money should be sent in by that date.

In past years money was earned in all sorts of ways. Garden truck was raised, including potatoes, sweet corn, pop corn, cabbage, mangoes, tomatoes, beans, lettuce, sweet potatoes, and muskmelons. Chickens, ducks, and geese were favorites. Some turkeys also were raised. Sweeping floors, carrying water to harvest hands, selling junk, making and selling embroidery, making and selling candy, selling Hershey bars, picking apples, and washing dishes were methods of earning money.

Missionary Programs

Be sure to give some programs to your church. Tell them what you are doing for the African brothers. Tell why you are doing it. Watch the Junior department of the Missionary Visitor and Our Boys and Girls for pictures and news about Africa. Write letters to either of these papers and tell what you are doing. Have your picture taken at your work. If it is a good one it may be published.

DEAR LEADERS OF THE CHILDREN:

The General Mission Board seeks to acquaint every child in our Sunday-schools with the people of the world and to develop in our children missionary habits of giving. For this reason we are presenting in 1929 the Africa missionary project described in the leaflet, "Our African Brothers."

Our primary aim is missionary education. We hope you will take up this project in your children's department, encouraging all of them in it, and will, throughout your labors, try to bring all the missionary material possible before the children. Missionary programs can be given frequently with much profit.

Of course we are anxious for the children to earn as much as possible, but this should be secondary to developing altruistic attitudes and missionary habits of giving. We trust the methods used will be related as much as possible to the regular plan of church finance, so the children as they grow older will readily take their place in the life of the church.

DEAR PARENTS:

The children in the Church of the Brethren Sunday-school and Junior League are annually given an opportunity to learn of the people in some other land and to share with them the Gospel of Christ. This contemplates the children earning money which they contribute. The leaflet, entitled "Our African Brothers," sets forth the plan.

We want you to know about it so you will understand, and we trust for your cooperation in this worthy work in which the children are engaging. As the activity is to continue throughout the year and the interest of the child readily rises and falls, we trust you will give much encouragement and help and try to sustain the children in this effort.

LAMAR BERKEY, Elkhart, Ind. A typical missionary minded Junior Leaguer.

SHORT AND SNAPPY

Flying clouds and fine-cut snow,
Every cheek with health aglow,
Bursting in the kitchen door,
Raking cooky jars for "more,"
Urchins racing home from school,
Adding pranks by jolly rule,
Rob and Jack snowballing Mary—
You may know it's February!

—Aunt Adalyn.

BY THE EVENING LAMP

Dear Juniors: You ought to hear what nice things the Visitor editor is saying about you—how you are putting over such big projects (do you still have your dictionary at your elbow?), and how cheerfully you tackle any kind of a job that promises pennies—O yes, dollars—to put into something that you may never see or hold in your hand. It all goes for the welfare of some stranger's body and soul.

On the other side of the Atlantic Ocean, not far from that hot ribbon around the world that we call the equator, are swarms of children, that tumble around the low-doored hut made of grass, who have not had the opportunity to be nice, clean, and smiley like the ones you are used to in your home. But for all the swarms, there aren't as many children as there would be if they were better taken care of.

Do you wonder sometimes whether it pays to save these African babies? Find the answer somewhere in this issue of the Visitor, in the story of Mr. Mosetti, who has been granted the degree of Bachelor of Divinity by London University. Wouldn't it be wonderful to sit at the feet of this black man and learn of him? And yet, why draw back and hold our skirts daintily because of his color?

God made all the colors. You and I are bleached out because we have a chance to wash our faces with snowballs. Creeping along the lines of longitude we take a deeper tint, and they call us the "yellow" Chinese. Slipping still farther down the tropics, we are known as the "brown" Indian. I suppose the "black" African got a little burnt because of the blazing overhead sun.

But if we could see under the skin, and examine the heart, for instance, no one could tell whether it belonged to a delicate Caucasian or a barbarous Bantu. It illustrates what Paul emphasized in his mighty speech in the Areopagus, the highest court of Athens, that "God hath made of one blood all nations of men to dwell on all the face of the earth . . . that they might find him, though he be not far from every one of us."

When you are out walking do you sometimes pass a Negro? Do you smile at him, or say good-morning, or ask how his little boy is? Or do you keep to the other side of the street, and remark to your chum, "Niggers are such funny things anyhow"? Are the "niggers" in Africa any more desirable to work for than the ones in the next street? Would it give more a thrill to cross the ocean first?

We all welcome change. But if we keep thinking what we might do for the poor heathen "by Afric's sunny fountains," and don't even know there is a sick black woman in the shack down the hollow, it's time we picked up a skillet and scrubbing brush and took a walk for our health. Charity begins at home. The New Version calls it "love." But if you do not love the "nigger woman" you will not go to see her. Some people gush over this missionary business when they are looking through a telescope. But if they gaze through a microscope, they see most too many germs, and for fear of contamination they hang out the "Levite" sign.

But you Juniors are not like that! I have been charmed by stories of white children and black children playing together on the plantations in the old Southern days. And—if we are allowed to pick our playmates in heaven, I wonder how many cliques there will be, and of how many colors? We ought not to think that white is the best color, when God has dyed the African such a brilliant ebony. As we stand lustily singing, "Make me whiter than snow," he might just as well be intoning, "Make me blacker than a crow." And then where would be the harmony? To tell the truth, I think black and white makes a pleasing combination. Look at your mother's Sunday dress! Here's a ring-around-a-rosy for the African Project for 1929! Aunt Adalyn.

Dear Aunt Adalyn: I like to read the letters in the Visitor. I was to visit you this

summer. Do you remember it? I enjoyed it very much. I should like to come again. I promised to write to you. I am sorry I was so slow in writing. I am twelve years old and in the sixth grade. My teacher's name is Mrs. Robert Larson. I like school very much. I live just across the road from school. I have two brothers and a sister. This summer the Junior Church League raised some money for the "Brown Brothers." The amount was $36.70. We collected it last Sunday. At the same time myself and two others accepted Christ. We were baptized yesterday, with two others. There were five. I am very happy, and I think the others are too.

Lanark, Ill. Frances Deardorff.

Surely, you will come again. You do not live so many hours away. Yes, I know you were happy when you decided that you would walk hand in hand with Jesus. December 2, 1928, will be a red letter day for you.

NUTS TO CRACK

Dissected Word

I am composed of 15 letters.
My 4, 8, 2, 6, was the beloved disciple.
My 12, 13, 14, 9, was a prophet mentioned in Prov. 30: 1.
My 12, 6, 13, 15, 10, is a spirit.
My 12, 9, 7, 3, 10, is the name of a particular angel.
My 15, 13, 10, 8, 6, was a king of Moab.
My 11, 10, 7, was one of the judges of Israel.
My 13, 3, 6, 1, 7, 10, 11, was considered a foreigner by the Jew.
My 4, 12, 3, 10, was a woman who killed a man with hammer and nail.
My 4, 8, 15, 10, was a minor prophet.
My 4, 11, 2, 5, was a furious driver mentioned in 2 Kings 9: 20.
My 4, 15, 1, 2, 9, 8, was Moses' father-in-law.
My 8, 13, was the big, burly king of Bashan.
My whole is a lively bunch of youngsters working for missions.

A Bible Dinner

Assemble the articles mentioned in the following references:
(1) Matt. 23: 37. (2) Gen. 27: 17. (3) Gen. 18: 8. (4) Deut. 8: 8. (5) 2 Chron. 9: 9. (6) 2 Sam. 6: 19. (7) 2 Chron. 31: 5. (8) Ezek. 4: 9. (9) Neh. 13: 15. (10) John 21: 9. (11) Judg. 15: 5. (12) Isa. 17: 6. (13) Gen. 25: 34. (14) Job 6: 6. (15) Isa. 10: 14. (16) Num. 11: 5, 7. (17) Matt. 13: 31. (18) Esther 1: 7. (19) Judg. 4: 19.

(Answers next month)

JANUARY NUTS CRACKED

The Mission Board on a Picnic.—1, Otho Winger. 2. A. P. Blough. 3. H. H. Nye. 4. J. B. Emmert. 5. Levi Garst. 6. J. K. Miller 7. L. C. Moomaw.
Hidden Word.—Illinois.

Govind Praises God for Healing

KATHRYN GARNER

The Junior Church Leaguers (the children) of the Church of the Brethren earned money for the India Medical Work during 1928. Sister Garner tells the foregoing story of how the Christian doctor is able to bring relief. This leaflet is available for all Junior Leaguers who had a part and for others who are interested.

I'M going to tell you a story about a man by the the name of Govind. He is the man at the right in the picture. The old woman at the left is his mother-in-law, the young man is his eldest son, Kasheram, and the baby is his granddaughter. Although not in direct line, it makes four generations of Christians.

For several years Govind often got sick and had very hard pains in his stomach. He went to the missionary for medicine, which helped him sometimes and sometimes it didn't. The missionary then wanted him to go to Bulsar to the Mission Hospital, but he said "No, that's too far, and they might cut me open; I'll die first." You see it would take him a whole day riding in an oxcart to get to the station, and then a half day's ride on the train to reach Bulsar. But he didn't die and he didn't get well, but his sick spells came oftener and the pain seemed to be worse every time. He tried all the native medicines anyone suggested, and then he called the bhagat (a witch doctor). Govind says, "I took the bhagat's medicine, gave him lots of money, offered chickens and goats as sacrifices to the idols, but none of these did any good."

He had about decided to go to another country to live, as he thought a change in climate might help him. He had gone to spend a few days with his son, Kasheram, in the village where he was teaching. While he was there the missionary went to visit his son's school, and finding Govind there, had a talk with him. He confessed to having had the bhagat, and that he had spent much for heathen remedies, but was no better. Again he was appealed to to let the mission doctor have a chance at him. Everything else had failed, and he was at his wit's end, so he at once agreed. So Kasheram went with him and they went to Bulsar.

Dr. Cottrell, our doctor, examined him, treated for several days, and found that he had ulcers in his stomach. He said the only

GOVIND praises God for healing

relief would be an operation. He advised him to go to Miraj, to the Presbyterian Hospital, which is one of the largest and most widely-known mission hospitals in India. There they are well equipped and perform such operations nearly every day. Govind was talked to about it. He said, "I want to get well and do what I can for the Lord Jesus. If you think best for me to go to Miraj, I'm willing to go." So arrangements were made for him to go at once.

But just think! It meant another two days' trip, and Govind or Kasheram had never traveled so far before, and they would have to change cars a couple of times, so they couldn't go alone. So Dr. Cottrell sent a man with them. Soon after they reached Miraj the operation was performed, and it was done with a local anesthetic. Govind said, "I was awake and able to talk all the time but it did not hurt a bit." Kasheram stood by and watched just what the doctor did. It was a new and wonderful experience for these two, who had always lived in the jungle. When they returned home Govind was very happy because of what had been done for him. One day in church he stood up and told how good God had been in healing him when once he was willing to go to the mission doctors and do what they said.

Ahwa, Dangs, India.

CHINA NOTES

(Continued from Page 52)

ices regularly and some of them are very active Christians. On Monday and Thursday evenings they have a Bible class at the church. Each evening they have an English class of eleven pupils. On Sunday evenings they have a discussion class which is very interesting and well attended.

Shou Yang

At the present writing Bro. Heisey is in Yu Hsien getting ready for a Bible class for the Christians of this place. Sister Ulrey and two of the women lay evangelists expect to join in the meetings.

Owing to the presence of numerous soldiers who have deserted the army, the county magistrate is sending a soldier along with missionaries when they make trips out in the country. From the missionaries' viewpoint this is entirely unnecessary, but China is making a bold effort to keep law and order in the country and they are making a special effort to protect foreigners. We appreciate their efforts very much.

Our fall station Bible class for both men and women was held from Nov. 5 to the 9th. There was a much better attendance than we have usually had and the interest was splendid throughout the meeting. At the close of the class two men were baptized. One of the men is gateman for the South Compound. He was formerly a medicine man and a soothsayer, often taking advantage of the superstitions of the people to further his own ends. Realizing that this sort of business was incompatible with the

teachings of Jesus, he had to decide definitely to give it up before taking his stand for Jesus.

On Nov. 10 was held our regular Fall Council Meeting. The attendance was not so good but those present took hold of the business on hand and took care of it in fine spirit. The following evening about fifty surrounded the Lord's table and partook of the love feast together.

At the close of the meetings Sister Neher accompanied several of the Christians from the village of Chang as they returned to their village and there spent several days with the one Christian woman of the village, Li Kai Mei. As they visited in the various homes of the village it was very evident that Li Kai Mei was doing some real witnessing and teaching among her neighbors. She and her family are a real light in that village and we praise the Lord for that home. May the day speedily come when there be many, many such homes all over this land. As Li Kai Mei told the story of the Cross from home to home, the Lord was present to bless his Word and the message gripped hearts we feel sure. That village is one of the most hopeful in this district. Pray that the folks there who have felt the touch of the Gospel message may have the courage to take a stand for the Savior. Many fear the ridicule and persecution which is sure to follow those who come out boldly for the Lord Jesus.

We have felt to call Li Kai Mei to a wider field of service. So at Christmas time she will come to assist definitely in the Women's Evangelistic work at Shou Yang. We thank God for her and feel with her fine spirit and deep spiritual life she will be a real asset to the work for the glory of God.

On Saturday afternoon, Nov. 24, the Mothers' Meeting for the women of our community was reopened. Some thirty were present for the opening meeting. Mrs. Hsing gave a most interesting talk on the "Importance of Our Eyes." Being a trained nurse and a woman who understands the mother heart she gave a message which appealed if we can judge from the eager interest which she created in the meeting. Refreshments of tea and candied popcorn (a real novelty to the Chinese) were served. We have no regular time for serving refreshments as it is not a part of our regular program for each meeting. Occasionally to serve a bit of refreshments adds to the interest. The reasons for not having a set day for the refreshments are quite obvious. It is our hope that these meetings may be a real help to the mothers and homes in this community.

A COUNTRY TRIP TO YU HSIEN

(Continued from Page 47)

present. It is hoped that eventually from this group will grow a desire on the part of some of their parents to come to services. Pray for us in the work there, that Christ may be able to shed forth a bigger and brighter light, through his believers there, and that many who do not know Christ as their Savior, may really know what following Christ means, and want to make this first in their lives.

THEY NEED TEACHING IN INDIA

One of our India missionaries, who is striving for the development of the Indian church, wrote of a man who was admiring his twenty-rupee silver belt, and at the same time had failed to provide as much support for his little girl in the boarding school as he could have done. She put the proposition squarely up to him, and some days later he came, bringing a new jacket for the girl. The missionary rejoiced and told him he was doing a fine thing. There had developed a feeling on the part of this man that the mission would provide all of the expense for his daughter in school.

The missionary writes further: "Just this last Saturday a woman came to see her sister, who is here in school, and she had on a necklace of fine chains. There must have been a dozen or fifteen little chains hanging down in half circles. It was brand new, and I asked her how much she paid for it and when she said Rs. 45 ($15) I almost lost my breath. But I recovered in time to tell her that I believed she could give her sister an outfit of clothes. She giggled a nervous little laugh, and I knew she knew she was 'caught.'

"You may smile if I tell you that in the last month I have sold one rupee's worth of hair oil (cocoanut oil) to the girls of the school. Always before they have been given their hair oil, but I felt that was one place where they might pay for what they got, since hair oil is not a matter of life and death, but rather a luxury. I bought a five-gallon (coal oil) tin of the cocoanut oil and then figured up how much an ounce would be, and I sell it at the same rate I paid, one ounce for ¼ anna."

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

• Brubaker, L. S., and Marie, 321 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Westernport, Md., 1917
• Cline, Mary E., Hamilton Ave., Elgin, Ill., 1920
Coffman, Dr. Carl, 1921, % Gen. Miss. Board
• Cripe, Winnie, 3435 Van Buren St., Chicago, Ill.
Crumpacker, Anna, McPherson, Kans., 1908
Horning, Dr. D. L., and Martha, 1919, Elgin, Ill.
• Ikenberry, E. L., and Olivia, 36 Lincoln St., New Haven, Conn.
• Myers, Minor M., and Sara, Bridgewater, Va., 1919
* Seese, Norman A., and Anna, Daleville, Va., 1917
• Smith, W. Harlan, and Frances, 2624 E St., La Verne, Calif., 1920
* Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Flohr, Earl W., and Ella, 1926

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
• Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.

INDIA

Ahwa, Dangs, Surat Dist., India

Butterbaugh, Bertha, 1919
Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M. 1915
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Kaylor, John I., 1911, and Ina, 1921
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Wolf, L. Mae, 1922
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, 2546 Third Ave., La Verne, Calif., 1920
Blough, J. M., and Anna, 18 Denison St., Hartford, Conn., 1903
• Kintner, Elizabeth, Wenatchee, Wash., 1919
Lichty, D. J., 1902, and Anna, 1912, 3435 Van Buren St., Chicago, Ill.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
• Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912

• Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Our Mission Year Ends

February 28, 1929

On this date the books for this year will be closed forever. It initiates the inventory. The record of giving will stand out in bold relief.

February remains as an opportunity to do the best possible as individuals and congregations that the church as a whole may make this a victory year and our record inspiring.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, their successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in their charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI March, 1929 No. 3

My Debt

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And, if my torch can light the dark of any night,
Then I must pay the debt I owe with living light.

If Heaven's gift has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other's hand can heal;
If some great truth the speaking skies to me reveal;
Then, I must go a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away;
God's gifts are like his flowers which show their right to stay,
By giving all their bloom and fragrances away;
Riches are not gold, nor land, estates or marts—
The only wealth that is, is found in human hearts.

—Charles Coke Woods.

The MISSIONARY VISITOR

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

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OUR CONTRIBUTORS

Charles D. Bonsack, General Secretary of the General Mission Board. With a trip to Africa, from which he has just returned, he has now visited all of our foreign mission fields.

J. B. Emmert, member of the General Mission Board and a member of the recent deputation to Africa.

Marguerite Burke, missionary to Africa. Now in America recovering from an operation.

Minor M. Myers, missionary to China. At present pastor of Bridgewater Congregation, Virginia. Expecting to return to China this coming summer.

D. J. Lichty, missionary to India. Student in Bethany Bible School while on furlough. Will return to India next fall.

H. Stover Kulp, missionary to Africa.

Ruth Brubaker, a member of the Virden, Illinois, Young People's Group. At present a school teacher.

F. E. Mallott, missionary to Africa. On leave of absence. Now professor in Bethany Bible School.

SUBSCRIPTION TERMS

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

EDITOR'S NOTE

Visitor readers will find special interest in the report of the deputation to Africa. Last summer at the La Verne Annual Conference the matter of a deputation to our Africa fields was referred by our General Mission Board to the Standing Committee which advised that such a deputation be sent. The Brethren who made this arduous journey are herewith giving their printed report to the church.

The Changing World

EDITORIAL

The world is changing so fast that to portray the way things were done fifty years ago is sure to bring a smile, if not a full-fledged laugh. Formerly one man made a pair of shoes, but now it requires sixty. Then the making of a wagon was done by one man during a period of months. Now a hundred thousand men will turn out autos, so many a minute.

There are likewise changes in the field of missions. Once we went to a world we called heathen, and the so-called heathen imagined all Americans were as good as the sample we sent to them. Now the whole world is sitting on our own doorstep. The philosophies of the world are becoming the common property of all. There has just come to my desk a book, "Tongues of Fire," published by Macmillan. It is a Bible composed of sacred scriptures of the pagan world.

There is weakened passion with some because the heathen have been discovered to have good in their religious systems. Thank God for good wherever it is found. But still these religions are inadequate for a needy world. We believe only the Gospel of Christ is adequate.

In this changing world there are two very urgent things for the church to do. First, we must be sure of and intimate with him in whom we believe. There must be no doubt in our minds about the saving power of Christ. This must be inclusive of a power to save here as well as hereafter.

The second imperative for us is a more heroic practice of Christ's way. In proportion as we fail to live the Christian Gospel we weaken the message we would give to others. A pure, Christlike personal life is demanded. Also a righteous national life is essential. Just as multitudes labor together to build a pair of shoes, so humanity must labor together in building a Christlike world.

I have just read the headlines of the evening paper, **"Cruiser Bill Passed."** If it be true that the world has shrunk so that when we sneeze we must apologize to a hundred thousand people, then the passing of this cruiser bill should make us chew cloves to stifle our bad breath. This act, coming on the heels of the Kellogg Peace Pact, is hard to understand. Other peoples could easily suspect us as capable of luring a puppy dog with nice juicy bones, only to catch him and tie tin cans to his tail.

The enemy of our Christian faith is not the non-Christian religions, but the doctrine of materialism, which is also the enemy of all religions. While we are busy raising mission money and supporting our foreign workers, let us take heed to the things in America which neutralize the good we pray they may accomplish.

Too Much Money for Missions?

The budget for the general activities of the church for the year beginning March 1, 1929, amounts to $363,000. Some are asking the question if this is too heavy a program of mission work. The Yearbook shows a membership of 133,751. It does not appear to be so much per capita.

Compare our program of spiritual work to the program of a single railroad company. A bulletin of the C., M., St. P. & Pacific R. R. says something like $152,000,000 will be expended by that road in 1929 for both additions and betterments in operating expenses; $13,000,000 will be spent in equipment alone.

We cannot expect to launch a missionary and church promotion program of such proportions because we do not receive a financial return, yet the courage and earnestness of men in big business should not be found wanting in the missionary program of the church.

"LET US GO ON"

If the Christ who died had stopped at the cross,
His work had been incomplete;
If the Christ who was buried had stayed in the tomb,
He had only known defeat.
But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.

—Children's Leader.

The Deputation Report

A Report of the First Deputation to the Church of the Brethren Mission in Nigeria, Africa

CHARLES D. BONSACK
J. B. EMMERT

Introduction

A DEPUTATION to a mission field assume no small responsibility. They are expected to be eyes and ears for the Board and the home church, to see and understand the work. They are also expected to be heart and head to carry sympathy and counsel to the heroic workers on the field. The necessity of such visits, and their opportunities for large service are apparent to all; but to meet in full measure the chance and the challenge of such a visit is likely beyond most of us. Others must report the measure of success or failure with which the present appointees have met their task. However, we submit the following as some of our findings and impressions as a partial report of our visit.

Approaching Our Task

Such a visit depends much upon the preparation before going. There must be, first of all, a sympathetic understanding of missions and the field to be visited, as well as of the possible problems, difficulties and conditions to be met. A wide reading of books, pamphlets and correspondence of the field, so far as time would permit, was done. Correspondence with other boards and societies, as well as conferences with them, was most helpful, and we acknowledge our indebtedness to these for willing help.

In this visit we were especially grateful for the privilege of attending the West Africa Missionary Conference at Leopoldville, Belgian Congo, which visit gave us much light from the experience of others on the problems of Africa. The association with a group of about sixty men and women on the way to this conference was especially helpful. This group included, besides other missionaries of experience, secretaries, deputation members and others interested in missionary administration. After this conference we visited the older missions up the Congo River—the English Baptists, the Disciples, and American Baptists. Later we visited also the great work of the American Presbyterians in the French Camerouns. This was a great privilege and gave us much help for the study of our own work in Nigeria. While this trip, because of special rates to the conference, cost little more than the direct route of our mission, yet we wish to acknowledge our indebtedness to the Board and to these missions for the help and kindness they so freely gave and the great help it meant to our trip and work.

Location of Our Africa Mission

The most striking thing about our location at present is its isolation and the difficulty of access. It lies along the tenth degree of north latitude, in or about the same as that of the Panama Canal. It is in the same longitude as that of Berlin and Malmö. It lies in the northwestern part of Nigeria, about a thousand miles from Lagos, the capital and chief seaport.

It is difficult to visualize these distances. Africa has a coast line equal to the distance around the earth. Nigeria is the largest of the British possessions in West Africa and is three times the size of the whole United Kingdom. Lagos is 4,290 miles south of Liverpool and 4,870 miles east from New York. Thus the route to Lagos via England covers almost twice the distance direct. Yet up to the present this has been the only satisfactory way of access. There is a very good railway from Lagos to Jos, the station nearest to our mission. This railway journey in time and cost represents a trip from New York City to Denver, though the actual distance is less than half. From Jos to Garkida by motor road is 400 miles. But this distance in a tropical sun without any place to buy food or gasoline or to secure the slightest repairs, requires three or four days under the best of circumstances, and perhaps weeks, if any serious accident happens to the car.

We must remember, therefore, that our Africa mission is 400 miles from the railway, and one hundred from the post and telegraph office. The missionaries receive their mail

THE DEPUTATION START TO LASSA. After Brethren Bonsack and Emmert had visited the Garkida Station they outfitted themselves, as the picture shows, to travel 70 miles to visit the Lassa Station where Stover Kulp's are located.

once a week, and it requires about six men constantly on the road to give them this service. These long distances and poor means of transportation make all imported materials very costly. Flour costs $25 per hundred pounds; sugar a bit less. Cement delivered at Garkida costs $30 per barrel. Paper money is not usable in the mission field. To get a check cashed requires about five weeks. It must be sent to Lagos, whence an order is forwarded by government to the sub-treasury at Biu. Then it takes four or five days to get the cash from that place to Garkida on the heads of men, who are usually accompanied by police furnished by the government.

It was this isolation that impressed us most of all. It makes the work quite different in many respects from that of our other fields. This also made our visit all the more appreciated, for no other person from America, except the missionaries themselves, had visited this field since its opening in 1922. It will not always remain so. A new motor road was completed while we were there. Others are in contemplation. A railroad is surveyed through the vicinity of Garkida and is to be completed in seven years.

Soil and Climate

The soil of Africa is exceptionally fertile. Where the rainfall is heavy it produces marvelously. Nigeria along the coast has a heavy rainfall. Farther north the altitude is higher and instead of forest, as in the south, tall grass and bush prevail. The height above sea level at Garkida is about 1,500 feet, and the annual rainfall is about thirty-eight inches. All over Africa in the dry season the grass is burned off. This hinders timber growth and keeps humus out of the soil. But for the present there seems to be no other way of cleaning off their land on which the grass grows up very rapidly, during the wet season attaining a height of from two to twelve feet.

Our location is about ten degrees nearer the equator than that of our people in India. The climate of course is very hot. There are two distinct seasons—the wet and the dry. During the latter the atmosphere is hot and dry, but becomes more humid as the rains approach. The wet season is from May to September. While our field is by no means a health resort, yet we were impressed that because of its altitude, together with future improvements in the cultivation of the soil, and other adjustments to conditions, it is likely to be as healthful as the average location in the tropics.

The crops raised have been cotton, guinea corn, peanuts, yams, and cassava, with but little of the soil under cultivation. To this the missionaries have already added such vegetables as tomatoes, beans, lettuce, cabbage, and sweet corn, and such fruits as pawpaws, guavas, bananas, limes, and grapefruit. In time, no doubt, other fruits and

vegetables will be added. The native tools are of the simplest sort, made in the nearby blacksmith shop, and meet every purpose on their farms.

The People

Nigeria is among the most densely populated sections of Africa. There are about ten million people in the northern provinces of Nigeria, which makes about forty to the square mile. But since this population is not very evenly distributed, it is likely somewhat less than this in our mission field. The population of Africa everywhere is broken up into many tribes, and as many languages are spoken. Northern Nigeria is even more so than any other section, as there are more than 230 languages in it alone. This presents one of the formidable problems in any social or religious development of Nigeria.

When Brethren Helser and Kulp began their work it was among the Bura people. In this tribe there are more than 80,000 people. It has been discovered that there are four other tribes within easy reach, whose languages or dialects are similar to those of the Buras. These are the Margis, Chibuks, Baburs, and Kilbas. They aggregate about 100,000 more and will likely be included, sooner or later, in what may be considered our task. In addition to these pagan tribes, there are within the territory of the mission many Hausas and Fulanis. These are mostly Mohammedan in religion and culture and represent the trading and cattle-owning people of the country.

The people are mostly farmers and live in small villages. They have an attractive personal appearance, with high foreheads, of large size and above the average in physical vigor. Most of these people wear but little clothing, and their habits of dress, marriage and family life are controlled by tribal custom. They are religious and have a vague notion of a Supreme Being, but are without any definite religion except the peculiar fetish worship of the tribe. All of the 200,000 in the territory, and for which we are likely to be responsible, are without any written language or literature except the little that the mission has been able to provide.

DEAD, YET SHE SPEAKETH. Brethren Emmert and Bonsack with Stover Kulp, standing at the grave of Ruth Royer Kulp who, though silent, speaks a message to the Bura people.

The Mission

The five tribes above referred to as within our territory are located in an area about a hundred miles east and west and seventy-five miles north and south. Much of this territory, however, is closed by government to Christian missions. The majority of the Bura people live in this closed area. Garkida is within a mile of the Hawal River, the southern boundary of the closed territory, across which river the missionaries may not go without special permission of government. This restriction, it is hoped,

(Continued on Page 80)

Growth of Missions During the Last Ten Years

Africa

MARGUERITE BURKE

THE Church of the Brethren has had established mission work in Africa since 1923. Ten years ago, however, there was a very definite mission there in the heart and prayers of many fine Christians, most of whom have never yet seen Nigeria. As a result of those earnest prayers, in 1922 the Mission Board appointed the first missionaries to Africa—Rev. H. Stover Kulp and the late Ruth Royer Kulp, and Rev. and Mrs. Albert Helser. That fall Brethren Kulp and Helser sailed for Africa. After locating a suitable site early in 1923 and starting some buildings, the two brethren were joined in the fall by their wives and shortly after by Dr. and Mrs. Burke.

Since that time fifteen other missionaries have been sent out, making at the present time twenty in all. There are sixteen on the field and four at home. God having need of one of our pioneers with him, he took Sister Kulp to her heavenly home in June, 1924.

The change from a totally Mohammedan pagan community to one where Christianity is preached and practiced is impossible to describe.

Can you imagine a village or community where there are no schools? Where most people have never heard there are such institutions? Where no one can read or write; there are no books, and no one ever knew there was such a Book as the Bible? Or, can you imagine a community where women are bought and sold as man's property, and where the number of wives a man has depends on his financial condition? Where there is no doctor, and all sickness that overtakes them is caused by the visitation of evil spirits? Where ignorance and superstition cause many untimely deaths and much unnecessary suffering? And where God is either good or bad, at will, and rules with a firm, hard hand, is often unjust, easily offended, and constantly one must be doing sacrifices to appease his wrath? His Son, our Savior, has never been heard of, nor do they know there is a Savior. A God of love is unknown.

Now think of a Christian community—no, not a Christian community, as you know it—where there are schools available and where portions of the Bible are translated into their language, and where some of their sons and daughters are able to read from the Bible in their own language. Where some few of the younger generation are refusing to live as their parents live, or to have the second wife, or to receive their father's wives as a part of their inheritance. Where there is medical aid and hospital comforts for the ill, and where they are being taught the health habits that will eliminate so much of their suffering. And best of all, where young men and women have learned to know God as a loving heavenly Father.

Early in 1926 the first young men said they wanted to leave Satan's kingdom and enter God's kingdom. Four of them were baptized at Easter time, 1927. This was at Garkida, the oldest station. There have been two more baptism l services at Garkida since that time.

In 1927 two new stations were opened, one some fifteen miles west of Garkida in the same (Bura) tribe; the other was at Dille, later moved to Lassa, some sixty-five miles east of Garkida, in the Margi tribe. Each of the new stations also had baptismal service ere the year 1928 was closed.

There are many inquirers, some at each station, who are learning to walk in the new and higher paths. There are many more interested, and hearing, at least weekly, of this new and abundant life in Christ Jesus. Some of the houses of worship they themselves built and dedicated to God's worship.

The fields are white to harvest. But how shall they hear without a preacher? And how can the workers be sent without the funds? If some of those folks never hear the story, because we used for ourselves God's portion of our trust, who will answer to God for their sins? May God help us all to be faithful stewards of our time, talents and money.

Our Work in China

MINOR M. MYERS

The power of the Gospel and the Spirit of Christ can break through and has broken through great walls of prejudice, ignorance, and superstition in China. And the more truly and fully we Christians represent him the more rapidly will Christ win the devotion and allegiance of the Chinese people.

In this brief survey of the growth of missionary work in our China field we will have to keep in mind the disturbances of the past ten years, such as plagues, famines and the Revolution, some of which greatly interrupted the work.

In 1918 we had twenty-one active missionaries, with fourteen who were giving their whole time to language study. Two stations were open with elementary schools for boys and girls, medical work without hospital buildings as we have at present, and evangelistic work among men and women at each of the stations, Liaochow and Pingtingchow. At that time there were two hundred and sixty-three baptized Christians and four hundred and eleven receiving instruction.

There has been no spasmodic growth during the last ten years, but rather a steady, gradual one. The first part of the decade was marked by a heavy building program, of hospitals, schools, and residences for the missionaries. On these projects, and with the opening of new stations, and starting new types of work, time and energy were needfully spent, aside from our main regular work.

During this decade the number of missionaries increased from twenty-one to fifty, and baptized Christians to over one thousand. (No reports have been sent to the Elgin office the last two years on account of the Revolution.) Those receiving instruction increased by several hundred; the enrollment of students in the schools was very much enlarged; Bible schools for women and men were opened, though the one for men is not now being conducted; new commodious school and hospital buildings were erected with modern equipment; kindergarten work was begun; natives engaged in Christian work with the mission were in 1925 three times the number in 1918; however, not so many the last two years, and better trained and more capable Chinese leaders were secured for the various phases of work. But the more important growth is not included in the above tabulation. It consists of ideals, hope, spirit of service, spiritual experience—life itself.

Without question in the communities where Christian work is carried on there has come a marked change in the life of the people. This can be said for any part of China which has come in touch with the outside world. Part of this change is due to Christian influence, and part is due to the influx of Western thought and civilization, some of which is Christian in character. Foot-binding has almost passed out, increased school advantages for girls, who were almost entirely neglected in the past, have been provided, and the social status of girls and women is rising. They are growing in value and appreciation because of recognized ability in their school work and in other enterprises when opportunities are afforded. Training under Christian influences has performed miracles with girls in the eyes of their parents and friends. Seeing is believing when it comes like that. And what affects and improves the life of woman benefits the future church and nation.

Modern medicine and surgery have saved thousands of lives. Public health and sanitation knowledge is gradually but slowly being applied, and as a result epidemics of diphtheria, etc., have been checked and prevented. Hundreds of mothers and babies are living demonstrations of better maternal care and more wholesome baby foods. I wish that it were possible to report greatly improved livelihood for the masses, but we have done very little along that line so far. Notwithstanding the poverty of so many there have been progress and growth in self-support, though much slower than we would wish. Several centers are taking care of local expenses; all are contributing some. We are hoping for improvement along this line in the future.

Since 1926 China has been in the throes of revolution, which necessitated the withdrawal of missionaries from their work. Our workers did not have to leave until

1927, but in their absence the Chinese carried on and grew in their ability to handle the work. Not only did they grow in administrative ability, but in what I regard most important, **Christian experience.** When faced with heavy responsibility, and the biting criticism and subtle ridicule which came their way, the Chinese leaders and laity sought from God wisdom, strength, and grace, which resulted in enriched, vital fellowship with their Lord. This is a growth which is bound to bear fruit. Would to God that every one who named the name of Jesus would have experienced it!

And so we trust and pray that the number received into the kingdom, and are being instructed, that self-supporting groups, that growth in life generally, and particularly in Christian experience, may be multiplied manyfold in the next ten years.

The Church in India

D. J. LICHTY

The answer given by Jesus to the question as to whether many or few would be saved, might indicate that in the last analysis, mere figures do not count much in his kingdom. Yet we are glad for the figures in the first chapters of Acts, indicating the growth of the early church. The following tabulation is approximately a correct showing of the numerical growth of the India church in the last decade.

From	1918	to 1928	Gain
Organized churches	9	14	5
Indian ministers	4	14	10
Indian elders	0	4	4
From	**1917**	**to 1927**	**Gain**
Places of regular worship	30	75	45
Church membership	1628	3824	2196
Contributions for church work	1055	2596	1541
Number of Sunday-schools	76	95	19
Sunday-school pupils	2125	4316	2191

Our India churches are in all stages of growth and development. Some have just been organized, while others have been established for more than thirty years. Of these only two are able to do anything toward pastoral support. The rest of them depend on the missionaries and mission agents for pastoral care. On the part of several others there is a real desire to do something along this line, and we believe that they will in due time undertake such responsibility. Poverty is still a real problem of the India church. However, as thrift, industry and coöperation are taught there is improvement even in this respect. They will, however, never be able to employ the expensive methods in vogue in America to do their work. They are beginning to realize this and are setting themselves the ideal of free and voluntary service, not only for a limited few but for the lay members as well. Progress towards this ideal has been most encouraging the past few years.

In the last ten years the Indian membership has developed a church consciousness that is most wholesome. From now on the mission will less and less dominate the church. More and more will the native church form her own policies and plan her work. Missionaries will play only the rôle of "elder brothers and sisters" in the church. Until 1921, the missionaries had, by order of the Home Board, been sitting with the delegate body on all business brought to our District Conferences. Since then the delegates alone have served, and that to the satisfaction of all concerned.

Three of our churches are presided over by Indian elders. Last March, for the first time in the history of the India church, an Indian elder presided at a District Conference. He did it with grace and efficiency, and to the honor of God.

Just recently the mission and the church agreed on a plan whereby the church is to assume the responsibility of carrying on the evangelistic program formerly shouldered by the mission. In support of this work their own offerings will be subsidized by the Home Board. Some of the congregations are now operating under this plan. All will do so as they feel themselves able. In spite of a 15% cut from their budget appropriation, one church, just heard from, was able to end the past year with a good sum to its crèdit, which shows that under native management there is no disposition towards extravagance, while the usual amount of work has been done. Besides, it is giving them a sense of responsibility and initiative which will be invaluable in future undertakings.

The church is still too young to produce the Christian literature she so badly needs.

(Continued on Page 84)

The Kulps' Bicycle Tour

(Report of tour made through our Margi Mission Field by Mr. and Mrs. Kulp, Jan. 19 to 30, 1928.)

DURING the past dry season we made two tours through the Margi district of Northern Adamawa. The first tour, from Jan. 19 to Jan. 30, was made among the villages in the southern half of our district. The second tour, from Feb. 4 to 19, was among the villages in the northern half of the district. (Report of second tour will appear in April Missionary Visitor.)

The first day we went to Ribadu, a village of about fifty compounds lying about eight miles southwest of Dille. The small village of Ngwarmbwa lies on the road between Ribadu and Dille. A characteristic that we found in many sections we first noticed at Ribadu, namely, the presence of large pools of beautiful clear water. Though these pools appear to lie in a valley or stream bed, there is in the dry season no surface stream connecting them. The general appearance is that of a series of ponds or small lakes and not that of a drying-up rainy season river. In the rainy season there are surface streams connecting these pools.

We got quite a royal welcome at Ribadu. The people almost snatched our cycles from our hands as we walked through their village. Here we found an old friend who had acted as a guide to us on our first journey to Dille. At one time he had offered me a magic plant. If I planted this I would always have plenty of workmen or helpers at any time that I might need them. It was a sort of cactus, whose many stems are divided into small segments. As many as the segments of this plant, so many helpers would I have if I desired them.

We slept at Ribadu two nights and on the morning of Jan. 21 we cycled on toward Wamdiu. A few miles beyond Ribadu we came to the village of Chul. This hamlet is on the old Madiduguri-Yola caravan route. There are about a dozen compounds here. We had about a half hour's conversation with the people and then proceeded on to Wamdiu. At Wamdiu we put up at the government rest house for three nights and had excellent service.

By describing our experience at Wamdiu we can best tell how we approached the people on this tour. Wamdiu is a very old village with 150 or more compounds. These compounds are clustered about the base of a great hill. They have been here for generations, and generations of filth and dirt lie in the vicinity of the compounds. The town is very dirty. This is the general condition where the people actually live in

THE KULP HOME IN AFRICA. The bicycles are in evidence here

the hills. Where the people have moved out on the plains the farms or gardens come up to the compound enclosures and the refuse is therefore used up yearly to fertilize the farms. Some gardens are actually to be seen within the compound enclosure themselves.

The compounds are in groups. The compounds belonging to a single clan or family are all found in one group. These sections are called in the Margi language "giwa." As we went from section to section the head of each "giwa" would come to salute, followed by the heads of the compounds in his "giwa." Youth and boys would bring up the rear. As soon as they were convinced, or partly so at least, that Mrs. Kulp was a woman, the women would come shyly within hailing distance. Our Margi was not very fluent. However, we could engage them in conversation and try to make that conversation run in such channels that we could tell them our mission and impress upon them a few Christian truths. We made several visits into the village and wherever any group gathered about us we held our informal talks.

We learned many interesting things about the old town of Wamdiu and about the people. In each "giwa" the youths live by themselves in especially built houses. These houses are the most beautiful in the entire village and they can easily be distinguished from the others. Wamdiu was formerly a government center of some importance. During the world war there was a lookout station on top of the hill. From this position the entire country east to the former German border can be readily seen.

While at Wamdiu we visited the village of Ufu a mile to the south. It is about the same size as Wamdiu.

From Wamdiu we proceeded to Uba, a village ten miles to the southeast. Here, too, we slept at the government rest house for three nights. There is a large Fulani town at Uba. The Margi village, which contains about 150 compounds, lies among the hills north of the Fulani town. Uba is on the Yola-Maiduguri motor road. The village of Hilde, five miles south of Uba, also was visited. This is a large village of at least 200 compounds. These compounds are all built about a great hill. Most of the houses are really on the hill. The headman's compound is at the very top. The paths are very steep, almost precipitous. It taxes one's strength to make the ascent, and yet every day women and girls go up those same paths with huge calabashes containing the daily water supply or with enormous bundles of firewood. I had a pleasant visit with the chief. He had quite a lot of chickens and eggs collected for me as a gift when I was ready to leave. The view from the top of the hill would be wonderful on a clear day. Unfortunately for me, in that respect, my visit was made during the harmattan season, when haze caused by dust from the Sahara prevents a far vision. Thursday, Jan. 26, we visited the Uba market. It is a very good native market, both from the standpoint of variety and cheapness of the articles for sale.

From Uba we went north along the Yedseram River to the village of Tampul and encamped for the night. Tampul is another large village, but very much scattered through the river valley. The headman told me there were more than 300 compounds. I had no means of verifying this statement. At Tampul there is a considerable Fulani element. These Fulani, however, do not own cattle, but are engaged in general farming, much as the Margis do. They have a very large number of pawpaw (payaya) trees.

We continued north along the Yedseram River to Lassa. We arrived in Lassa on Jan. 28. Just before entering Lassa we came to the small village of Kubur Maidodu. We had originally planned to go from Tampul east to the town of Bassa. This is reported to be a large and important Margi town. Before the present era of Fulani overlordship a greater portion of the Margi tribe in what is now Adamawa Province owed allegiance to the chief of Bassa. An epidemic of smallpox was raging in the village, so we did not visit it at the time.

While at Lassa we again looked over the site which we had decided to apply for. We made a count of the compounds and found that there are sixty, including a few Fulani.

We returned to Dille on Monday, Jan. 30.

As a result of this first tour we learned that in the villages of Wamdiu, Ufu, Uba, and Hilde the dialect spoken is slightly different from that spoken at Dille. The dif-

ference, however, is not so great as to cause any great difficulty in our work. We also discovered that the people of these villages still stay pretty close to the ancient village sites about the hills. For this reason they are dirty. Water is difficult to secure; often it must be carried a mile or more. This puts great burdens on the women. The farms, too, lie at great distances from the villages, being four or five miles, or even more, from the village site. Coming into Tampul, however, we again encountered the dialect as spoken at Dille. Here, too, and at Lassa the people are scattering out along the streams and putting up their compounds near their farms.

A Missionary Cornfield

RUTH BRUBAKER

YOU have all heard of missionaries and their work, but few perhaps have heard of a missionary cornfield. A great question in the minds of our young people's group was, How can we secure a missionary fund? Our pastor's wife, Mrs. Caslow, took a keen interest by going deeper into the subject. In February she went to Chicago where she had a conference with our Missionary Educational Secretary, Bro. Spenser Minnich. He suggested that we as a Young People's Department have a cornfield project.

In a few days Mrs. Caslow returned to Virden, overflowing with enthusiasm, to tell us about the "missionary cornfield" project. The first Sunday evening she was home she called a special meeting of the fathers and sons. Everyone looked at her in amazement. However, they quickly learned the object of the meeting. Soon Glen Harnly and his father willingly offered land for the purpose. Then another piece of ground, containing ten acres, was offered by I. J. Brubaker and his father. It was agreed to take the ten acres donated by the Brubakers, as it was nearer the central part, and thus more convenient for cultivating.

On the following Friday night the young people, with Brother and Sister Caslow, met on the field to burn the stalks in preparation for work. This was an evening of pleasure rather than drudgery. After the cornstalks were burned the group of workers enjoyed a wiener roast.

The young men and their fathers offered their services to prepare the ground and plant the corn. The seed corn was given by two of our brethren, E. S. Snell and I. J. Brubaker.

VIRDEN YOUNG PEOPLE. The girls are exhibiting some of the golden ears gathered by the young men and their fathers last fall. The field of corn was the missionary project of the Virden young people to carry on the Evangelistic Work in India.

VIRDEN MEMBERS who had a special part in the success of the missionary cornfield. Beginning at left, third row: Sister I. J. Brubaker; Dorothy Fahns, Adult Advisor of B. Y. P. D.; Ruth Brubaker, author of this article and President of the B. Y. P. D.; Sister E. F. Caslow. wife of pastor; Sister J. H. Brubaker. Second row: Maurice Snell, Secretary of the B. Y. P. D.; E. H. Brubaker, Elder in charge of Virden Church; Brother E. S. Snell, who donated most of the seed corn and did the planting; Sister Adah Snell, wife of E. H. Snell; Elder J. H. Brubaker, who donated the use of the ten acres of ground. First row: Brother I. J. Brubaker, who sublet the ten acres of ground and furnished part of the seed corn; Elder E. F. Caslow, pastor of Virden Church; Brother L. R. Harnly, father of Glen Harnly, and owner of land first offered for use; Glen Harnly, who first offered to sublet ten acres of ground and plow it, but because of distance from center of congregation it was not accepted.

After the corn was planted a very sad tragedy came to our group. Seven of our number were called to the other world in a railroad accident. Three of them were from our Young People's Department. The two older boys had taken an unusual interest in the planting of the corn. We felt very sad but, due to our youthful determination, the project was continued.

The fathers and sons kept the field in good condition by hoeing the corn, trimming the hedge, and removing the cuckleburs.

Brother and Sister Caslow gave a melon feed in honor of those working on the project. This was an asset to our social life and was very much appreciated.

Now I will take you to the scene of gathering, or the harvest time. Bro. Spenser Minnich came down on Friday evening, Nov. 2, to be with us on Saturday for gathering the corn. On Saturday morning the fathers and sons arose full of spirits to harvest the corn, while the mothers and daughters were equally enthusiastic to prepare a farmers' meal for the corn huskers.

Outside the weather was very disagreeable, but this did not make any impression on our group. Soon after lunch the husking was completed, the ten acres having yielded four hundred and thirty-five bushels. The men then came to the church for a social hour, where the ladies had an excellent meal prepared. The spirit of giving was continued to the close. The Ladies' Aid Society donated the meal, while Mr. Hopson of the creamery gave the ice cream, which was very much appreciated.

We feel that this project was a great benefactor to the church, as well as to the Young People's Department. We did not consider our project as work, for everything given and done came from the hearts of men and we feel the blessing of God upon us.

Virden, Ill.

"There is truth or half truth in each one of the non-Christian religious but all their truth is in Christianity, correlated and completed with all other truth, in Christ who is the Truth."—Speer.

A Letter to Ruth

Ping Ting Chou, Shansi, China,
Thanksgiving Day, 1928.

My dear Ruth:

This is Thanksgiving Day and I am thinking of you and our childhood days together on such festal occasions. How we never missed going to church, though we did tire of a long sermon and were restless, as children usually are, to get home and enjoy the specially-prepared delicacies. But to not go to church never entered our minds, and it was as certainly a part of the program of the day as was the good dinner; and how much of Christian character our devout parents were building they never knew.

Having spent but three Thanksgiving Days in America during seventeen years I could not help contrasting times then and now. In many places the doors of the churches are no more opened on that day, but the day is given over entirely to holiday pleasures, while the Thanksgiving sermon is preached the Sunday before. And I presume for many places this is the better plan, but you know that somehow childhood memories which cluster around the old church and home are the most precious possessions we have, and with such memories gripping me today I feel as though I would like to live it all over again, and so I tell my own child the joys of those occasions and in imagination he lives them with me.

We do not have a public holiday here as we do in America, for the Chinese do not have such a day; however, the church does have a special day of thanksgiving in the autumn after the crops are gathered, and we observed that day about a month ago on Sunday. A very appropriate sermon was preached by one of our young deacons. It had been announced in the church several weeks previous and the members were urged to bring their offerings to the Lord, which were to be special gifts to him. How I wished for you that day! I know it would have touched your heart, as it always does mine, to see the gifts they bring. There isn't very much money given, as most of the members are too poor to give much money, but they brought pumpkins, corn, millet, potatoes, eggs, and fruits of the earth, and laid them at the altar (a table in the front of the church) as a thank offering to their heavenly Father. These things were afterwards sold and the money given to the church. It seems to me such gifts must be very precious in the sight of the Lord, for most of them were given "out of their very living." Their storerooms are not crowded and bursting with grain, nor do they have bank accounts to draw from, but their worldly possessions are very meager, with high food prices and heavy taxes to meet, brought on by war conditions. Yet we always encourage them to **give.**

This evening, when the heavy duties of the day are over, our fellow-workers will come to our home and have dinner together; I mean just those of Ping Ting. Of course, Mary cannot be here as she is out in village work and has been for a month, or more, and we shall not see her until after Christmas. We would like very much to have the "family" all together, but our brave workers would not think of leaving their task where it would involve loss of time in getting here even for a good Thanksgiving dinner. And Bro. Crumpacker is away in the fight against pneumonic plague in West Shansi. He, too, has been gone a month and we do not know how much longer he will need to assist in the work of stamping out this most deadly plague. Eleven years ago when it appeared in North Shansi it required about three months to conquer it, and there were many more missionaries assisting than now, so the outlook is not very heartening. While at home people were always asking me what we ate in China. Well, we can't have turkey, nor duck, but the bigoted rooster gave his last farewell awhile ago and is about to perform his last piece of service. He had been living on "famine rations," as most of the chickens in this part of China do, but he had had better food for six weeks and was fit to kill. I am not going to mention all the good, common things we shall have, but I must not fail to mention one bit of a luxury I brought along out with me which we are going to have. It is dried apples, and peaches—"snits" we called them when I was a child. A few pounds were given to me before we left home, and so every one will have a taste this

evening. They are a special dish for special occasions.

If you were here with me today we would visit the hospital. I am sure you would enjoy it, though it would pain you to see the suffering women; yet it would give you joy, too, to see the saved lives in this "refuge of mercy." When I was there a few days ago there were eight women lying in a row, their beds side by side, all of them mothers. Counting two others who were in private rooms there were ten, and just five of them with living babies. Nurse Edna said there might have been ten living babies just as well as five if the mothers had come in in time. The suffering and torture these mothers endure before coming to the hospital is indescribable, I mean for the most part. A few have learned it is safer for mother and child to come in early, and there are always some of this kind, but there are many still who wait at home from three to six days before bringing in the mother and often such cases are most hopeless. The surprising thing is that they live at all. But they seem to have developed an immunity to filth and disease which we do not have. But think of these mothers in labor, suffering torture at the hands of ignorant, filthy midwives from three to six days. Helpless mothers! The hospital has saved hundreds, but thousands die within easy reach of medical skill. "We eight mothers here in a row would not be living were it not for the hospital," said one young mother to me; and to think of the countless babies who never draw a breath, all because their mothers and grandmothers are ignorant and superstitious! The babes in the nursery in the little white beds are so cosy and comfortable. Their beds are just boxes painted white and are springless, but have a comfortable mattress, and when the little ones go home will they not sleep on a brick bed as have their ancestors for generations? The babies have had no new clothing for seven years—I mean the nursery has not been replenished for that long a time, and the little clothes and blankets have been patched and patched until they can hardly add another one. Nurse Edna said, "We just don't have the money to buy new clothes, for we have had to cut down on everything we could, but the babies are getting out of clothing and I don't know what we are going to do. The budget won't let us replenish the nursery." Then some one came to the rescue for temporary relief and made this proposition to the twelve high-school girls: They were told about the needs of the nursery and the teaching of Jesus along the line of service, and then asked if they would assist in making the clothes if material were given them. They seemed so eager to do the work, and we shall soon see the babies out of their thin and ragged garments in nice new ones. The woman's hospital has other patients besides mothers and babies. One poor soul sits up on her bed now, but she was a victim of her husband's wrath and he fell to chopping her head with a large knife one evening. She was brutally injured and brought to the hospital on a stretcher, accompanied by police, while her husband was taken to the yamen by other police. There was a day, not long ago, either, and within my memory, when a woman received no assistance whatever from court, or neighbors, when mistreated by her husband. He had a right to do whatever he would to her, even unto death; but not so now, and dimly in the far distance we see the emancipation of women coming slowly but surely; and when that glad day comes in its fulness China will be indeed a new nation. China's leaders know that their nation cannot rise above its mothers, and women are being recognized as never before. But this is another subject. The hospital fills a very large place in the bringing in of the kingdom of our Lord, and if you were here really to see the great place it fills, the relief of physical suffering and often the breaking of divine light upon a soul in spiritual darkness, as the evangelists tell them of a Savior who loves them, we would have especial reasons for rejoicing on this Thanksgiving Day, and not alone for what I have just said about the great blessing of the hospital and its consecrated staff, but for the dawning of a better day through the coming of the Gospel of Christ to these people. I had hoped to tell you about the work in the country, and the special work now being done with new-born Christians, but must save that for another time. I know you will not cease to remember the work and workers at this critical time of mission work.

In his name,

M. F. B.

THE DEPUTATION REPORT

(Continued from Page 70)

will be lifted in the not distant future, but for the present it exists. On account of this situation the mission considered it desirable to begin work among the Margis (one of the related tribes, but dwelling outside of the closed area), even before the work among the Buras had been fully developed. There are at present three mission stations: two, Garkida and Gardemna, among the Buras, and Lassa, among the Margis.

Garkida is the oldest of the stations and is well located, being situated in the midst of a large number of Bura villages; however, many of them are in the closed area. It is on a motor road which was promised them by the government when the location was granted. Here there are two compounds aggregating thirty-five acres. On the north compound there are five good residences, with strongly built mud walls and roof of thatch. It is rather remarkable how good such a house can be made and at such a low cost. There is, in addition, a boys' school just completed, which comprises four new buildings, besides others for dormitories and other purposes. There are also buildings for industrial work, guest houses, storerooms, stables, etc. A building is being erected for the girls' school. On the south compound there are two very good residences and the Ruth Royer Kulp Memorial Hospital. The latter is a good building and is the only one in the mission having an iron roof, cement floor and glass windows. Two more units complete the hospital group, the second being under construction at the present time. These are to be used as wards and quarters for patients. The compounds give evidence of careful planning and present the appearance of homelikeness with their walks, gardens, shubbery and trees.

There are five families and two single sisters at Garkida at the present time. This force may be reduced when once native leaders have been prepared to help in the work. There is, however, enough to be done in the boys' and girls' schools, in the hospital, the industrial department, in the language, literature and evangelistic work to keep them all busy.

Gardemna is about fifteen miles south of Garkida. It is in a thickly-populated section of many villages. Here we saw more than three hundred people assembled in the village church on a Sunday morning. This church building is one of the best of half a dozen or more that have been built by the villages themselves for Christian services. At Gardemna the mission compound contains seven acres. There is one good residence and also buildings for school dispensary and other purposes. There is one family located here and this seems to be sufficient for the present. A doctor from Garkida makes a regular visit every two weeks and responds to emergency calls in the meantime.

Lassa is about sixty-five miles northeast of Garkida, among the Margis tribe. This distance from Garkida is covered with difficulty in a three or four days' trek through the bush and narrow paths all the way. Here is a promising field, just opened. They have a compound of about fourteen acres, with one residence that was partly destroyed by a tornado. This one is to be repaired yet this dry season and another good one built. There are buildings for medical work, school, shop and other purposes. This station was first located at Dille, five miles northwest, but owing to the great lack of water there, it was moved to this place, nearer the river, where water is more plentiful. There is some difference in the language here and it is felt that some simple books should be provided to begin with, and that gradually the people should be led into the language and literature of the Buras. There should be at least two families of missionaries at this place. Adequate medical work is necessary, not only to safeguard the health of the missionaries, but to meet the great medical needs of this populous section of the country. Here the soil seems quite good and many agricultural opportunities might be developed in the interests of the Christian community.

TO BE CONTINUED. Space does not permit the full report. The April Visitor will tell of The Missionaries and Their Work, What Has Been Accomplished, Encouragements, and Use of the Time on the Deputation Trip.

Notes From the Fields

AFRICA

Garkida

Lola Helser

Brethren Emmert and Bonsack were again with us during the first week in December, after which they spent several days at the Gardemna Station. During the week they refreshed us with spiritual messages.

On Dec. 14 Brother and Sister Kulp arrived from the Lassa Station. Then there were committee meetings, preparatory to the field committee and annual meeting of the mission. At all the committee meetings the brethren gave much advice and counsel out of their extensive experiences and contacts.

Dec. 16 was the day set for the love feast. The examination service was held at four o'clock in the afternoon. Twenty-eight native Christians sat with the missionaries in a circle outlined by the crude pillars of the little native churchhouse. Bro. Kulp officiated at the love feast, assisted by the local brethren. It was a blessed occasion for all. Native foods were used and a fine spirit permeated the entire meeting. It was a joy and a privilege to wash feet and partake of the feast with these babes in Christ. There was manifested a oneness in Jesus Christ. We were specially blessed in having the deputation with us, which made us feel that oneness with the church in the homeland.

Just after the service our hearts were saddened yet made to rejoice in the news which the mail brought us. It was then that we learned of the death of Bro. Butterbaugh in our sister field, and of the good condition of Sister Burke, following her operation. Our sympathies go out to Sister Butterbaugh and family. May God uphold them and sustain and comfort them. Our hearts rejoiced with Dr. and Mrs. Burke in the way God had so quickly transported them to the homeland and in the healing brought about by the hands of the doctors and nurses at Bethany Hospital. May God continue to bless them and restore her to good health, that they may continue their work for him.

Annual meeting week was upon us. Each morning at half-past six Bro. Emmert gave us an inspirational Bible message, followed by a season of prayer. Each evening one of the brethren gave a helpful message on such subjects as "The Native Church" and "The History of Our Work in India."

On Monday afternoon all Christians present from the three stations met to discuss the organization of a District. The purpose of a District was explained by Bro. Bonsack through an interpreter. The organization was discussed and the time and place of the first District Meeting was decided upon.

On Tuesday and Wednesday forenoons, previously assigned papers were read and discussed on such subjects as "The Bura Heritage," "The Medical Task," "Training Our Pastors and Teachers," and "Reaching Our Bura Women." All proved to be very helpful discussions. The deputation heartily endorsed the indigenous church and urged the speedy preparation of a more extensive literature including the complete translation of the New Testament.

The annual meeting was held a day late, due to the many things which needed to be discussed with the deputation. At this meeting the possible opening of a leper colony was favorably discussed, along with other items of business. The British Leprosy Relief Association and the local government encourage the opening of a colony and promise to finance the project, which would be supervised by the mission doctor. This would open to us a large field for evangelistic efforts, as well as an opportunity to relieve suffering mankind.

Due to the need of careful and continuous supervision of the young church in these early days, there was felt the need of another elder on the Africa field. On Dec. 23 Brother and Sister Beahm were chosen by the Garkida church and ordained to the eldership by Brethren Kulp and Helser.

We had long looked forward to having the deputation with us for Christmas. This joy was not quite full, due to the absence of those who were ill. Santa Claus left for Gardemna the night before Christmas, and Sister Shisler enjoyed a few of the holiday delicacies. The schoolboys and girls gave a Christmas program in the forenoon, the preparation of which was supervised by Sister Beahm and a committee of native Christians. The dinner was enjoyed at the Heckman home.

On the day after Christmas the deputation left Garkida for Jos, a distance of nearly four hundred miles over a road now opened to us through our local government headquarters at Yola. The Ford truck was transported across the Benue twice in a ferryboat. They were privileged to call at the Danish branch of the Sudan United Mission at Numan. Jos was reached on the fifth day, and on the morning of the first day of the new year they took the train at Jos for

the coast. The visit of the deputation to our field has been very much worth-while. You have sent them as representing the home church and the Board. They come back to you with the burden of making it possible for the thousands of our Bura people to hear the message of life.

CHINA

Ping Ting

Emma Horning

After a week of Bible study and preparation, the morning of Dec. 22. In the afternoon the love feast was held. The meal consisted of various vegetables prepared in meat broth, cold vegetables as a relish, and plenty of steamed biscuits for bread. The church was filled with silent, reverent worshipers. Bro. Yin did the baptizing and Bro. Crumpacker officiated at the communion.

During the holidays the schools enjoyed two weeks of programs, meetings, socials, plays, etc. On Christmas day the program at the church consisted of a number of pieces of special music, given by the various schools, together with a good Christmas speech given by one of the teachers. An offering was taken to aid the poor. There will be considerable suffering here this year because of the high price of food.

Bro. Crumpacker returned from the plague district the latter part of this month. Strict quarantine soon put an end to the trouble. After people took the disease, death followed in a few days. Whole families were stamped out by the dread disease. If allowed to develop no telling to what extent it would have spread.

Mrs. Kwan and Mrs. Chai returned to the city just in time to enjoy the love feast and the Christmas season. They worked with the evangelistic tent till the weather was too cold for outdoor meetings, then continued teaching in various mountain villages where there were scattered Christian families. They tell many thrilling experiences in spreading the Gospel to these outlying districts.

Miss Schaeffer and Mrs. Kwan spent their Christmas at a distant station, where they are holding a women's Bible class. They have been working among the Christians of those distant villages since early fall. Even mail cannot reach them except by special messenger.

Miss Pai, one of our girls' school graduates, is now teaching in a government school where they know little about Christianity. On Christmas day she treated the other teachers and the pupils to candy and they asked why she did it. She then told them that was Christmas day, the birthday of our Savior, the great gift of God's Son to the world. This was her unique way of witnessing for the Christ that she loves so much. She made such an impression on the teachers that in the evening they invited her to a big dinner, saying that they wished to celebrate her holiday with her. She sang Christmas hymns for them and they had a very pleasant Christmas evening together.

Mrs. Hsun and Miss Horning have opened a ten-village campaign. These villages are within walking distance of the city. From five to seven meetings are held in various parts of a village each day, five days a week. The work is strenuous, but the results are gratifying in the response the people give. The Christmas story was told in all these villages.

The missionaries were invited to Bro. Flory's for Christmas dinner. Bro. Bright was in Tientsin on business, and so could not be with us. After dinner the children gave a little program especially appropriate for Christmas evening. Calvin Bright was not feeling well during the day, and the next morning came down with scarlet fever. He is over the worst now, but must stay in quarantine for some time.

The women's industrial work is now open again. The women of the Bible school are very happy to have work again to help them be in school and make a living. Sister Bright is now ready to receive orders for any amount of industrial work—applique and cross stitch work. Orders from aid societies will be welcomed.

The Nanking Government has recently added a health bureau to her administration. Orders are going to all the provinces to have a general "clean-up." As a result our city called a meeting to talk over the situation. The desire was to order a general clean-up of all the streets and courts, followed by an official examination and fines for neglect. This, however, was too radical for the first step in Ping Ting, so the order was confined to the streets. It is gratifying to receive some government aid, for we have been teaching these health measures for many years with little apparent results.

Another government order will no doubt mean much to our mission work. Paper gods are not to be sold this New Year and the idols in the temples are to be destroyed. The images in one temple of this city have been destroyed as a beginning.

Dr. Sun Yat-sen is the national hero of China at present. His picture adorns school-

rooms, homes, shops, and streets. His teachings are taught in every school and discussed by every adult. When he died he was placed in a glass coffin, brought from Moscow and buried in Peking. Since the capital is moved to Nanking elaborate preparations are being made to remove his body to the new capital. The government has purchased a brass coffin from the United States for $27,000, in which to place his remains in his new resting place. Madam Sun Yat-sen expects to return from Europe for the occasion, which is set for March 12.

The removal of the capital from Peking is causing great depression in that city. Multitudes have no work and little food. Distress and unrest are the result. The police force and the city troops are being strongly reinforced for the purpose of keeping order in the city during these troublesome times.

Before the close of 1928 eleven powers had signed treaties granting tariff autonomy to China. Five of these powers have agreed to surrender extraterritorial rights when renewing expired treaties. If the nations continue to treat China as an equal and continue to lend her a helping hand her reconstruction will move along rapidly.

Liao Chou

The Liao station was very much pleased to have the Wamplers added to their mission family. At present Bro. Wampler is deep in the study of the Chinese language, preparing to enter the large evangelistic field which is waiting for him.

Miss Senger is spending the winter months with the Bible women out at Chin Chou, several days from Liao. They are in Bible class and evangelistic work.

At Liao the Sunday before Christmas the junior church and kindergarten children had a meeting together. The kindergarten tables were arranged in a long row and over seventy children, between the ages of three and eleven years, sat around them. Each child was given a handful of peanuts and candy. While they were eating, different ones were celled upon to repeat a prayer, Bible verse or song, or to tell a story that they had learned at Sunday-school. It was interesting to see even the little ones respond when called upon.

One day at Sunday-school the first-grade children were discussing what Jesus did when he was a little Boy. One little fellow said he carried water. The teacher asked for whom he carried water. Another tot said, "He carried it for God."

Many people attended the Christmas programs—so many that it was necessary to have several police to help manage the crowds. At the girls' school program the place was packed till there was no standing room, while about half of the people had to be turned away. The program consumed nearly two and a half hours' time. It consisted of two songs by the kindergarten children, and a song and little play by the first and second grades. The older girls gave a cantata, "A Night in the Orient," Christmas night. They also gave the "Prodigal Son," and two pretty little drills that the Chinese teachers taught them. Victrola music filled in extra time on the program. The whole town seems to have learned when Christmas comes and wants to share in the good time that the Christians have at this holiday season. May the Lord hasten the day when they will fully enter into these activities and own Christ as their Lord.

The woman's school is holding a special Bible class for the women church members and any others interested. A tea was given on the opening day. Sister Oberholtzer and Sister Wampler helped in the class work.

Shou Yang Women's Evangelistic Department

During December the women evangelists coöperated with the men evangelists in holding classes in the out-stations. This is the first time we have tried the joint classes in the out-station, but it seems to work very well and there appeared to be good interest along with a good deal of curiosity on the part of the women especially.

At Christmas time Li Qai Mei, from the village of Chang, came to assist in the women's evangelistic work at this place. We welcome her most heartily, and she is entering with a fine spirit into the work. She will work among the women here in the city and in the near-by villages.

During this month a most significant thing has taken place. The Kuo Min Tang have taken upon themselves to put down idolatry with a strong hand. The idols have been smashed and knocked to pieces in the large temple in the city, and those in the smaller wayside temples have suffered a like fate. With this smashing of idols comes the most urgent opportunity the Christians have ever had. Many folks are realizing the falseness of the gods which they had worshiped. Others, who long ago felt in their hearts the vanity of idol worship, are free now to look for something better. To many, however, this taking down of the idols is nothing short of calamity, and is looked upon with fear for what may follow. Some are left hopeless, not knowing where they can look

for help. One old woman is reported to have said, "I have worshiped the gods all these years; now when I am old what shall I depend on and when I die who will take care of my soul?" Friends, can't you feel the challenge in those words? This is the hour of our great opportunity! Would that we had the people and the money to place workers out all over this land to proclaim the true God, who still lives on when the false gods have disappeared.

Our Christmas season was a busy, happy time although a much quieter one than last year, for no firecrackers were permitted to be used by the Chinese to celebrate the New Year, so naturally Christians could not make use of them as they have done formerly. The Saturday preceding Christmas a special Christmas meeting was held for the women. Some thirty or forty were present.

On Sunday preceding Christmas the Children's Sunday-school and Junior church met with the adult department and gave a program on which they had worked hard. It was much appreciated by the many who crowded the little church to its doors. After the program the children returned to the school chapel, where they were given a bag of goodies prepared by the missionaries, and a picture book which had been made by little helping hands in America.

Shou Yang Hsien

December is a busy month for the church in China. It has been doubly so this year, because the local officials, in response to orders from the national headquarters of the People's Party, have made an effort to change from the lunar calendar to the calendar used in the West. This may seem a small matter to you, but it is a problem for these simple peasants. They have always depended upon auspicious signs in the lunar calendar for weddings, funerals, the building of houses, traveling, and practically everything they did. Now these sings are taboo, and what are the people to do?

In doing our country work since the idols have been torn down, we find a new interest in Christianity. Many people say, "We are just as you are now." One man said to another in my hearing, but he was not conscious that I heard him, "I heard the Christian people say that these idols are false, and now that they are torn down without any disastrous results, it is proved conclusively that the missionaries are right." An unparalleled opportunity in the history of Christian missions in China.

Aside from the Christmas and New Year activities during December, the church held Bible classes at five different places. We found a new interest manifested by all classes of people. Since the work was opened at Shou Yang we have never had quite so good interest by as wide a range of people as we have had this last month.

All the departments of work closed the year with buoyant spirit. Some of the departments start the new year with a bit of misgiving, owing to the forced cut in the budget. With unparalleled opportunity within our grasp, it looks like mistreating God to have to curtail our work because of lack of funds. Perhaps it is not the Lord's idea that the budgets are cut. It may be the devil is rocking some of his faithful to sleep, on the pretext that there is a revolution on in China, and some things did not look so favorable. But a revolution changes things, even in China.

THE CHURCH IN INDIA

(Continued from Page 73)

Only a beginning has been made. The editorship of our church paper, The Prakash Patra (The Epistle of Light), however, has passed from missionary hands to Indian.

In its battle against immorality, old customs and pride of social standing, the church has made good progress, though much remains to be done. That it is no longer necessary for the church to spend the greater portion of her business sessions in disciplining her members, rather than in interesting them in the work of the Lord, is a most encouraging sign. The church has a great problem to assimilate into her body the various social strata of Indian society. She has not been ideally ready at all times to take all men of all stripes to herself. We believe, however, that as her present membership becomes united in Christian experience this difficulty will vanish. In fact, there already are indications that it will vanish soon. In the meantime, let not the home church criticise, wherein she herself is not perfect.

Whether the progress of the Indian church in the past decade will be a foundation of still greater success in the future, of course will depend on the kind of spirit and devotion to Christ now being stilled. We believe, from this standpoint, the future is bright and that with the continued coöperation of the home church with the Indian church, results will be produced in the next ten years that will cause the angels to rejoice in the presence of God.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary News

Ninth Conference of Pacifist Churches

The Ninth Conference of Pacifist Churches is scheduled to be held at Wilmington, Ohio, from the afternoon of Friday, March 1, to the afternoon of Sunday, March 3.

The conference aims to give those concerned with the peace work of Brethren, Friends, and Mennonites, an opportunity to compare notes on work done, to consider present needs and to discuss plans for effective future work. It aims, also, through stirring messages from inspired speakers, to encourage and stimulate us to greater efforts.

Committee on Church Building

Mr. Wise, chairman of the Committee on Church Building representing the Home Missions Council, has announced a meeting of those interested in church building on March 14-15, Central Reformed Church, Dayton, Ohio. This is to be an informal conference to consider the following subjects: The Type of Church to Be Helped by Loans, the Type of Church to Be Helped by Gifts, and the Responsibility of Departments of Church Erection Toward Acquiring Property in a Lot of Territory."—Home Missions Council News.

China Soldier Bandits Active

Since China has ceased her internal military warfare the problem of the disbanded soldiers assumes large proportions. Thousands of men who were fed and clothed and received their living as soldiers have been dismissed from the army and find it very hard to earn a living. As a result many of them are turning bandits.

The latest word from China, sent by Bro. Homer Bright, tells of a missionary, a Miss Mann, an English Baptist worker, being killed some months ago by bandits who wanted her bicycle. She was traveling from one station to another accompanied by one of their men. It will probably take the Chinese government some time to work out plans to provide employment for these roving soldiers and to exercise adequate police authority over her bandits. Considering that America has not completely conquered her bandits, we will have to be lenient with China if her progress appears a bit slow. We trust in the meantime our workers have all enjoyed safety and been free from molestation.

Twentieth Annual Meeting of the Home Missions Council

The Home Missions Council, an interdenominational body of home mission boards and societies of twenty-six Protestant denominations, reported at its annual meeting in Atlantic City, Jan. 9-10 a very successful and encouraging year's work. In addition to the regular program of work carried on through established committees, the council is promoting a very interesting and important work of survey and adjustment which it calls the Five-Year Program. This was the outcome of the Cleveland Comity Conference. The work is now well under way in several States. The survey has been finished in New Hampshire, where it was followed by a State Conference, attended by 200 representative people from all parts of the State, who for two days and nights faced the facts brought out by the survey.

As a distinctive part of this general Five-Year Program the council is promoting a National Home Missions Congress which is to be held in Washington City in December, 1930. Three large commissions have been at work for a year, and will continue their

studies and investigations for two years more, preparatory to this congress. The purpose of the congress is to rethink the entire Home Missionary Enterprise in the light of the changes that have taken place in recent years and the conditions that obtain at the present time. It is to be the "Jerusalem Conference" of North America for Home Missions. This is the first time the home missionary agencies of the various denominations have ever attempted, in a coöperative way, such a thoroughgoing and exhaustive study of their common task. It should mark an epoch in home missions.

The neglected peoples of America can only be evangelized by missionaries who do not collide with each other, the delegates were told by Dr. Charles L. White of New York, in his fourth annual address as president of the organization. "We have nothing to do with, and no responsibility for, either advocating or bringing about organic church unity of the various denominations whose home missionary tasks have been committed to our hands. As we clasp hands in a new fellowship we face a new era in home missionary work. Our task is as clear as crystal. One thing we do. Primarily it is to do a complicated mission work in a continent seething with social and economic changes and to do it without waste of missionary funds, duplication of energy or neglect of any unevangelized areas. All studying the work of each and praying for the success of all, we look for progress through reciprocity and spiritual conquest through missionary coöperation."—Home Missions Council News.

Immigration Statistics

Last November 24,805 immigrants were admitted; 14,953 of this number, or 60.3 per cent, came from European countries. Germany sent 4, 607; Italy, 2,084; Great Britain, 1,828; Scandinavian countries, 1,383; the Irish Free State, 1,271; and Poland, 1,063. One out of every four immigrants went to New York State to make his home.

United Stewardship Council Statistics, 1928

According to statistics compiled for the United Stewardship Council, the total increase in membership last year for the 26 denominations reported was 377,557 or 1.6%. Total gifts for all purposes, $532,368,714.80, compared with $489,429,078.48 during 1927, an increase of $42,939,636.32, or 8.6%. Per capita gifts, 1928: Budget benevoiences, $3.57; denominaitonal benevolences, $4.52; congregational expenses, $17.30; all purposes, $23.30. Per capita gifts, 1927; Budget benevolences, $3.84; congregational expenses, $16.61; all purposes, $21.38. The Church of the Brethren per capita gifts, 1928, are reported as follows: Budget benevolences, $3.25; denominational benevolences, $3.93; congregational expenses, $19.50; all purposes, $23.47. Total gifts for all purposes, $3,090, 372.

Copies of the United Stewardship Council Statistics, 1928, will be furnished to those interested. Order from General Mission Board, Elgin, Illinois.

Thirty-sixth Annual Report Foreign Missions Conference

For thirty-six years the Protestant Mission boards have been having an Annual Conference from which a prepared report has been issued. The last conference was in Detroit in January. It was a gathering of notable missionary-minded leaders from the United States and Canada and missionaries from the far corners of the earth. The addresses are published in the report, which sells at one dollar per copy.

Dr. T. H. P. Sailer of the Missionary Education Movement has prepared a list of the outstanding educational books which have appeared in the last four years. The pamphlet contains not only a list of 130 books on educational issues since 1925, but these are classed according to fields, and with each book there is an explanatory summary, as well as comments on its contents. This pamphlet costs twenty-five cents.

Both this and the Foreign Missions Report may be secured from the General Mission Board, Elgin, Ill.

The Church of the Brethren Industrial School

The pupils and workers of our Industrial School, Geer, Va., have just recovered from a flu epidemic. Following is a part of a letter received recently from one of the teachers at the school.:

We had such an enjoyable Christmas here. Our children were all remembered with

gifts from a number of churches, Aid Societies, and Sunday-school classes. Two large baskets of oranges were sent to the school from two Sunday-school classes in Pennsylvania. These were enjoyed by all of us in the dining room for about a half dozen times.

We were busy in the clothing bureau around Christmas. We got so many packages of clothing and gifts. The children were all glad to help unpack the boxes, and of course were happiest when they got a glimpse of Santa Claus from some box.

A good black-walnut industry was started this year at the school. We sold them at seventy-five cents a pound and we paid the postage; cleared about eighty dollars. We had more orders than we could fill and many people said they would order next year if we have nuts.

Today a part of the garden was plowed, and yesterday one of our hog pastures. Today we dug one bushel of parsnips, one bushel of salsify, and one-half bushel of carrots from the garden, so we can plow that space. We ate fresh cress and mustard from the garden for supper; also had new onions from the garden for our supper and can get lettuce at any time. We have had such a mild winter that green things keep growing. We have cabbage seeds up and tomato seeds coming up now. Will plant an outdoor hotbed very soon. We have longed to see about a week of cold weather this winter so we could get ice for our ice house, but the possibilities seem very few now.

We have one dozen frisky baby chicks and want to set the incubator soon.

School started again Monday after a two weeks' flu vacation. There were about forty-five cases. Most of the cases were mild, and all got along well. As soon as a child complained he was put to bed. We were so happy that there were no serious complications.

"Christ at the Round Table" Leads Religious Best Seller List

An analysis of sales of religious books in the bookstores during 1928, based on reports published by the Church Management Magazine, shows the following record:

Christ at the Round Table	94
Preaching Values	53
Beliefs That Matter	49
Impatience of a Parson	46
Ministerial Ethics	37
Parables of Jesus	35
Quotable Poems	32
Catholicism and the American Mind	28
Graphic Bible	21
Does Civilization Need Religion?	20

"Always There" in Fact

The mission treasurer has just received from the "Always There" Class of Waynesboro, Pa., the tenth $75 payment on a share in our China mission work.

This is a fine, consistent record of faithful missionary interest. The Share Plan proves a good method by which many classes carry on mission work and hear from the particular place where their money is used.

A Significant Event in China

Miss Abby Shaw Mayhew, until recently principal of the School for Physical Education in China, congratulates America on its selection of Hoover as president. Yet she thinks **their** recent election is a more wonderful event than ours, and about the most important event in the history of China, "to inaugurate a Chinese woman president of the highest women's college in China." Dr. Wu Yi-fang, who completed her Ph. D. at Michigan University last year, has been inaugurated president of Ginling Union Christian College, her alma mater. The School for Physical Education in China, of which Miss Mayhew was principal, is now merged with Ginling College. "For Mrs. Thurston, the retiring president, who has made and built Ginling, the inauguration of Mrs. Wu was a happy time, the fulfilling of her hope and ideal. This is the goal of our missionaries, to train leaders who will carry on the great work which they began."—Missionary Review of the World.

Pan-Pacific Women's Conference

Under the auspices of the Pan-Pacific Women's Conference, located in Honolulu, an organization directed by representatives of all Pacific races, the first Pan-Pacific Women's Conference was held in Honolulu, Aug. 9-19, 1928.

Each country was allowed twenty-five voting delegates, and two non-voting associate delegates from important women's organizations. Total number delegates, 183. They came from Australia, Canada, China, Dutch East Indies, Fiji, Hawaii, India, Japan, New Zealand, Philippine Islands, Samoa, and United States mainland.

Miss Jane Addams was honorary international chairman. Dr. Valeria Parker was chairman of United States mainland delegation of twenty-seven members.

Some of the topics discussed were: "The Status of Preventive Medicine in China," "China's Industrial Women," "The Legal and Political Relationships of Women in Japan," and "Social Welfare Work in the Philippines."

A Continuation Committee has formulated a tentative plan for a permanent Pan-Pacific Women's organization. However, before a permanent organization is effected a thorough study will be made of the need for such an organization and the possible relationships to national and international groups.—Missionary Review of the World.

Book of Daily Devotions

A Three Months' Program of Bible Readings and Prayer has been prepared by the Commission on Evangelism and Devotional Life, for daily use by individuals, the family, and church groups. The sentiments and prayers are taken from many sources, ancient and modern. "This little book is sent out with sincere hopes that it may help many to a realization of the nearness of God to our daily lives and to a knowledge that his love is over all."—The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City. Price, fifteen cents. A. B. M.

World Day of Prayer Observance

The World Day of Prayer for the Christian women of all lands, was observed in many of our churches this year, judging from the supply of program material mailed from the Mission Rooms. Orders have been filled for 639 programs, "That They All May Be One," 1,485 of the "Call to Prayer" cycle, and a number of "Sheets of Suggestions to Leaders."

Those who found this an interesting and inspiring occasion would help others by telling how they did it. Let us have your suggestions to pass on to others.

THE CHALLENGE OF THE CROSS

A Play

"The Challenge of the Cross," a sacred drama for seven young ladies and choir, is an effective presentation of the theme, service. A messenger of the King calls for disciples of Jesus. One at a time the five disciples answer the call, pledging their loyalty, but they are not willing to bear his cross. Again the messenger calls. The sixth disciple answers the call and accepts the cross, but she, too, is discouraged by opposition. After the messenger assures her that Christ also suffered rebukes and disappointment, she again accepts the cross and influences the other five to take the previously rejected crosses.

Especially appropriate for the Lenten season. Time, about twenty-five minutes. Order from General Mission Board, Elgin, Ill. A. B. M.

New Leaflets on Stewardship

"If You Make a Budget" and "Which Is Your Motive for Giving?" by J. W. Lear. Sent free upon request. General Mission Board, Elgin, Illinois.

MONTHLY FINANCIAL REPORT

Conference Offering, 1928. As of January 31, 1929, the Conference (budget) offering for the year ending Feb. 28, 1929, stands as follows:

Cash received since March 1, 1928, ...$221,725.21

(The 1928 budget of $389,000.00 is 57% raised, whereas it should be 91.6%).

Mission Board Treasury Statement. The following shows the condition of mission finances on January 31, 1929:

Income since March 1, 1928,	$249,129.11
Income same period last year,	257,996.67
Expense since March 1, 1928,	259,087.08
Expense same period last year,	318,305.56
Mission deficit January 31, 1929,	107,362.61
Mission deficit December 31, 1928,	114,480.20
Decrease in deficit for January, 1929,	7,117.59

Tract Distribution: During the month of January the Board sent out 491 doctrinal tracts.

January Receipts. Contributions were received during January by funds as follows:

	Receipts	Total Rec'd Since 3-1-28
World Wide Missions	$11,723.70	$68,875.22
Student Fellowship Fund 1927-1928	15.00	2,040.22
Student Fellowship Fund 1928-1929	85.00	431.75
Aid Societies' Mission Fund—1927	153.50	4,604.59
Home Missions	1,148.57	12,612.01
Greene Co., Va., Mission	35.91	557.18
Foreign Missions	1,009.24	3,325.63
Junior League—1927	11.71	401.61
Junior League—1928	1,602.34	4.760.00
B. Y. P. D.—1928	541.33	2,917:09
India Mission	1,034.51	3,850.98
India Native Worker	145.00	675.00
India Boarding School	86.00	1,097.23
India Share Plan	734.65	4,140.20
India Hospitals	50.00	95.67
India Missionary Supports	2,081.09	21,491.64
China Mission	64.23	1,865.39
China Boys' School	40.00	63.17
China Share Plan	495.48	1,552.07
China Missionary Supports	235.02	11,598.58
Africa Missionary Supports	882.11	8,736.81
Africa Mission	341.38	4,148.80
Africa Share Plan	47.50	724.72
Near East Relief	225.52	1,156.22
General Relief	1.00	4.00
Student Loan	22.15	33.29
Conference Budget	252.00	55,845.36
Conference Budget Designated	100.03	315.74

BOOK REVIEWS

All books may be secured from Brethren Publishing House, Elgin, Ill.

Are Foreign Missions Done For? by Robert E. Spear. Board of Foreign Missions of the Presbyterian Church in the U. S. A.

This book is intended to meet some of the present-day questions with regard to the foreign missionary enterprise. In the opening chapters, "Are Foreign Missions on the Wane?" and "Are We Justified in Pressing Our Religion on the World, or Have We Need to Learn From Other Religions?" the author holds that foreign missions is not a dying enterprise, but that there is a "general diffusion of the knowledge of Christianity all over the world." "In many nations it is in Christ and his moral ideals and power that men find their hopes," and "There is an increasing volume of condemnation everywhere of whatever is unChristlike." He assures us that Christ satisfies, and all the truth of non-Christian religions is in Christianity.

Dr. Speer points out the aims and the policy of the foreign missionary enterprise, giving in detail the policy of the Presbyterian Board with which he is associated. His closing chapters on "Unoccupied Fields" and "Life's Best Investment" exalt the foreign mission task to the highest and most responsible position and the most satisfying life investment.

To one who has questions, doubts or misgivings concerning foreign missions today, this volume will be a convincing teacher; to a mission enthusiast, it will be an inspiration and a delightful revelation.

Ada Miller.

Foreign Missions Under Fire, by Cornelius H. Patten. The Pilgrim Press, Boston, 1928. Price, $1.

This unusual book, timely written, will bring help to many persons who have recently been led to doubt the validity of the program of Christian missions. Dr. Patten is secretary of the American Board for Foreign Missions of the Congregational Church.

During the past two years the American papers and magazines have contained an unprecedented number of attacks upon the foreign mission enterprise of the Protestant churches. Dr. Patten, feeling something should be done to reply to these, has written this book in which he literally and honestly answers the criticisms broadsided against mission work. The book is written in dialogue form, permitting the critics to state their cases, which in turn are replied to by the mission secretary. Criticisms from a lawyer, business man, pastor, college student, and editor are given. H. S. M.

Letters From Foreign Lands, by Otho Winger. Brethren Publishing House, 1928. Price, $2.

President Winger on his recent trip around the world, sailing from New York to Europe and Palestine, over to India, thence to China and finally to the United States, arriving on the western coast, made a notable journey. It was his first trip to the orient. He expresses all the wonderment that comes from a first trip. With his ability to grasp situations quickly, he has in a very comprehensive way written a story of his trip. He does not pretend that he is saying the last word about conditions in the orient, but confesses the book to be the impressions gained from first contacts. He and Sister Winger spent more time in India than in any other place, and the report of their mission work is most interesting and illuminating. H. S. M.

African Jungle, by A. M. Anderson; Gospel Trumpet Company, Anderson, Indiana.

In this book Mr. Anderson describes the interesting life and haunts of the native black people. Having lived and worked with them for seventeen years he knows their habits, needs, and desires. Live with the jungle boys and girls as you read how the African mothers stuff their babies as our mothers stuff sausages; how the witch doctor kills but seldom cures his patients; what the children eat instead of candies and cakes; and how a young man buys a wife. The mothers have a queer way of bathing their babies; the witch doctor uses novel medicines; an African hunt is very exciting; and how nice it must be to sleep in a hut full of smoke! Alvin Kline.

The Methodist Episcopal Church in India now numbers 460,000 baptized Christians.

YOUNG PEOPLE'S GROUPS BEGIN THEIR SERVICE ABROAD

Already we are receiving letters from B. Y. P. D's pledging their support for the 1929 Missionary Project. The first report came from the Franklin Grove B. Y. P. D., Northern Illinois, pledging $75. Falfurrias, Texas, has set a goal of $20 to go toward the support of William Beahm. The Walnut Grove Church, Johnstown, Pa., has chosen Anna Hutchison as their missionary. They promise $75 with the hope that they can do more.

Next month we hope to print a long list of responses from our B. Y. P. D's. Send your pledge to General Mission Board, Elgin, Illinois by March 1.

WOMEN'S MISSIONARY SOCIETY PROGRAM

Our Africa Field

Women's Missionary Societies that have been following the programs on "Friends of Africa" as outlined in the Missionary Visitor, have finished this course. As suggested in the February issue of the Missionary Visitor it might be profitable to devote one lesson to the Church of the Brethren Mission in Africa. The February Visitor and also this issue contain some rich material for such a program. Following are suggested topics for study:

The Deputation to Africa. Page 68—March Visitor

Growth of Africa. Page 71—March Visitor

Languages of Africa. Page 49—February Visitor

The Kulps' Bicycle Tour. Page 74—March Visitor

Our Africa Mission (J. C. L. Project). Page 57—February Visitor

Africa Animal Tales. Page 91—March Vistor (have some junior tell).

A. B. M.

EASTER DAY

Setting, Luke 24: 6

This Easter Day, we celebrate
Throughout our land in every State,
The rich, the poor, the high, the low,
Rejoice, sing praise and homage show.
Quite early on this sacred day,
The massive stone is rolled away;
The empty tomb, the risen Lord,
With sacred writ it doth accord;
The bars of death the Savior burst,
The resurrection fruits the first;
Through faith and hope, to us is given,
The solace of a home in heaven.
"Why seek the living?" angels said,
"This tomb is only for the dead."
Remember how he spake to thee,
When he was yet in Galilee?
Christ all divine, to each he gave
The victory o'er death and grave,
That we may cast aside the gloom,
And after death new joys resume.
We will not doubt, nor fail to see
That death means only liberty;
Transported from this house of clay,
To larger life, to fairer day.
By faith exultant see him rise,
Our vision follows to the skies;
And contemplates the joy supreme,
Of Easter Day, our happy theme.
Behold this day the opening bud,
Bespeaks to us the power of God;
New life and beauty to our view,
The old is changed into the new.
Above all else we mortals blest,
In time shall lay aside this vest;
And though we molder back to dust,
We'll hail the Easter of the just.
Christ's precepts and his pattern teach
A glorious Easter dawn to each;
And at the trumpet's sound we'll rise,
To meet our Savior in the skies.
All glorious theme, our Easter Day,
With contrite spirit let us pray;
For bodies clothed in spotless white,
Redeemed we'll bask in heaven's Light.

Frank F. Morris,
North Manchester, Ind.

"SO LITTLE TO GIVE"

"But I have so little, so little to give
That it's not worth while, I say."
I caught the words from a woman's lips,
As she passed on the crowded way.

"So little to give!" Can we bear to hear
This feeble and paltry cry,
When a world of need is looking to us
And saying, "Give or we die"?

When the little I take from my store today
May save to the world a life
And added to that which you give, and you,
Will lift a land crushed by strife?

"So little to give!" Is it possible
That she hasn't even a prayer
Of thanks to the power God gave to us
When he put the world in our care?

"So little to give!" Ah, show her the way,
Dear God, that she consecrate
Thy gifts, while she joins the throng of those
Who serve, though they stand and wait.

—Selected.

Conducted by Aunt Adalyn

African Animal Tales

F. E. MALLOTT

Why the Lion Is Afraid of Man

A LEOPARD and lion were talking. The leopard said, "I fear nothing save what does rustling, rustling, through the grass." The lion said, "I fear nothing save a two-legged creature that carries something on its back." The leopard said, "You catch what frightens me and I will catch what frightens you." Said the lion, "I agree and we will go to your house." So the two went and at dark they started forth with the leopard's daughter and his wife. As they went along they heard a rustle, rustle, in the grass and the leopards were afraid. (I believe it is a fact that leopards fear creeping things in the grass.—F. E. M.) The lion was not afraid, so he sprang and caught first a lizard. Repetition here. Second, a mouse, third a bird, fourth a frog.

Then they came to a water hole. They heard steps coming on the path: Pat, pat, pat as an animal with two feet. "There he is," said the lion. "You go hide in the grass with my wife and daughter and leave him to me," said the leopard. So the lion did. And along came a hunter with a club, and a bow and quiver on his shoulder. The hunter went to take a drink, using his hand for a cup, but as he stooped the leopard leaped for his throat. But the hunter was too quick and caught the leopard's left paw and with his right hand reached for his club and crushed the leopard's skull. (Note: This is the method by which the Whonas do actually kill leopards.—F. E. M.)

The hunter threw down the carcass and took a drink. Then he took out his flint and kindled a fire and prepared to roast the leopard. The lion was watching all this, fixed by terror. And when he saw the fire he said, "A-hooooi." And he bolted and ran with all his might. The leopard's wife and daughter followed him. And when they reached the rocks the lion turned on them and said, "Is this all your boasting and bravery amount to?" And he took them up and threw them down on the rocks and killed them. And ever since then the lion has been very much afraid of men. And that is why you never see a lion unless you go out and hunt for him. Only his footprints and his cry you see and hear. (Note: Three-fourths Buraland is not a lion country.)

Why the Mobilumi (Hyena) Fears Man

A mobilumi went hunting far from his room and slept out in the bush. While he was gone from home, a man who had made beer and called a lot of people to a farming bee (kukula) decided he wanted his farm in the region of tall grass in which the mobilumi's home was. So they cleared the land and found the hyena's house and a lot of bones in it which they scattered over the farm.

That night the hyena came home and he was so astonished. He hastened to the leopard and said, "What happened to my house? Who did this?" The leopard said, "Some strange creatures who have two legs and walk upright came here. They have things that are made of iron and cut grass and wood. They are crooked things and have wooden handles. [Hoes and axes.] Be careful, or they will cleave you with their things of iron. They can do it just as they did your house."

The hyena was very frightened and now whenever he sees a house he takes fright and stays away from people, lest they cleave him.

(More Animal Tales in next issue)

TINY AFRICAN TALES

Assembled by Aunt Adalyn

Who Will Go?

When I was at college, a couple of men were sent out to West Africa to fill a vacancy. Before they had been there three months there came a cable telling us that one was dead. In less than another month a second cable came telling us that the second man was dead. At once the matter was announced to the students in our college and the question was asked, Who would take their places where two had gone and died? Six men at once stood forth and offered to go in their places, and two men were sent. In less than six months these two men were dead, and the cable came again and the question was asked again, "Who will go?" On that occasion, I shall never forget it, it stands out as one of the thrilling moments of my life, when the announcement was made at the college table and the question was asked, "Who will go?" every man stood up and said, "Send me."

The Feet

A missionary in the Zambesi Valley, South Africa, says, "A friend told me one day, 'You [missionaries] are the feet of the church, and wherever you go the church goes with you.' 'Oh,' I said, 'that is beautiful! The feet of the church; that is the lowest part of the body, that treads in the mud very often, and in the dust. And if the feet of the Messengers of Peace are so very beautiful in the sight of God and of the angels, what must be the body? and if the body is so beautiful and so glorious, what must be the head?'"

When Shaw Met the Hottentots

It is said that when Barnabas Shaw was forbidden to preach in Cape Town he bought a yoke of oxen and, putting his goods into a wagon, he and his wife started toward the interior not knowing whither they were going. So they journeyed day by day for three hundred miles. The twenty-seventh day, encamping for the night, they discovered a company of Hottentots stopping near them. They were astonished to learn from the leader of this band of heathen that they were on their way to Cape Town to find a missionary. Had either party started a half day earlier or later they would not have met.

(Look for more African Tales next month)

Taking Off the Rough

Dr. Booker T. Washington, the famous negro educationalist, told a lovely little story about his brother John. As children they were very poor, their parents were slaves, the boys were dressed in little shirts made of very coarse flax. When the garments were new they were prickly; the flax seemed to be all ends and hard. Booker used to cry with pain when he put on a new shirt; then John would take it himself to wear for a few days while his brother kept the old one, and the new garment became soft; then it was returned.

A MEMORIAL

Heads List for 1929 Junior League Project

One of our Junior Leaguers, who has recently been called to live with her Heavenly Father, will have a share in the 1929 Junior League Project. Parents and friends of Alice Ruth Weaver, White Cottage, Ohio, have sent twenty-five dollars for missions in memory of her. This significant and far-reaching memorial will head the list of gifts of the Junior Leaguers in their new project, missions in Africa. Nearly half of this amount was contributed by Alice Ruth's teacher, Miss Ethel Thompson, and $8.21 by the school which she attended.

While our Junior friend will not raise chickens nor beans for her part of the project this year, the inspiration of her life and the gift of her parents and friends will give each Junior enthusiasm to do his best for the Juniors' task in Africa.—A. B. M.

BUZZING BEES

THE EARLY BLOW

Maybe we'll have wind today;
All the tokens point that way;
Rumpling earth's snow-ruffled skirt,
Cleaning up the winter's dirt—
Howl away! It doesn't hurt!

Aunt Adalyn.

THE BUSY BEES OF BEAVERDAM, MARYLAND

See how plump these bees are. They must have found some fattening honey. There would be room for several swarms like that in Easetrn Maryland. They studied first, then acted. The great missionary apostle so fired them that now we have a lot of little Pauls and Paulines. Mary E. Engle, Keymar, reports that they sold home-made toys and big aprons. I think they are most afraid you are going to throw them a kiss!

KEEPING UP THE INSTALLMENTS

Mrs. C. V. Warren, of Formoso, Kansas, sends in five additional dollars of Junior League money. The superintendent is Mrs. Harrison Freeman. They are a sturdy bunch. See how they braved the blinding sunlight so that you folks might see how interested they were.

ON THE BROWN MAP

Here we are—Jolly Leaguers from Linville Creek church, Va., with our Thanksgiving basket, filled with gifts for the children in the orphanage at Timberville. There are twenty of us in the League; four could not be present when the picture was taken. We have had a very busy year.

On account of the bad weather in the spring we did not get to reorganize till April. Since then we have held eighteen regular meetings, given two public programs, held two called meetings, held one candy sale which netted us six dollars for our India project, enjoyed one social given by our leader, filled one Thanksgiving basket for orphan children, and sent twenty-six post-cards to the sick and aged.

Nine of us raised chickens for our project money, others did pieces of work for which we received pay from our parents. In all we are sending $34.20 for the medical work in India. We are now taking up the mission study on Africa.

Mrs. Howard E. Kline, Leader.

Linville, Va.

NUTS TO CRACK

Africa Missionaries on a Picnic.—1. Ham be. 2. Leg bib. 3. Par her. 4. Hamn neck. 5. Reels H. 6. Bore snort. 7. Herl sis. 8. Pluk. 9. Kure B. 10. Tam Toll.

Hidden Word

I am composed of seven letters.
My first is in rags, but not in silk.
My next is in pan, but not in milk.
My third is in core, but not in stem.
My fourth is in tuck, but not in hem.
My fifth is in rice, but not in corn.
My sixth is in day, but not in morn.
My seventh is in brake, but not in thorn.
My whole is our first mission station in Africa.

Answers next month

FEBRUARY NUTS CRACKED

Dissected Word.—The Junior League.

A Bible Dinner.—1. Chickens. 2. Meat, bread. 3. Butter. 4. Wheat, barley, pomegranates, olive oil, honey. 5. Spice. 6. Cake. 7. Corn. 8. Beans, millet. 9. Grapes, figs. 10. Fish. 11. Olives. 12. Berries. 13. Lentils. 14. Salt. 15. Eggs. 16. Cucumbers, melons, onions, coriander seed. 17. Mustard. 18. Wine. 19. Water, milk.

The Creekers and Their Creaking Basket

ALL SET FOR 1929!

Recitation for twelve boys, on the Africa Project

Why?

First boy—
What's this you're talking so about?
I hear it everywhere;
Some "Greatheart" plan is leaking out,
And spilling on the air;
If it's a job that I can do,
And needs a bit of dare,
I want to get in on it too,
And raise a Junior's share.

Second boy—
Why, it's the Junior Leaguers' plan
For nineteen twenty-nine!
'Twill take the vigor of a man
To make our purpose shine;
We're pledging all that we can earn
To send to Afric's shore,
That our Black Brothers soon may learn
Of Christ whom we adore.

Third boy—
Why should black people need to know
The joys that come to us?
Why should the folks that want to go
Be making such a fuss!
They say if we will pledge our aid,
And sign up on the dot,
'Twill help those kiddies make the grade,
And brighten their sad lot.

Fourth boy—
Well, I'll not be a greedy chap,
When others have no fun;
I'll not keep bushels in my lap
When those black boys have none.
I'd just as soon take hold of hands,
And play a jolly game
With children of all foreign lands—
Their hearts beat warm the same.

Fifth boy—
Besides, if we send joy away,
It's like a boomerang;
If we keep throwing every day
We'll be a happy gang.
That's what we're living for, I guess,
To spread the splendid news;
So if you ask me, I'll say "Yes,
A colored chum I'll choose."

Sixth boy—
Another reason we should join—
On us the Lord depends;
Along with prayers we must have coin
For teachers that he sends;
And so we're looking round to find
How to get in the swim,
For we have all made up our mind
To dig our best for him.

How?

Seventh boy—
Now, buddy, what do you decide
Would be a job worth while?
I think on errands I could ride
For neighbors many a mile;
When school is out, and playtime comes,
My wheel begins to spin;
The jolly business fairly hums,
While coins I'm raking in.

Eighth boy—
If you've old rags and papers stored,
Just let me have the junk;
Perhaps you have a useless hoard
Packed in an attic trunk;
I'll be your "ragman" on the spot;
Wait for my whistle clear;
I'll clean up all the trash you've got.
Just book me for the year.

Ninth boy—
I have a little garden plat
Near where the brook runs by;
I'll raise long beans and pumpkins fat,
Fit for Thanksgiving pie;
Tomatoes red, cucumbers green,
And golden roasting ears—
All to the market fresh and clean,
While cash my pocket cheers.

Tenth boy—
I'm rather handy with a knife;
I've whittled lots of toys—
Bird house, and mug, and willow fife—
Just ask the neighbor boys;
I could make money, I expect,
By selling in a shop;
And every penny I collect
In Afric's box I'd drop.

Eleventh boy—
My mother gives me many a chore
That worries children's heads,
Like wiping dishes, sweeping floor,
And daily making beds;
But when she pays me every week,
I do it cheerfully,
For every dime and nickel speak
Of help across the sea.

Twelfth boy—
I think a flock of little chicks
Will be the biggest fun;
I'll clean out all the coops, and fix
A yard for them to run.
They'll never know that as they grow
They're making cash for me;
When our folks call it "poultry show,"
I say it's "mission fee."

All—
So here with made-up mind we stand
To make this project go;
And if you want to hire the band
Just let us promptly know.
To tackle any jobs afloat,
Through spring, and sun, and frost,
We hereby cast our husky vote,
No matter what they cost!

Aunt Adalyn.

Church of the Brethren Missionaries

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With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

* Brubaker, L. S., and Marie, 321 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Westernport, Md., 1917
* Cline, Mary E., Hamilton Ave., Elgin, Ill., 1920
Coffman, Dr. Carl, 1921, % Gen. Miss. Board
* Cripe, Winnie, 3435 Van Buren St., Chicago, Ill.
Crumpacker, Anna, McPherson, Kans., 1908
Horning, Dr. D. L., and Martha, 1919, Elgin, Ill.
* Ikenberry, E. L., and Olivia, 36 Lincoln St., New Haven, Conn.
* Myers, Minor M., and Sara, Bridgewater, Va., 1919
* Seese, Norman A., and Anna, Daleville, Va., 1917
* Smith, W. Harlan, and Frances, 2624 E St., La Verne, Calif., 1920
* Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Flohr, Earl W., and Ella, 1926

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
* Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Butterbaugh, Bertha, 1919
Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M. 1915
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Kaylor, John I., 1911, and Ina, 1921
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Wolf, L. Mae, 1922
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, 2546 Third Ave., La Verne, Calif., 1920
Blough, J. M., and Anna, 18 Denison St., Hartford, Conn., 1903
* Kintner, Elizabeth, Wenatchee, Wash., 1919
Lichty, D. J., 1902, and Anna, 1912, 3435 Van Buren St., Chicago, Ill.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912

* Otherwise employed in America until conditions permit return to the field.

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OUR CONTRIBUTORS

Edward K. Ziegler, Senior Bridgewater College, President United Student Volunteers. Volunteer for foreign mission service.

Charles D. Bonsack, General Secretary of the General Mission Board. With a trip to Africa, from which he returned a few weeks ago, he has visited all of our foreign mission fields.

J. B. Emmert, member of the General Mission Board and a member of the recent deputation to Africa.

H. Stover Kulp, missionary to Africa.

C. C. Kindy, pastor Pasadena Church of the Brethren, Pasadena, Calif.

Minnie F. Bright, missionary to China since 1911.

Alice K. Ebey, missionary to India since 1900.

F. E. Mallott, missionary to Africa. Now professor in Bethany Bible School.

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A. P. BLOUGH, Waterloo, Iowa, **1916-1929.**
H. H. NYE, Elizabethtown, Pa., **1923-1932.**
J. B. EMMERT, La Verne, Calif., **1924-1931.**
LEVI GARST, Salem, Va., R. R. 1, **1925-1930.**
J. K. MILLER, Cedar Rapids, Iowa, **1928-1933.**
L. C. MOOMAW, Roanoke, Va., R. R. 2, **1928-1932.**

Officers

OTHO WINGER, President, **1912-1933.**
A. P. BLOUGH, Vice President, **1916-1929.**
CHARLES D. BONSACK, General Secretary, **1921***
H. SPENSER MINNICH, Educational Secretary and Editor Missionary Visitor, **1918.**
M. R. ZIGLER, Home Mission Secretary, **1919.**
CLYDE M. CULP, Treasurer, **1920.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

THE ACHIEVEMENT OFFERING

February was a good month for the mission treasurer. The total funds received for all General Boards was $54,322.27. This is much better than in previous Februarys. The total receipts by the General Boards for the year ending Feb. 28 were $276,047.48. This is within less than three thousand dollars of last year's receipts.

Volunteers in Service

EDITORIAL

THE April issue for years has been devoted to the cause of Student Volunteers. In 1894 our first workers sailed for India. Since that time 183 missionaries have served in our foreign fields. The home church needs to know and remember daily these foreign representatives of our church. We have given much money that they may serve the cause so clearly indicated by his Word as the will of God. They have given more than money, even their lives, that the conviction of our hearts may be realized. The pictures will help us visualize and know them better.

The missionary project for young people this year is called, "In Service Abroad." The arrangement provides that any local B. Y. P. D., or the young people of a District, may choose a missionary and agree to help pay the expense of his work during the year. The personal supports are largely provided by a congregation or other groups. The work assigned to the young people is to provide funds for the missionary's work budget.

Young people's group already have selected and been assigned a missionary stand as follows:

B. Y. P. D.	Missionary	Field
Franklin Grove, No. Ill.	Beulah Woods	India
Falfurrias, Texas.	William Beahm	Africa
Walnut Grove, W. Pa.	Anna Hutchison	China
Center, N. E. Ohio.	Ira Moomaw	India
Middle Pa., B. Y. P. D's.	Anetta Mow	India
Oak Grove, 1st Va.	Not selected	
Shannon, No. Illinois.	W. J. Heisey	China
Peter's Creek, 1st Va.	Elsie Shickel	India
Twin Falls, Idaho.	Anetta Mow	India

B. Y. P. D's may either designate a certain amount they are able to contribute or pledge to earn as much as they can. The expense per missionary, apart from personal support, averages about $1,200. Several groups may choose the same missionary if they wish. It is very desirable that groups get into action soon, so they may have more of the year in which to work.

For years there has been a demand for these pictures of the missionaries. It has been difficult to secure all of them and they are not all available now. Missionaries whose pictures do not appear include the following:

Marguerite Burke	Mary Blickenstaff
I. S. Long	Anna Lichty
Effie Long	J. F. Graybill
L. A. Blickenstaff	Alice Graybill

Other missionaries have given years of splendid service, but are physically unable or for other hindrances are not now assigned to the foreign field.

Those who have moved to the sphere of action beyond this life are:

B. F. Heckman	S. N. McCann
Ferne Heagley Coffman	Chas. Brubaker
Lulu Ullom Coffman	Rosa W. Kaylor
A. W. Vaniman	S. P. Berkebile
Mary Quinter	Gertrude Emmert
Nora Lichty	Andrew G. Butterbaugh
Anna B. Blough	Nora Berkebile
Vida Wampler	Amos W. Ross
Ruth Royer Kulp	

The missionaries whose pictures seem rather ancient, having been taken years ago, will please excuse the editor, for the best available have been used. The date by each name indicates year of entry in the service. The list on the last page indicates the field.

We hope these pictures will be useful for Vacation Bible Schools and various phases of missionary education work. Additional sheets may be had at 5c per set of pictures, as shown in this issue, as long as they last.

BOARD OF RELIGIOUS EDUCATION OFFERING APRIL 7

The Board of Religious Education, formerly General Sunday School Board, asks each Sunday-school for an offering on April 7. The money is for the use of the board in carrying out its many-sided task, leadership training, young people's and children's work, vacation schools, peace, temperance and welfare work.

This offering is part of a well-defined program of presenting the needs of the Brotherhood to the congregations at suitable dates.

February—Achievement Offering to close the year.

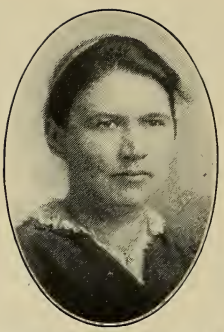
April—Board of Religious Education Offering.

May—Annual Conference Offering.

(Continued on Page 103)

Anna Hutchison, 1911

I. E. Oberholtzer, 1916



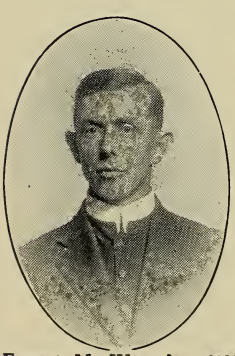
Elizabeth Oberholtzer, 1916

Myrtle Pollock, 1917

Nettie M. Senger, 1916

" Forget them not, O Christ, who stand,
Thy vanguard in the distant land,
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Exalt them over every fear,
In peril come thyself more near.
Thine is the work they strive to do;
Be with thine own, thy loved, who stand,
Christ's vanguard, in the storm-swept land;
Their foes so many, they so few."

Laura J. Shock, 1916



Ernest M. Wampler, 1918

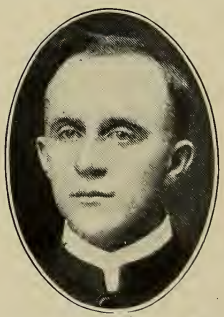
Elizabeth Wampler, 1922

Homer J. Bright, 1911

Minnie Bright, 1911

F. H. Crumpacker, 1908

Anna Crumpacker, 1908



Byron M. Flory, 1917

Nora Flory, 1917

Edna R. Flory, 1917

Emma Horning, 1908

Walter J. Heisey, 1917

Sue Heisey, 1917

Minerva Metzger, 1910

"Dreamer of dreams! We take the taunt with gladness,
Knowing that God, beyond the tears you see,
Has wrought those dreams which count with you for madness,
Into the substance of the world to be."

Mary Schaeffer, 1917

Ruth F. Ulery, 1926

Minneva J. Neher, 1924

Mary Cline, 1923

V. Grace Clapper, 1917

L. S. Brubaker, 1924

Marie Brubaker, 1924

Dr. D. L. Horning, 1919

Martha Horning, 1919

The Student Volunteers Today

EDWARD K. ZIEGLER

JUST a year ago, the International Missionary Council met on the Mount of Olives, representing fifty nations, "to face frankly and together the final challenging issue in the world today—the question of the adequacy of the Christian message to transform and save man everywhere in the face of his sin-tormented life." The students of the Church of the Brethren, always thoughtful, are giving to the question of their responsibility for sharing the Christian message some really serious thinking these days. Among them, the United Student Volunteers represent a large group who are sure enough of the adequacy of the Christian message, and confident enough of his adequacy definitely to commit their lives to the task of making him known — on the campus, in the home church, in our isolated regions, and abroad, to the last man—wherever God calls them.

> "This is our faith tremendous,
> Our wild hope, who shall scorn,
> That in the name of Jesus
> The world shall be reborn!"

When the United Student Volunteers organized, fifteen years ago, their aims and program were truly prophetic. Volunteer Bands had been organized in the colleges, to promote interest, and to recruit. But a fellowship was needed that would include all Brethren Volunteers. The new organization proposed to secure for our students the advantages of such a fellowship as that of the Student Volunteer Movement, but to enlarge its scope by including all those going into any form of Christian service at home and abroad. It proposed, further, to create more of a Brethren-student consciousness.

That the United Student Volunteers have brilliantly carried out their purposes to interpret Christian missions to each student generation, to enlist men and women for service, and to unite the students in a spiritual fellowship, may be seen from the history of the movement. Presidents of our colleges frankly say that the Student Volunteer groups have been since their organization the strongest force on the campus, not only for missionary interest, but for general Christian living. And the Volunteers who have gone out of college are the best proof of the spiritual virility of this fellowship. Nearly all of our missionaries have been Volunteers. Hundreds of our ministers and ministers' wives were won to Christian service through the good offices of the movement. Fifteen of the former officers of the United Volunteers, including more than half of the traveling secretaries, have gone to the foreign fields. College professors, teachers, business men, home builders, and many others who have been Volunteers now retain the same deep, constructive, sacrificing interest in the world-wide program of the church that marked their student days. The Volunteers have indeed been a powerful factor in our church life during the past fifteen years.

But the past few years have been for the Volunteers a time of testing. As business runs in cycles, so does the missionary zeal of the church. A period of depression and uncertainty came in the missionary program. Deficits appeared. Scores of prepared Volunteers could not go abroad. They had to find other work. Since only a few missionaries could be sent, those who are sent now must measure high in ability, maturity, training, and spirituality. But to maintain even our present force of missionaries will require ten or twelve new Volunteers annually. Many Volunteers have been discouraged, but despair has never characterized the group. The dare to do a mighty task is still there.

Now the new day dawns. The period of depression is nearly over. Signs of recovery and new enthusiasm are unmistakable. And the Volunteers are doing all they can to bring for the Church of the Brethren the dawn of a day when manfully we shall shoulder the burden of six millions of souls for

whom we are responsible, and go forward to evangelize them. They will not brook retrenchment. We dare not go back. As they discover more and more of the unsearchable riches of Christ, they cannot be content to keep him selfishly; the urge to share becomes overwhelming. The Volunteers have

Edward K. Ziegler, President and Secretary of the United Student Volunteers of the Church of the Brethren. Now senior Bridgewater College.

set to themselves the task of regaining the missionary ardor of Xavier and Morrison, and Mack, and Stover, and Crumpacker, and Helser, and Kulp, and their kind for the church today.

Three aims were set for this year's work among the Volunteer Groups:

1. To recruit new missionaries—enough to keep up the present force, and to meet what they believe will be an expanding program.
2. To recruit ministers and religious educators to carry out the program in the American church.
3. To promote missionary sentiment among the young people of the church.

To carry out such aims, the Volunteers have in some of the colleges found it necessary to form a new type of organization, but it is the spirit that counts, and they are working for the same ends.

The Volunteers are reaching thousands of our church people with messages of instruction and inspiration along missionary lines through their deputation work. By some colleges, fifty or more programs are given each year, to five or six thousand people. They are organizing and promoting mission study in the colleges. This year each college is supporting the work of an alumnus in the mission field in a financial way; they are raising a total of nearly five thousand dollars in this way. The Volunteers are backing and organizing this project.

In short, to be a Student Volunteer in the Church of the Brethren means receiving a wonderful heritage of faith and achievement from a great group of consecrated souls; it means definite, determined, complete surrender of the life to Christ; it means a humble willingness to lead the church into a greater realization of the glory of unselfish sharing; it means living simply and sacrificially for the sake of the kingdom; and, above all, it means living a life of glad, serene, unfaltering trust in Jesus Christ, whom to know is eternal life, and whom to share is happiness without limit. The whole world, knowingly or unknowingly, seeks for him. The United Student Volunteers are rising and saying, "Here am I! Send me!"

Miss Bertha Longenecker, Vice President and Education Secretary of the United Student Volunteers. Now student Bethany Bible School.

BOARD OF RELIGIOUS EDUCATION OFFERING

(Continued from Page 99)

September—Board of Religious Education Offering.

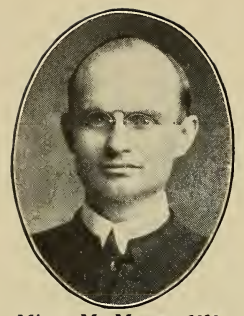
November—Home Mission Offering.

December—Christmas World-Wide Mission Offering.

All of the foregoing offerings give local congregational credit in the Conference Budget.

The annual Bethany Bible School offering is set for Oct. 20. A full list of important dates, including the above, is given in the Yearbook for 1929. It may be secured for 10c from Brethren Publishing House, Elgin, Ill.

All of these occasions present a splendid opportunity to give information of the work for which the money is needed.

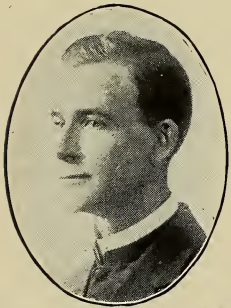


Minor M. Myers, 1919

Sara Myers, 1919

E. L. Ikenberry, 1922

Olivia Ikenberry, 1922



O. C. Sollenberger, 1919

" The torch that I carried so proudly and high
Went out! Ah, it burned but a night,
But ere its flame flickered another torch caught
And a brother now walks in the light."
—Selected.

Hazel Sollenberger, 1919

Norman A. Seese, 1917

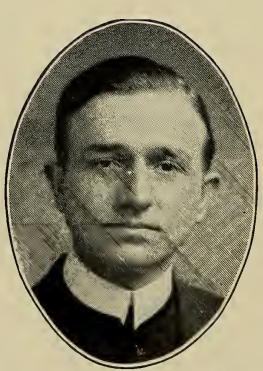
Anna Seese, 1917

W. Harlan Smith, 1920

Frances Smith, 1920

Winnie Cripe, 1911

Dr. Carl Coffman, 1921



Earl W. Flohr, 1926

Ella Flohr, 1926

The Deputation Report

PART II

A Report of the First Deputation to the Church of the Brethren Mission in Nigeria, Africa

CHARLES D. BONSACK
J. B. EMMERT

The Missionaries and Their Work

While assignments frequently change in the operation of a mission, it will be of interest, no doubt, to know something of the personnel and of their individual relation to the mission activities while we were there. We would like to say, furthermore, that this is an attempt merely to indicate in a general way the activities of the missionaries. It by no means represents all the tasks they perform daily, and perhaps not the most important. Bro. Helser has been supervising the boys' school and the evangelistic work and managing the erection of the new boys' school buildings. He is chairman of the field committee and of the mission and gives much time to these general interests. Sister Helser teaches in the boys' school. Sister Shisler is superintendent and teacher in the girls' school, teaches special Bible classes, and helps the Christian boys prepare sermons and addresses for use in church and evangelistic work. Sister Harper has charge of work among the women and assists in the girls' school. Dr. Robertson is giving his time to the hospital work, in which the number reached daily is increasing. He also makes regular visits to outlying villages and does some teaching in the schools on health. Sister Robertson is ably serving as nurse in the hospital. Dr. Gibbel is superintendent of the hospital and custodian of all mission property. Besides assisting at the hospital he is supervising the erection of the new hospital buildings. Sister Gibbel has been serving very efficiently as treasurer of the mission. Bro. Beahm, who just returned to the field, has taken up work in the boys' school, and in addition has been assigned work in language and literature. He was recently made treasurer of the mission to take the place of Sister Gibbel, who resigned and who will be coming home on furlough during the year. Sister Beahm teaches in the boys' school. The Heckmans also have just returned to the field, and while he will find himself busy teaching spinning, weaving, carpentry, and other industrial lines, Sister Heckman will be assisting in the schools, teaching English and other subjects. The Heckmans have been asked to spend the next few months at Lassa, to supervise the building work and to assist otherwise in the work there. Needless to say that all of these folks spend Sundays and other times among the people, preaching and encouraging the evangelistic work of the native Christians.

At Gardemna Brother and Sister Flohr are located. Here a splendid work has been started by Brother Mallott, and ably continued by the Flohrs. We regret to report that in recent months Bro. Flohr's health has not been good. At a station where only one family is located they are kept busy, indeed, meeting the many demands of the educational, medical, and evangelistic work of the place.

At Lassa Brother and Sister Kulp have been alone since the Burkes had to return to America on account of Sister Burke's illness. Dr. Burke had succeeded in opening up a good medical work here, but it can be only partly continued in the absence of a doctor. Bro. Kulp is in charge of the Lassa Station, is secretary of the mission, and has been asked to devote time and energy to the production of some much-needed literature. This means that he is likely to find himself too busy to get much of the other work done that is pressing on every side. Sister Kulp, besides being an able assistant in language work, is giving much time and labor to the many phases of the work that always multiply at a mission station.

It is well enough to mention that the mission already has some valuable help in a few of the African Christians. The language situation makes it impossible to secure efficient workers from other missions or schools, thus making it necessary for each

mission to train up its own. This is doubtless good in itself, but it will take time, since none of these folks could read, nor had they anything to read until within the last few years, when our missionaries reduced their language to writing and gave them a few little books. Many have already read all the literature there is in their language and long for more. This certainly reveals one of the great needs.

What Has Been Accomplished

The real progress of mission work is never fully represented in statistics. Influences are started, hunger for truth and for God is awakened, lives are changed and conditions are modified. These things cannot be tabulated. We heard many headmen and chiefs say: "We are too old to understand this new religion, but we want our young folks to get it." Yet these very men are beginning to neglect their altars of devil worship and are being changed. Moral changes will take place in many a heart and family, clan and village. All these things evade any records that may be made.

They have baptized about thirty persons. In addition a hundred and thirty-five or more have taken the covenant. Most missions in Africa find this plan of probation necessary and advisable in order to give inquirers an adequate understanding of the vital things in Christianity, and to avoid the admission into the church of the insincere. The covenant is taken publicly in a regular church service, and is followed by a special prayer in behalf of those taking it. Not all who apply to take the covenant are allowed to do so immediately, but only those who are known to have had some opportunity for understanding and who seem to show real sincerity.

The following is a rather free translation of the questions in Bura which are asked and answered when the covenant is taken: "Do you believe in Jesus Christ, the Son of God, and that he is Savior? 2. Do you want to give allegiance to God alone? 3. Are you willing to leave all devil worship, pot-worship, charms, etc.? 4. Do you want to leave all sin that you know in your heart is not right? 5. Will you leave beer? 6. When you take a wife will you live with her and her alone? 7. Will you keep the ten commandments? 8. Will you give a tithe of your living to the Lord? Do you want to teach others about Jesus? 10. You do not know everything, but as you learn more are you willing to do it?"

We were much impressed with the evangelistic zeal of the African Christians. As many as thirty of them go out every Sunday to preach and teach in the villages. Some conduct schools and prayer meetings afternoons and nights during the week. This work is all done without any financial support from the mission. What is given is given by the church. It is most encouraging to see the great prospects for a self-supporting church—not because these African Christians are wealthy, but because they are enthusiastic in their religion and are willing to begin in a simple way within their means. Congregations have been organized at Garkida and at Lassa, and while we were there, steps were taken to do so at Gardemna in the near future.

The total attendance in the schools at all stations is probably three hundred. Many come simply to learn to read and to learn something more about Christianity. Some of the more hopeful students will remain and be trained for future leadership as their character and ability may suggest.

The work at the hospital was most encouraging. No doctor within a hundred miles of the mission, which gives a great field. The hospital is reaching daily larger areas and more people. The daily attendance runs from fifty to over 100 and is likely soon to average the latter number. They are being urged by government to open a leper colony and are giving the matter serious consideration. It is almost a miracle that this dread disease, which has afflicted mankind for millenniums, can now be cured. Certainly in a territory where one in every three hundred of the population is a leper, and where the proportion is even five times as great as in India, we should do our part; especially when the government and the Leprosy Association seem willing to meet all the expenses.

Work among the women is most important and is well under way. The solution of the family problem must rest with the enlightenment of the womanhood of Africa. The example of better gardening has already inspired some of the natives to start gardens

of their own. Industrial training will help to make them better citizens and lead them towards that economic independence which helps to make self-supporting churches and accompanies growth of character. It is most refreshing to see what has been done in six years, and to contemplate the hope of the future. Every effort should be made to continue the pace set, before western life pushes in among these people with its vices and temptations, against which they can be fortified only in the Christian religion.

Their Major Problems

Problems are the constant environment of a mission field. They are too numerous to name. But in Africa at least two stand out as challenging, indeed. The first is the language problem. With 230 different languages in Northern Nigeria it is simply impossible to give them even the New Testament in all these languages. The Bible societies feel that it is impossible to give the Bible to tribes of less than 25,000 people. This means that tribes whose languages are similar and related should be blended some way and given a common language. More travel, too, is likely to bring the tribes closer together. To reduce their language to writing and to give them a literature means to control their thought life in the next generation. Who shall do it, the Mohammedan or the Christian? It is not easy, but it will be done.

The second big problem is that of marriage and sex relations. There is universal approval of polygamy, and if financial ability made it possible, it would be well-nigh universal. Courting, engagement and marriage take place according to tribal custom. But in all of it there is encouragement and approval of excessive and even promiscuous wrong sex relationships. Those attempting to live straight, amid the customs of these backward people, face a hard fight; yet facts show that many are succeeding remarkably well. Wives are inherited as so much property. One man told us, "I have thirteen wives dead and four living." Most missions receive into church fellowship wives of polygamous husbands, but few if any receive such husbands. Columns could be written on this subject and the half would not be told. It is a real problem facing the growth churches.

A third problem may be mentioned as existent, at least for the present. It is that growing out of the extreme isolation of the mission. This of course will be changed in the years ahead. But items of expense, cost of living, transportation, safeguarding of health, and other things must be considered in the light of the mission being hundreds of miles out in the tall grass and in the bush in a tropical climate. Many days, if not weeks, are necessary to exchange telegrams or letters, secure money, or import food, to reach a train, or in any way get in touch with civilization. But in one direction there is no isolation; they are very close to the heart and to the throne of our Heavenly Father.

Encouragements

There is much to encourage us in the work. There has been much accomplished in six years in the Africa Mission. One is impressed with the stalwart faith and purpose of the few Christians gathered in these years. One was asked what he felt about this new religion and he replied: "I am with God until death." There was a thoughtfulness in his eyes that made that sentence rich in meaning. These people are naturally religious and hungry for the light. We shall never forget their simple illustrations of how little they know, just children, etc., but willing to learn. Their evangelistic zeal is noteworthy; their prayer life is simple, but marked; their willingness for self-support in their work is exceptional. They will need missionaries to teach and help them for a long time, but will need less money than some other fields because of this spirit of self-support. The black man is less suspicious of the white man than the yellow or brown races. May he never have reason to change his feelings. Besides, it is meeting a great need. No rivalry out there. People, hungry, waiting, without any guide or teacher except a few Mohammedans. What an opportunity to help!

Our Use of the Time

Perhaps you might be interested in knowing how we spent the time. Of course it is impossible to mention all that we did. We were with the mission just seven weeks. First of all we planned our time and work. We began with attendance and observation of mission activities. There is always some-

thing going on around a mission station. The day begins with morning prayers at the schools, hospital, and private homes. You are welcome everywhere. Preaching in the market, the villages, schools to talk to, noon meetings with the laborers—men and women separately—school again in the afternoon and prayer meetings at night. Then there were buildings to inspect, locations to see, villages to visit and important persons to meet. Of course all individuals and families were given a chance to talk of their work and problems as they might desire. All the stations were visited. When the visit to one of them requires four days to make the trek with bed, baggage and food each way, it takes time and energy in a tropical sun.

During our visit we assisted in holding council meetings, in ordaining an elder, holding two love feasts, appointing a committee to organize a church, and in planning to organize the churches into a District. We attended a baptism service, saw members received into the church who were baptized by trine immersion in another mission, saw weddings confirmed, and many people take the covenant. We anointed the sick and almost all other church functions came under our notice or were participated in by us. It is no easy matter to arrange the love feast so that all the ordinances may be observed in such a way that the native church can carry it forward hereafter. But as we had about thirty of the black brethren as communicants, and as we saw that multitude of intelligent black faces all about in quiet reverence as observers, more than a hundred of whom had taken the covenant, it was easy to see that about the last love feast was being held in which white faces would be much of a consideration. The church in Africa is a reality.

Perhaps the most important part of our visit was the final conference with the missionaries. Here we spent eight days in prayer and fellowship, discussing every phase of the work. It was here that unity of purpose, clear understanding of relationships, plans for the future, best methods of work, wisest mission policy and all the rest were carefully considered. The meeting revealed a fine spirit, a deep consciousness of the importance of the task, a loyal appreciation of the home church and a sincere desire to coöperate in the building in Africa of a church that aims to honor our Lord and make glad the hearts of those who support the work.

Our aim was to emphasize evangelism as vital and fundamental in every department of the work; to look toward the building of indigenous churches on the basis of self-support as much as possible; to encourage thorough and conscientious work in all lines; to conserve the health of the missionaries and to use the greatest economy with the Lord's money, time, and people; to encourage unity of purpose in all differences that may arise, to move in sympathy with the home church, to be friendly with the people, but with a deep consciousness that the work is the Lord's and can succeed only as we move to honor Christ in all that we do, and have undaunted faith in God's ultimate and complete triumph. We are glad to say that in all these things we found the missionaries most sympathetic, and that most of these things were being practiced before we arrived. We trust that our visit strengthened their hands and hearts, gave some encouragement, helped to unify them at some points, and that some actual saving in time, strength and money may result.

In conclusion we wish to express again our deep conviction that in Northern Nigeria we have an exceptional field and a large opportunity; that our missionaries are making a faithful, heroic and effective effort to present to the people the Gospel of Christ in all its beauty and transforming power; that the people themselves are responding in a most encouraging manner. We, therefore, urgently appeal to the whole Brotherhood through the Board for a more wholehearted, persistent and substantial coöperation with our missionaries in Africa, and indeed in all our foreign fields, in this tremendous and far-reaching task to which God himself has called them and to which we have sent them.

Humbly and prayerfully submitted to the General Mission Board by the Deputation to our Mission in Africa.
Aboard S. S. Wadai,
Off the coast of Africa,
Jan. 19, 1929.

The Kulps' Bicycle Tour

PART II

(Report of second tour made through our Margi Mission Field by Mr. and Mrs. Kulp, Feb. 4-19, 1928).

WE started on our second tour on February 4. This time we went east. We crossed the Yedseram River about six miles east of Dille. Here the village of Kubur Chacha stands on the west bank of the river. On the east bank is the village of Jorok. The village has two sections. The Margis call their section Dziraku. The Fulani part is known as Jorok. There are about sixty compounds in all, about equally divided between Fulani and Margis. The Fulanis are the same as those living at Tampul. We spent Sunday, Feb. 5, at Jorok. A new rest house is in the process of building, but was not completed.

On Monday morning we continued east to the Michiga-Moda rest house. The rest house lies along the motor road between these two Fulani towns. Between the Yedseram River and the Michiga and Moda hills is a fertile, level valley, from eight to ten miles wide. The Higis from the Madara hills on the east, and the Margis from the west and north and from Bassa on the south, are beginning to move into this valley and farm it.

We spent three days at this place. A fine market place has been made at Michiga. Booths have been built on two sides for the visiting traders. Wednesday is the market day. The people living in the Mandara hills back of Moda and Michiga are called Higis. Sometimes one hears the expression Higi Margi. If they are Margis, their dialect is so different from that of Dille that, with our meager knowledge, we were unable to discover any relationship between the two. Both the Fulani town of Michiga and Moda have fine irrigated gardens.

From Michiga we proceeded north along the Yola-Maiduguri motor road, which runs along the base of the Mandara Mountains. We passed through the villages of Fulbe and Shuwa and made a midday rest at Dufu. Dufu is the largest Margi town which we saw. We noticed in the village graveyard that men and women were buried in separate sections. Over all the graves were circular piles of stones. Those of the men were from two to three feet in height, being about twice the height of those over the graves of the women. The grave of a man who was shot by the Germans during the time they held the country was pointed out to us.

We proceeded a few miles north of Dufu to Gwulaku, where we encamped for the night. East of the motor road is closed territory. We were told of three large Margi towns in that area; namely, Palam, Maivwa, and Midlu.

The Margi town of Gwulaku is located in the hills east of the motor road. Along the road there is a considerable Fulani settlement. These Fulani for the most part seemed to understand the Margi language.

From Gwulaku we went northeast to Madagali. A short distance beyond Gwulaku is a rather large village valled Vi. None of the compounds are located near the road, and so one could easily pass it by without noticing it. There are compounds on either side of the road. Madagali is an important Fulani center. South and west of Madagali are Margi villages. Formerly the Fulani chief at Madagali had exerted a great deal of power. He was a notorious slaver. Last year he was deposed and exiled for slaving.

While at Madagali we met Lieut. Arnold and Sergt. Fosdick who, with Dr. Crawford, had been sent with a company of soldiers to prepare for maneuvers at Madagali. The soldiers of the West Africa Frontier Force, stationed at Madiduguri, in Bornu Province, and those stationed at Yola, in Adamawa Province, were meeting at Madagali, which is near the Adamawa-Bornu border. This force is made up of native soldiers but with British officers.

After sleeping three nights at Madagali, we left early on the morning of Feb. 13. We began our journey to the southwest in the general direction of Dille. We kept west of the motor road. We journeyed through a comparatively flat country. We passed through several small villages. These villages were made up of people who had recently moved out of the hills and had come down into the plains to be nearer water and their farms. We encamped that evening along a beautiful stream of water at a new

village. It was a small village of less than a dozen compounds. They still called themselves by the name of the village they had left in the hills, although they were a very small portion of the village. This is likely to be confusing, for the large village by the same name is many miles east. This village is called Midlu and is reported to be one of the largest of the Margi villages. About this small village, however, and along the stream there are hundreds of acres of fertile, unoccupied land. If peaceful times continue there is no doubt but that the Margis will move from the hills along these streams.

We left this village on the morning of the 14th and continued our journey to the south. We came out on the motor road at Vi and continued along it to Gwulaku. Here we took a path leading to the right, and that evening we encamped at Maio. This is a mixed Fulani and Margi town. The next morning we proceeded to Wuradoli, passing through the town of Kirchinga. A new rest house is being built at this place.

We slept at Wuradoli on Wednesday night and the next day we attended the large native market at that place. This is probably the largest purely Margi market in our district. On Thursday afternoon we crossed the Yedseram River and went to Gujangol, four or five miles northwest of Wuradoli. On Friday morning we turned our footsteps southward, and passing through the villages of Mwii and Murthlafu, we arrived at Dille. The large villages of Buii and Kofa Maikaduri lie east of the Dille-Gujangil path. Both of these had been visited on a former occasion.

In the villages we visited on this second tour the same Margi dialect is spoken that is spoken at Dille. The tour was made at the time for threshing the grain. The threshing "bees" were everywhere attended by much drinking. As the grain is very plentiful this year the drinking was very heavy and we probably saw the Margis at their worst. If we entered the towns in the afternoon we invariably found a majority of the male population drunk. Drunkenness is the great vice of the Margis. In one village a man came to me, asking for medicine for rheumatism in his knees. I said I thought if he gave up drinking beer he would get better. "It is better to die than give up beer," he said.

The population of our Margi field is from ten to twelve thousand. The people were everywhere friendly, especially after they realized that we could speak their language. At one place we encamped on the edge of a village. I spoke a few words to a man in Margi. He straightway went into the village and waved his hand and shouted that there was a white man here that knew all the Margi language. Needless to say that such an object of curiosity as we were proclaimed to be had to be investigated. As a consequence we had plenty of visitors.

At another time I overtook a woman on the path. She had not heard me approaching on my cycle and did not see me until I was quite near. The look on her face showed her to be terror stricken. However, after a few words of greeting in Margi, she was all smiles. The tours from the standpoint of information gained and contacts made were very much worth-while.

Idols Broken Down in China

"One of the greatest events since we are in China happened a few weeks ago, and is still happening. We still are rubbing our eyes with wonder and amazement. By an order from Nanking the idols in the temples are being destroyed in a wholesale manner. They are being broken to pieces, the priests driven out to earn their living, the temples are to be used for schools and industrial work, and temple lands revert to the government. Can you think what a tremendous challenge this gives the church? How great the opportunity to bring Christ to these thousands of homes and villages now bereft of idols! What are they going to turn to? Was there ever a greater and better time to offer the Christ? Oh, for a deeper consecration on our part! How great the need of workers to go out in this waiting harvest field! This unprecedented opportunity has been so suddenly thrust upon us we are amazed and bewildered at the providence of God. Not even the paper gods can be purchased any more. Their sale is forbidden."

(Excerpt of letter from Minnie Bright in China to Winnie Cripe in America.)

School of World Friendship

School of Missions, Pasadena Church

C. C. KINDY

THE Pasadena church, coöperating with many other churches of the city, just closed one of the best Schools of World Friendship. The school was in session for six consecutive Sunday evenings during the regular C. W. hour, 6:30 to 7:30. We have been using the Missionary Education Movement courses and have found them very satisfactory and appropriate. For several years they have given studies of different peoples or countries. One year we studied the Mexican people; another year the Japanese people, many of each of these being in our midst, and this year we studied the African situation.

Pasadena has a city Board of Religious Education, with a very efficient paid director. This board is composed of a representative from each of the twenty-six coöperating churches. The pastors are ex-officio members of the board. This board chooses a president, secretary, treasurer, and six other members, who, with the director, compose its executive committee. The activities which the board sponsors are: Vacation Church Schools, Week Day Schools, Community Leadership Schools, Classes and Institutes, School of World Friendship.

Last year thirty-three churches or organizations coöperated in the Vacation Church Schools, most of which continued for five weeks, five days a week, with a total enrollment of 3,334—1,682 boys and 1,652 girls, ranging from the kindergarten to the junior high ages, with more than fifty beliefs represented, among which were Mormons, Unitarians, theosophists, and one hundred and eighty-four whose parents had no church relations. The average attendance was 2,072. There were twenty-eight nationalities represented—2,095 whites, 146 Mexicans, 102 Japanese, eighty-eight Negroes, fifty-eight Jews, etc.

Each church has full control of its own school, be it Vacation Church School or School of World Friendship, choosing its own course, teachers, etc. For the past three years we have worked with a near-by Congregational church in the V. C. S. We had the beginners and the primary grades, and they had the junior and junior high grades. Some churches provide for all grades but many churches coöperate as we do.

Many of our people look forward to the School of World Friendship, and the five years' school has been one of the most interesting and helpful. We carried the work in five departments: primary, junior, junior high, young people, and adults. The **average** attendance was: Primary twenty-two, juniors twenty, junior high eleven, young people thirty-two, adults sixty-four; total 149. The teaching force was very efficient. The young people have taken steps to have the same teacher two years hence —she will be abroad next year. After the study hour we use the regular evening worship period as an assembly period. For this hour we secure special speakers or use stereopticon slides bearing upon the subject used. This year we were very fortunate in securing Bro. Emmert for the last Sunday of the school. His message came as a fitting climax, as our study had been on Africa.

We think that our church has received much valuable help by coöperating with the other churches in the work of the city Board of Religious Education, and I have been impressed that the work that is being done here might be done, at least in a measure, in many other places even without a paid director. Any church could carry on the School of Missions, as the E. M. books can be secured each year and the local teachers can be used as teachers. No church can have these schools without deriving much benefit. I think that much of the fine missionary spirit of the Pasadena church may be attributed to these studies.

"The spiritual bankruptcy of millions in our continent calls us to fresh missionary endeavor, and as we are striving in America to reach the goals set before us by our Lord, American Chritsians will cross the seas in a new exodus to win the peoples of all nations to accept the Savior and to make every land a holy land for him."

A Letter to Ruth

Ping Ting Chou, Shansi, China,
Dec. 25, 1928.

My dear Ruth:

This is Christmas day, one of the happiest we have ever spent. This morning I said to Calvin: "This is Christmas morning and we are in China, aren't we?" He said, "Yes, and aren't we glad? I remember two years ago, when some of us boys at ——— were walking on the railroad track, one of them said, 'If anyone walks seven rails without stepping off, and then makes a wish, it will come true.' I tried it and walked the seven without stepping off. My wish was that we might come back to China, and here we are for this Christmas. So my wish came true at least!"

That reminded me of an incident which shows that our children, though isolated and separated from many of the delightful things the homeland gives them, are really at home here and love the land and people. When we were walking the streets of the native city of Tientsien, one afternoon upon our arrival from furlough, he said, "Well, this begins to seem like we were getting back home, doesn't it?" I said, "Yes, it surely does." We continued walking slowly along, admiring the many interesting things in the shops on the street, when he said, "Don't you enjoy this smell though?" I quickly glanced at his face to see if he were joking, but a swift glance was sufficient to assure me of his sincerity. I said, "Do you enjoy the smell?" He replied, "Yes, mother, I think it smells **so** good," and it dawned on me that he was perhaps a more truly child of the East than was I, for here was he, born and growing up with odors that to most Westerners are repulsive. I remember of hearing of one Englishman, who was told upon his coming to China that he would find a pagoda outside of every city. He evidently did not know what a pagoda was. I think I told you once it is a tall-like shrine, or temple, and the spirit residing within is supposed to guard the city from all sorts of danger and calamity. When this Englishman had reached the shores of this great country, and had walked the streets of the native city, he wrote back to his friend that he found a "pig odah on every street cornerh!" But China is going to have a "clean-up" day one of these times, and it is on the way now. Imagine our surprise when, day before yesterday (Sunday), at church it was announced to the audience that a committee from the government was coming to Ping Ting to inspect the homes and streets this week, and those found too filthy to pass judgment would be given three days to clean up. If they refused to clean up they would be fined amounts ranging from $1.50 to $15. We said, "Hurrah! Just be patient and old China will show the world a thing or two!" Whoever heard of such in all these millenniums of China! It created an amusing sensation in the audience, and we have seen the brooms doing their work in some parts of the city already.

I started out with this being Christmas day, and did not expect to diverge so far from the thing I wanted to tell most of all—one reason that we all have been having a wonderful "Christmasy" spirit. I think it has come largely because we knew of a number who were planning to enter the church about this time. Last Saturday, when thirty-nine were baptized, it truly made our hearts rejoice, and has seemed to cast an unusual halo of glory over this Christmas season. I believe we feel it more because of the bitter experience of the past two years in our mission work. To see conditions "settling down" now, and the fine spirit in our schools, with almost no opposition of any kind, and above all to see such a large number of young men enter the church, has made us all rejoice abundantly. In the evening was the communion. It was a very quiet occasion and one of the best I ever attended, either here or in the homeland. I do not know just how many communed, but I think about two hundred. I think I told you when I visited you something about our love feasts, and that we observe them in keeping with Chinese custom as much as possible. We have Chinese food and eat with chop sticks. This part of the occasion is a bit noisier than we are used to at home, but nevertheless it is very orderly. Just now each evening the schools are giving programs commemorating the

season, and it has been a busy time about the compounds for ten days or more.

You will think eggs an amusing Christmas gift, I suppose. Possibly you would be glad for some, though, when the price is so high. It seems eggs have "been the style" here this year for some of the folks at least. So far I have received two hundred and eight eggs as Christmas presents! They are always given in tens, or twenties, or thirties, and a ten is never broken. It would never do to give nine or twelve and so break a ten. Eggs are supposed to carry with them prosperity and longevity. But to break a ten or give fewer means a bad omen and a huge insult to the receiver. These eggs all came in tens, except the gift of a lad, who gave me eight. He carried them in a rag and walked a distance of over five miles. On the way he bumped them and broke two. When he got here he left them outside and I did not know he had brought them for me. As he was telling me of the recent death of his mother, and weeping bitter tears in his loneliness for her, some other women came in bringing me eggs. When he saw their eggs he thought of his eight outside the door, and told me that he, too, had meant to give me ten, but he had broken two on the way and now would not dare give them to me. The women said "Truly not! Now isn't that too bad?" But I said, "If you have but eight left, and want to give them to me, that will be all right. I'll be glad for eight." His face brightened and he said, "Dare I?" I replied, "Surely." And that is how I have two hundred and eight instead of two hundred and ten eggs. It was amusing and touching as some of these gift eggs came. I knew that few of the women who brought the eggs could afford to do it, for eggs have never been so high in price since we have been in China. Most of the women who gave the eggs barely have enough to eat. That was what made the gifts so precious and touching. Among those who brought eggs was a **very** poor woman with several children, who never have sufficient food. I begged her to keep the eggs for the children, and protested against her giving me anything, but she said her own hen had laid them and she did not buy them. I said, "Does your hen lay this cold weather?" (She had but one hen.) She replied, "Oh, no, she laid these long ago." I noticed the emphasis on the **long ago.** Nevertheless I treasured every egg as a precious gift from these dear women, knowing that practically every one gave out of her poverty, and that was what made it hard to accept them. A variety of other gifts, too, came, so that all in all we have had a very wonderful Christmas; but the greatest Gift, which is being shared more and more each year, giving a spiritual radiance and glory to lives and homes, gives us unspeakable joy.

At the close of the day, after its many duties, we met as a family group at the home of Byron and Nora and enjoyed our Christmas dinner together. Had you been with us you would have found a meal much as you are used to on such occasions, shall I say? Some of the good things were lacking, but other things which we have learned to adapt and "take the place of," make a delightful substitute. The old-fashioned red-haw, which we used to gather when schoolchildren, makes wonderful "cranberry sauce," and the mince pies have almost as good flavor as those mother used to make, even though they do lack the beef and apples. Our group of children, four of them, had prepared a fine little program which they rendered for us, and then to climax the day, Providence was so good as to bring us a very large foreign mail with messages and greetings from precious ones far away. You can't quite understand the "feel" that letters from the homeland bring, nor how we treasure every one.

I must bring this letter to a close and finish some of the things I wanted yet to say, in my letter next time.

Most affectionately,

M. F. B.

Philosophy on Living

One of our missionaries in India has been teaching in a Bible Institute and she writes as follows: "The job of living is a serious one. Is it really more serious than it has always been? If a man really finds God and has the Christ abiding in him, is not he equal to living right, even in this age in America or India, with our developments of science and invention? That's what I tried to teach last week, that when a man's thoughts and motives coincide with God's, we have no need for law and restrictions."

Mary Reed, the Mother of the Lepers

ALICE K. EBEY

MISS MARY REED had been giving her best to the zenana women and girls of Cawnpore, India. It was very hot and she was worn and weary as she went up and down the narrow, dirty streets, that were filled with filthy beggars who throng to that city, sacred to the Hindus.

Then the doctor sent her up to the mountains to breathe the cool air and to rest her weary body, that she might be refreshed for further service. Not far from the lovely spot where she was spending her holiday was a colony of five hundred lepers, with no one to care for them or bind up their open sores. They skirted the surrounding places, begging for the crumbs that fell from the tables of plenty, and scattering the disease wherever they went. Mary Reed's heart bled for these unfortunate outcastes, with none to pity nor to help; but what could she do in the few weeks given to gain strength for her work on the plains?

Five years longer she went in and out among the shut-in women of Cawnpore with her message of Christ. Then the doctor said, "The Indian climate has broken your health. Go home, get a good rest and grow strong again."

So Mary Reed came on furlough and rested fifteen months under the eye of the best doctors. But she did not get strong, and some of her symptoms did not improve. A cruel red spot near her ear did not heal and there was a constant tingling pain in her forefinger.

Then she had to undergo an operation and lie very quiet for many days. One day, in the quiet hospital ward, the secret of her ill health was revealed to her. "I am a leper" she told her doctor, and to the doctor it seemed so terrible that he would not believe it.

But Mary Reed was right, and at last the doctors were forced to acknowledge it. At first it was a secret between herself and the doctors. How could she tell her mother and the rest? How could they bear to see her walk out from home, an exile forever?

So she hid her secret in her own bosom and made preparation to return to India. She knew that she must leave America, and the picture of the lepers, uncared for and untaught on India's hills, came to her as a call from God.

When the parting time came, she said, "Please let me go without a special good-by. It will be easier to go just as if I were coming back tomorrow." So the only special farewell was put in the prayer her father offered that morning. Thus Mary Reed, with her calm, pale face, denying herself the parting kiss, walked out of her home and the door closed behind her. She knew it must be forever.

When she reached India she wrote a letter telling them her secret. Though scalding tears must have coursed down her cheeks there was not a word of complaint nor murmuring in that brave letter. "I am called apart among these needy creatures," she wrote, "and I shall have the joy of min-

(Continued on Page 116)

THE UNFAILING PRESENCE

Miss Mary Reed

(In a letter to her sister)

I dwell alone, and all I hold most dear,
Are far removed, beyond the trackless sea,
So very far they seem today from me;
Yet for a moment brief methinks I hear
The echo of loved voices in my ear.
The dear home faces seem to shine again,
Then swiftly vanish in a cloud of pain.
Yet it is but a moment that I turn
And with heart longings for my loved ones yearn;
For hush, I am not alone, a Presence blest
Fills all my chamber with a sense of rest!
A moment's darkness, then a flood of light
A well-known voice is whispering to me,
"Am I not better, O beloved, to thee—
Am I not far better to thee than all?"
Low at his feet I then adoring fall,
Outbreathing there in speechless love and praise
The song the heart is quite too full to raise.
Thou art enough, my own Beloved One
And work with thee is sweet till day be done.
And when at eventide I close my door,
Shut in with Christ, what do I need yet more?

—Jewish Missionary Magazine.

Notes from the Fields

CHINA

Ping Ting

Emma Horning

Miss Chang, one of the faithful teachers in the girls' school, was married at the close of school and is spending her vacation in her new home. However, she will continue her teaching as usual. Sister Metzger feels she is almost indispensable to the welfare of the school.

Shih Cheng Chi, one of our evangelists, had a double wedding at his village home, where two of his sons were married. Bro. Crumpacker performed the ceremony.

During the vacation of the Woman's Bible School a two weeks' class was held for the women workers, to give them inspiration for the new year's work. Bro. Jung, Mary Schaeffer, and Emma Horning were the instructors.

Mrs. Kwan and Mrs. Wang spent two weeks in the Evangelists' Home at Luan Lu. During the forenoons they visited and taught in most of the homes of the village. In the afternoon they taught a class of women who came to the Home. During the same time Mrs. Chai and another Mrs. Kwan did similar work aiding the evangelist at Soa Fan.

Anna Hutchison stopped with us several days on her way to Liao. She led our Sunday services and told us of her very interesting trip through Palestine and India.

Mary Schaeffer held a Bible class of twenty days for men and women at Kao Lao. Twenty were enrolled, with an average of fourteen. All could not leave their homes at the same time, so they took turns in watching the gate and feeding the stock. The class work consisted of O. T. characters, 1 Corinthians, songs, prayers, and a class for teaching reading. The evenings were given to discussions of the pupils' problems.

Dr. Wang's wife also is a physician, and has been practicing in Hankow, but needing a rest she has come to Ping Ting to live with her husband this year.

The last of the year the hospital had cases of diphtheria, scarlet fever, and smallpox. Because of these contagious diseases Christmas was spent in a very quiet way, only a few pictures being given out to the patients.

Edna Flory is superintendent of the nurses' training school. Fifteen young men and women have graduated. One of these, Mr. Chao, is now head nurse in the hospital. In January there were forty-four patients in the hospital, nine of whom were obstetrical cases. Work is going better this year. Trains are running, so we can get medicine when needed, and patients are not afraid to travel now.

Many opium cases enter the hospital. They are given hyoscine and are cured in a few days, but the medicine makes them very delirious. They have exciting times in this ward. Some fight, some cry, some have to be tied in bed, one jumped out of the upstairs window but fortunately was not injured. One man while tied in bed thought that the police were going to kill him immediately, so he swallowed his ring, to die before the police arrived. However, there were no serious results.

The hospital report for 1928 is as follows:

In patients	575
Dispensary patients	8,669
Emergency cases	186
Out calls	132
Obstetric cases	51

Liao Chou

After Christmas the boys' and girls' schools gave a joint program. The proceeds from the sale of the tickets was for the benefit of the famine relief work. A mob of beggars from famine districts are constantly begging at our doors for food, and the more we give the more they come. Plans are being made to help them systematically.

Bro. Oberholtzer walked thirty miles to Matien one day to officiate at a wedding. He stayed several days to visit the Christians there.

A men's Bible class was held previous to our communion, which was just before Christmas. After Christmas a class was held for women. Besides the Bible work they were given a health lecture each day by the medical staff.

Dr. Wang's friends are rejoicing with him over the birth of his first son. As he is a true Christian, his daughters are none the less precious to him.

Jan. 25 Anna Hutchison arrived at Liao from Ping Ting, after a five-day mule-cart trip. It snowed most of the way, making traveling very slow. Besides the snow and the cold she was gassed one night at an inn, making her very ill for a day. Notwithstanding all the diffculties she arrived safely and was welcomed by a multitude of her friends, both Chinese and missionaries.

Shou Yang

The new government says that the solar calendar must be used in China as in other nations. Orders came too late, however, to observe Jan. 1, so the usual preparations are being made for the great festival to be held Feb. 10.

Schools have closed for winter vacation and most of the children have gone home to radiate the Christian influence there, giving love and good cheer to the home folks.

Dr. Hsing's eldest son, Gracious Light, died suddenly after a very short illness. The doctor feels especially sad because he was so busy caring for other patients in the hospital that he did not notice the condition of his own son till it was too late. He is alone in the hospital, has not had a vacation for three years, and is badly worn out physically.

Sisters Neher and Ulrey are spending all their extra time in studying language and are doing excellent work. Sister Neher is working for the fourth-year examination. Sister Ulrey has just completed the second year.

A young man came to the evangelists, asking that they pray for his mother, who is very ill. While in business in another province he came in contact with Christians and learned the power of prayer. We are now praying for the restoration of his mother and the salvation of the whole family.

Sister Li Kwei Mei has lately been asked to do evangelistic work among the women. Just nicely started in the work, she suddenly had a hemorrhage from the lungs, revealing an unsuspected T. B. infection. This comes as a shock to us all, for she is young and capable and so much needed in the work. Join with us in prayer for her recovery.

The mothers' meeting, in charge of Mrs. Hsing, the doctor's wife, was especially interesting this month. By way of adding interest, several school children told stories and the kindergarten children sang songs.

The first part of the month the evangelistic women were busy visiting all the interested homes in the city and suburbs. The latter part of the month, while the homes are too busy with the New Year preparations to listen to the Gospel, the evangelists are having a Bible class, receiving inspiration for the work of the new year.

MARY REED, THE MOTHER OF LEPERS

(Continued from Page 114)

istering to a class of people who but for the preparation which has been mine for this special need, would have no helper at all."

She knew that she could serve the lepers of India as no other missionary could, for she would understand. The lepers would feel that she was one of them. The message of hope in Christ would be more real from her.

There are more than 250,000 lepers in India. Up in the Himalaya Mountains, crowded together in dirty little villages, were more than in any other section. Near these villages a leper asylum was being started, and Mary Reed seemed sent of God to take charge of this work on Chandag Heights.

So with praise and joy in her heart because God had opened the way for her to serve those suffering from the same loathsome disease, she went to Chandag Asylum, seven days from the railway, near the border of Nepal, the land where no missionary is allowed to enter.

Here she found a little two-room cottage for her own home and some huts near by for lepers. From this place she writes her letters with the heading, "The Heights Beautiful." One might think of it as a prison, a place of lonely exile, but friends who have visited there say they find not a melancholy sufferer bemoaning her fate, but a cheerful, tireless worker, ready to join in a hearty laugh. She has built a little guest house at a safe distance from her own quarters and welcomes her friends to this spot of rare beauty and pure, fresh mountain air.

But she finds beauty not only in the glory of the sunsets, or the mountains covered with great oaks and crimson rhododendrons and lovely maidenhair ferns. She sees in the maimed, disfigured lepers possible sons and daughters for her King. She has found joy in building a hospital and a church and organizing a school for the leper children. With her own hands she binds up some of the worst sores. In the open air, out in the sunshine, she holds daily Bible classes for women and girls. Do you wonder that from Mary Reed these poor sufferers get their first glimpse of him who took their infirmities and bore their diseases?

She has shown them not only a new hope of a better country, where there will be no more sin nor suffering, but she has also taught them that they must practice now in love and service to others so they will know how to serve in heaven.

The large leper family on Chandag Heights call her mother, and she calls them God's little ones. In his great mercy God has wonderfully stayed the disease and Mary Reed has given more than a score of years to this blessed service among God's stricken little ones on the Heights Beautiful on the borders of Nepal.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary News

Giving as God Has Blessed

Last week a brother sent $1,000 for mission work, indicating that he wanted the work carried on vigorously until Jesus comes. Now we are just in receipt of another $1,000 from another brother and sister, who find much joy in their stewardship. They say, "This gift is a testimony of the blessings of the Lord's people who tithe and shows how the Lord will make it possible to give more than the tenth to those who will only trust him and follow his plan. It is our prayer that the church as a whole may awake to her responsibilities, opportunities and blessings in consecrated Christian giving."

General Mission Board.

A Heart Pledge

One of the evangelists of our church sends a remittance of $50 for World-wide Missions. He says that last year he made a pledge in his heart that he would do this for the Lord, and now he is glad he has funds so he can make the payment. He further says the Lord has blessed him and his wife. The flu did not touch them this winter. He has had success in his labor in the kingdom, and out of this grows his joy and love for others, extending even to the other side of the globe.

Also Not Forgetting God's Work

A woman with a good name sends $8.27 for foreign mission work. She feels she must explain the why of such an odd amount. She says that before her marriage she had accumulated a savings account, and after marriage she joined with her husband in paying for their new home. This much money was left from her savings account, and she knows no better purpose than to make an investment in foreign missions.

Sacrifice No Barrier to Love

One of the good brethren of the church, who has supported a pupil in the India Boarding School for several years, finds his income much decreased this year. He confesses that the meals he has lived on will cost from 3 to 10 cents each for months, but he finds joy in living so meagerly because it enables him to carry on his work.

Trying Tithing for a Month

One of our good missionary stewards writes, expressing her joy as a tither. She wishes all the members of the church could come into this experience and suggests that it be tried for a month if the step seems too big to begin as a permanent proposition.

Rural Church School

The third School for Rural Pastors, conducted by Vanderbilt School of Religion, Nashville, Tenn., will be held April 1-12, 1929. Last year there was an enrollment of 377, representing twenty denominations and seventeen States. Several of our ministers had the opportunity of attending this school last year, and a number will have the privilege this year.

This Rural Church School is made possible by a number of laymen who realize the importance of providing for rural churches an up-to-date ministry.

Dr. Charles L. Galpin, Director of the Bureau of Farm Population and Rural Life, U. S. department, says, "I do not need to be a man of superhuman wisdom to predict that this Vanderbilt Rural Church School will be epoch making in the South and nation."

A. B. M.

"The missionary pace-makers of today will be the spiritual peace-makers of tomorrow."

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Theme—Woman in Missions

Hymn—"O Zion, Haste."

Scripture Reading—Personal Service by Missionary Women of New Testament Times (Acts 9: 36-42; John 20: 11-18; Matt. 27: 55, 56).

Prayer for Christian women missionaries of all lands.

Story—"Mary Reed, the Mother of Lepers." (See page 114.)

Talk—Pioneer Women Missionaries. (Tributes to Pioneer Women Missionaries printed below will suggest some source material.)

Talk—The Women of Our Church. (See Gospel Messenger, Oct. 13, 1928, and Two Centuries of the Church of the Brethren, Chapter 9.)

News—Women in Missions Today. (See "A Significant Event in China," "Pan Pacific Women's Conference," and "Notes from Our Mission Fields," March Missionary Visitor and this issue.)

Talk—How Christian Missions Have Elevated Womanhood.

Tributes to Pioneer Women Missionaries and a Notable Woman of Modern China

Miss Fidelia Fiske, Missionary to Persia

"Men are often praised for their Christlikeness, but one must stop with unusual interest when it was said of a woman, 'In the structure and working of her whole nature she seemed to me the nearest approach I ever saw in man or woman, to my ideal of our blessed Savior as he appeared on the earth.'"

From "Christian Heroism in Heathen Lands," by Galen B. Royer.

Miss Mary Slessor, Missionary to Africa

"One cannot estimate the value of her general influence on the natives; it extended over an area of more than 2,000 square miles, from all parts of which they came to seek her help and advice, whilst her fame reached even to Northern Nigeria, where she was spoken of as the 'good White Ma who lived alone.' And through her womanhood she gave them some idea of the power and beauty of the religion which could make that womanhood possible."

"The Lament of Her African Children"

The following lines are taken from the poem written in her memory:

"Oh! our mother—she who loved us,
She who lost herself in service,
She who lighted all our darkness,
She has left us and we mourn her
With a lonely, aching sorrow."

From "The White Queen of Okoyong," by Livingstone.

Mrs. Ann H. Judson

"Her name will be remembered in the churches of Burmah, in future times, when the pagodas of Guatama shall have fallen; when the spires of Christian temples shall gleam along the waters of the Irrawaddy and the Salwen; and when the Golden City shall have 'lifted up her gates to let the King of Glory in.'"

From "Lady Missionaries in Foreign Lands," by E. R. Pitman.

Dr. Mary Stone, a Notable Woman of Modern China.

"Truly the Chinese women are blessed in having so perfect an embodiment of the ideal woman of the great New China in this unassuming physician, whom a friend, who has known her from babyhood, declares to have the most perfect Christian character of any one she knows."

In 1909 she reported having treated 2,743 people in the month of April. The testimony of one doctor is that she is performing the largest operations known to surgery, and no Chicago physician is doing work superior to hers.

From "Notable Women of Modern China," by Margaret Burton.

(The books mentioned above will be loaned for your use in preparing the program, "Woman in Missions." Write to General Mission Board, Elgin, Ill. We also offer the following books:

"Mary Slessor of Calabar," by Livingstone.

"Ann of Ava," biography of Ann Judson, by Hubbard.

"From Every Tribe and Nation," by Belle Brain. Fifty stories of inspiring lives of Christian converts on the foreign field.

"Moslem Women," by Zwemer. Story of women under the Moslem faith.

If you wish to buy the books mentioned, order from Brethren Publishing House, Elgin, Ill. "Pandita Ramabai" is also available. Price, $1.00.

CONQUEST HYMN

Tune—"Lyons"

To thee, mighty King, with loyalty fleet,
Our service we bring, to follow thy feet;
With banners white streaming, we crowd to thy call,
Thy face kindly beaming high courage for all.

We wait for thy word, O Master divine,
Be sure we have heard, and keep in the line;
Our eager hearts beating for conquest of sin,
And true voices greeting all nations as kin.

Oh, humble our souls; let love be our bond,
Keep brimming the bowls till earth shall respond;
Let pity for others our bosom expand,
The passion of mothers enfold every land.

To mountain and plain we'll carry thy truth,
Though spent and in pain, renewing our youth;
'Neath frost-bitten skies or where tropic suns burn,
With worshiping eyes unto thee may men turn.

On transocean shores, where India lies prone,
By China's barred doors, and Africa's moan,
We bring to their portal evangels of peace,
And may Love Immortal the wide world release!

Written for Women's Missionary Society, Elgin, Ill., by Adaline Hohf Beery

MOTHER

"There's no one just like mother,"
So runs an old, old song.
It's true for me, for you,
And will be all life long.

The world is full of loving,
As anyone can prove,
But the love a mother gives us
Is a special kind of love.

It holds you and it folks you;
It's different from all other.
Oh, the old song says it truly—
"There's no one just like mother."
—Author Unknown.

Missionaries from India, J. I. Kaylor and wife and Dr. Barbara M. Nickey, are coming home on furlough and will arrive at San Francisco April 27, on the N. Y. K. steamer, Tenyo Maru. Of course, they will welcome mail from their friends in America.

MONTHLY FINANCIAL REPORT

Conference Offering, 1928. As of February 28, 1929, the Conference (budget) offering for the year ending February 28, 1929, stands as follows:
Cash received since March 1, 1928, ...$276,047.48

(The 1928 budget of $389,000.00 is 71% raised, whereas it should be 100%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on February 28, 1929:

Income since March 1, 1928,	$298,023.04
Income same period last year,	276,617.17
Expense since March 1, 1928,	300,989.87
Expense same period last year,	365,137.20
Mission deficit February 28, 1929,	100,371.47
Mission deficit January 31, 1929,	107,362.61
Decrease in deficit for February, 1929,	6,991.14

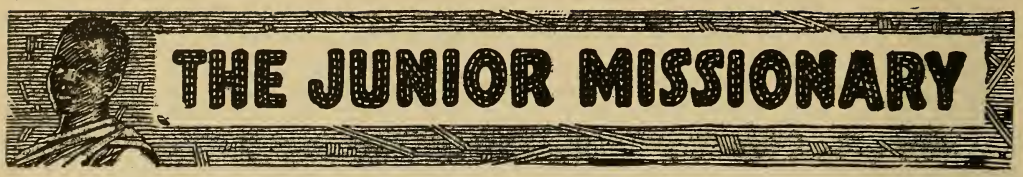
Tract Distribution: During the month of February the Board sent out 445 doctrinal tracts.

February Receipts. Contributions were received during February by funds as follows:

	Receipts	Total Rec'd since 3-1-28
World Wide Missions	$15,832.10	$84,707.32
Student Fellowship Fund 1927-28	232.00	2,272.22
Student Fellowship Fund 1928-29	154.92	586.67
Aid Societies' Mission Fund—'27	1,217.10	5,821.69
Home Missions	425.60	13,037.61
Greene Co., Va., Mission	70.09	627.27
Foreign Missions	468.49	3,794.12
Junior League—1927	32.36	433.97
Junior League—1928	951.54	5,711.54
B. Y. P. D.—1928	569.50	3,486.59
India Missions	301.71	4,152.69
India Native Worker	25.00	700.00
India Boarding School	207.50	1,304.73
India Share Plan	777.49	4,917.69
Quinter Memorial Hospital	8.00	8.00
India Missionary Supports	7,171.72	28,663.36
Vyara Church Building Fund	1,639.75	1,694.75
China Missions	209.72	2,075.11
China Native Worker	22.92	317.54
China Share Plan	464.00	2,016.07
China Missionary Supports	5,398.29	16,996.87
Sweden Missionary Supports	624.16	1,724.16
Denmark Mission	2.67	2.67
Africa Missionary Supports	4,261.76	12,998.57
Africa Mission	149.86	4,298.66
Africa Share Plan	341.85	1,066.57
Near East Relief	207.28	1,363.50
General Relief	10.00	14.00
China Famine Relief	108.70	505.64
Conference Budget	7,204.61	63,049.97

NOTICE TO J. C. L. LEADERS

The report blank sent out with the leaflet explaining the 1929 project should be filled in by the leader and returned to the General Mission Board, Elgin, Illinois. This will insure your receiving literature prepared during the year for the children. The individual blanks signed by the children themselves should not be sent to Elgin.



Farewell, Aunt Adalyn

THEY have been good friends so long, Aunt Adalyn and the juniors. Now she has laid down her pen and they must be content to live in the memory of her work for them.

On Feb. 24, five days after a surgical operation, she departed this life. One of her last works for the juniors was the inspiring recitation entitled, "All Set for 1929," in the March Visitor. Parts of this were read at the funeral service. She had been editor of the Junior Department for eight years. Her puzzles, and letters to the children, have pleased thousands of children. Much of the *program material for use with the missionary projects has come from her pen. Quoting from one of the poems used in the India project, we read:

Salaam! salaam! with honest voice
We send across the seas;
We heard our Master softly say,
"Remember such as these."
We clasp your hand, and you clasp ours,
Warm thoughts between us flow;
And when our crop of joy is ripe,
To India it shall go!

In another poem, "Little Gleaners," she says:

Sunbrowned reapers in the grainfields
In the busy harvest days,
Tying up the golden bundles
Shining in the summer blaze,
We are coming close behind you,
Gleaning all the stubbles o'er,
For the scattered ears so precious,
Filling up the Master's store.

Bro. Edward Frantz, editor of the Gospel Messenger, speaking to the congregation at her funeral, referred to the occasion as a call to quiet goodness. She was a modest, retiring woman, never appearing to be in a hurry, but always winding up the day having made a worth-while accomplishment.

We miss her, but the Junior Department will go on and others will do her work as best they can. She would desire it this way. A more complete account of her life was published in the Gospel Messenger of March 16. H. S. M.

*A recent book entitled "Material for Missionary Programs for Primaries and Juniors," 25c, Brethren Publishing House, Elgin, Ill.

TINY AFRICAN TALES

Assembled by Aunt Adalyn

Why He Went Back

An express train was pulling out of the station of Alexandria, in Virginia, when an old Negro hurried up and on to the train at the very last moment. He looked the picture of weariness. He said he had had nothing to eat that morning and had been walking since four o'clock to catch the train. He was going to his old home down in Georgia. You would have thought Georgia was heaven to hear him talk. He had been saving up for years to buy the ticket. The conductor came through the car for tickets. On the next seat sat a pale-faced woman with her babe in her arms. "I haven't any ticket," she said. "Don't put me off. My husband is down South. The doctor's word has come saying he can't live, and I must go to him, and I haven't any money." The conductor said, "Sorry, madam, you have to get off. I must do my duty." Then the old black man turned round to the woman. He said, "Here's your ticket." Then the train slowed down, and the old man, with a smile in his eyes, shambled wearily to the door, and the last they saw of the old man he was patiently trudging down to Georgia. It was the Christ spirit in his heart.

Her Lifelong Desire

Nancy Brown, a fine Negro slave, was

Dr. J. Paul Gibbel, 1926

Verda Gibbel, 1926

Floyd Mallott, 1924

Ruth Mallott, 1924

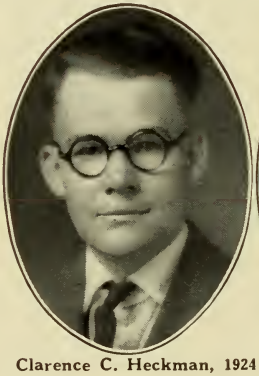
Clara Harper, 1926

¶ "*A praying church at home means a conquering church abroad. Nothing so much encourages the missionary as the knowledge that those at home are bearing him up on the wings of their prayers. James Gilmour said, 'Unprayed for, I feel like a diver at the bottom of the river with no air to breathe; or like the fireman with an empty hose in a burning building.'*"

Dr. Homer L. Burke, 1923

A. D. Helser, 1922

Lola Helser, 1923



Clarence C. Heckman, 1924

Lucile Heckman, 1924

Dr. Russell L. Robertson, 1927

Bertha Robertson, 1927

H. Stover Kulp, 1922

Christina Kulp, 1927

offered on the auction block down South, and a man who went to New Jersey paid $1,000 in gold for her and then he set her free. Well, she just dropped at his feet after she realized that she was free, and she asked that she might continue to serve him to the end of her days. "I want to work for the man who set me free," she shouted out.

Like Some Other Bible Interpretations

A Negro minister once described a well-known but close-fisted brother as being as stingy as Cæsar—and was asked, "Why do you think Cæsar was stingy?" He replied, "Well, you see, when the Pharisees gave our Lord a penny, Jesus asked them, 'Whose subscription is this?' and they said, "Cæsar's.'"

Why the Porters Deserted the Ivory Hunter

Nowhere in Bantu, Africa, is God, properly speaking, blasphemed. At times they find fault with him, they think him severe or indifferent. But they have no idea of addressing God with words of contempt or insult. It is ever better to be silent and wait before him.

Mgr. Leroy gives his personal experience: "One day at Bagamoyo I was present at the departure of a European agent at Zanzibar for a Hamburg house. He was going into the interior to look for ivory. The caravan composed of Niamwezis was ready to leave. The chief of the porters uttered an invocation 'May God be favorable to us.' 'God,' replied the European, wishing to pose as a swaggerer in the eyes of his men. 'We have no need of him. My money and my gun are my God.'

"The porters looked at him, put down their burdens, and began to withdraw. The European, a Jew, asked me to intercede. 'No,' these people replied; 'this white man is bad. Did you not hear him insult God? With him we are sure to have misfortune.' And they left him."

Let's Make the Church Like This

One of our active members in Philadelphia in course of correspondence refers to her relationship to the church in a very appreciative way. The exact phrasing from her letter says, "Dunker fellowship is blessed—a foretaste of heaven."

AFRICAN ANIMAL TALES

F. E. Mallott

Why the Leopard Fears the Mobilumi

The mobilumi said, "I know where there is a goat in a pen. I can break the wall with my head, but I cannot take the goat out. If you go with me we can both together catch the goat." "We will go," said the leopard. So at night the hyena butted the mud wall and the leopard lithely slipped into the hole he had made and seized the goat. The hyena cried and the goat cried and the man rose to chase a hyena. And while he was doing that the leopard slipped open the goat pen and was out over the compound wall with the goat in his jaws. He ran and the man chased the hyena, and when the hyena came back, there was the leopard eating the goat. The hyena was angry, and he said, "What do you mean by eating that goat like that?" The leopard said, "Who caught it, you or I?" The hyena started for him, but the leopard was watching, and, with the carcass in his mouth, he went up a tree. Now a hyena cannot climb trees, so it looked as if the goat belonged to the leopard. But the hyena was determined to have his revenge, so he sat down to watch the tree and he said, "How are you going to come down from the tree?" The leopard finished his meal and then he dropped the bones to the ground. The greedy mobilu seized them and was eating and the thought occurred to him that he better watch the tree. He looked up, but the leopard was gone and was too far to follow.

The hyena went to lie in wait at the water, for both of them drank at one place. So he watched. But each one was punishing the other. The hyena lay at the water hole all the time, but he could not go hunt, so he was hungry. The leopard had all he wanted to eat, for he could hunt, but he was thirsty.

Finally the leopard went and caught a goat and brought it near the water and called, "I have come for a reconciliation. Here is a goat for you." The hyena came and took it and ate it. Then he said, "You may go drink." The leopard was coming up from the water and the hyena sprang on him and shouted, "Did you bring only one goat? Did you think that was a peace offering?

Enough to fill my stomach?" And the leopard yelled and shouted, "A mobilumi has caught a leopard. A mobilumi has caught a leopard." Some other leopards heard him and they ran and spread the news, and even to this day no leopard ever stays near a hyena. If he hears a hyena cry he runs as fast as he can. (Note: Last statement true.)

Why the Leopard Always Defers to the Lion (Respects Him)

The leopard and lion were sleeping in one place, and one day in a conversation they began to argue. The lion said, "You eat carrion." "No, I do not," said the leopard, "But you do eat carrion." And they argued. "Very well," said the lion, "this is what we will both do. We will agree that when we kill anything we will eat all we wish and we will not go back to anything that remains." So they agreed.

They went out hunting and the lion killed a roan antelope (mwi) and ate half of it. The leopard caught only a wildcat and he was still hungry. That day they slept and told each other what they caught and where. When the sun set the lion was hungry and he slipped back to the carcass of the mwi. But the leopard was very hungry and he ran by another road and went to the carcass of the mwi too. When he saw the lion coming he tried to sneak away, but the lion saw him, ran, caught him and gave his ears a good boxing. Said the lion to the leopard, "You are only a child," and he boxed him soundly and let him go. Since then the leopard always yields and respects the lion, for he is as if he were a small child.

How the Leopard Learned to Catch Game

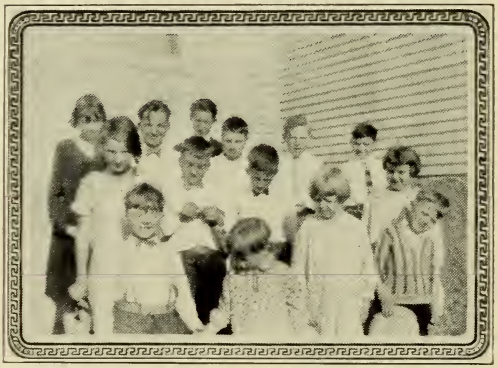
A man said to the mobilu and the leopard, "Cover your eyes and I will kill you a goat." The mobilu put his paws over his eyes and the leopard did also, but he left cracks between his toes and he slyly peeked. He saw the man take a knife and cut the goat's throat and the goat died instantly. That taught the leopard something. Ever since then he strikes at the throat of game to tear its throat. But the mobilu still catches game just as he did long, long ago. He just strikes it anywhere and so he very often fails. But the leopard very seldom fails, for he has learned how to kill.

Summit Children Active for Missions

The children of Summit congregation, Second Virginia, directed by their leader, Mattie F. Wise, earned $54.25 for missions. They raised chickens, ducks, and turkeys and ran errands. They are enthusiastically taking up the new project for 1929.

Nokesville Missionary Workers

"Find enclosed $25.63. Kindly accept same as money made up by the Intermediate Sunday-school Class of Nokesville, Va. It is a joy to see boys and girls take interest in the work. We have sixteen enrolled. We hope to do as well, if not better, this year."



Faithful Junior Leaguers, Formoso, Kansas

Count on Salamonie Juniors in 1929

Mrs. Wade Shellenbarger, primary superintendent of the Salamonie Sunday-school, Middle Indiana, writing about their missionary project says: "Twenty-one dimes were given out and $32 returned. We have been very happy in our work and are hoping to participate in the 1929 Africa Project. We gave a short program about India and each child brought his earnings. Count on us to lend our help for 1929."

Sixty-Cents-a-Week Plan for Missions

By means of the sixty-cents-a-week plan the Seventh Day Adventists of the United States and Canada, 110,422 members, raised $2,820,114 for missions during 1928.

One conference in New York went "over the top," giving seventy-nine cents per member each week during 1928 for mission work.

Wm. Beahm, 1924

Esther Beahm, 1924

I. W. Moomaw, 1923

Mabel Moomaw, 1923

Sara Shisler, 1926

We begin to operate with vital forces when we cross the border into the land of sacrifices. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves and are alive.—Jowett.

D. J. Lichty, 1902

H. P. Garner, 1916

Kathryn Garner, 1916

Dr. A. R. Cottrell, 1913

Dr. Laura Cottrell, 1913

Lillian Grisso, 1917

Beulah Woods, 1924

Jennie Mohler, 1916

Ida C. Shumaker, 1910

Verna M. Blickenstaff, 1919

Ella Ebbert, 1917

Dr. Barbara M. Nick /, 1915

Ethel Roop, 1926

Goldie E. Swartz, 1916

If the church could only know the need of the world as our Lord sees it from his throne above, and as he sees the resources of life and things in possession of his church of which he is Head, would there not be one grand response to the yearnings of his Savior heart!—J. B. Emmert.

Eliza B. Miller, 1900

Adam Ebey, 1900

Alice Ebey, 1900

Anna B. Brumbaugh, 1919

L. Mae Wolf, 1922

John I. Kaylor, 1911

Ina Kaylor, 1921

Chalmer Shull, 1919

Mary Shull, 1919

Howard L. Alley, 1917

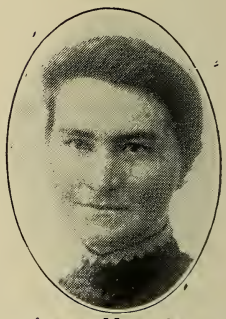
Hattie Alley, 1917

Arthur S. B. Miller, 1919

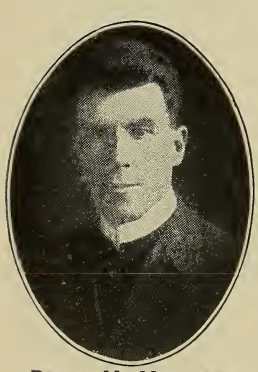
Jennie Miller, 1919

Kathryn Ziegler, 1908

¶ *Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.* —*Matt. 28: 19, 20.*



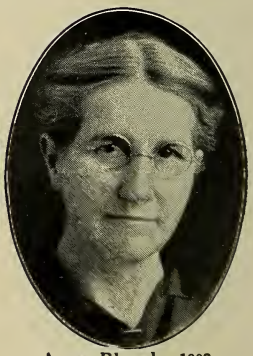
Anetta Mow, 1917



Baxter M. Mow, 1923

Anna Mow, 1923

J. M. Blough, 1903



Anna Blough, 1903

Harlan J. Brooks, 1924

Ruth Brooks, 1924

B. Mary Royer, 1913

Susan L. Stoner, 1927

J. E. Wagoner, 1919

Ellen Wagoner, 1919

Ida Buckingham, 1913

Olive Widdowson, 1912

Bertha Butterbaugh, 1919

"I know of a world that is sunk in shame,
Of hearts that faint and tire;
But I know of a name! A NAME!!
A NAME!!!
That can set that world on fire."

Sadie J. Miller, 1903

Elizabeth Kintner, 1919

Elsie N. Shickel, 1921

Dr. Ida Metzger, 1925

¶ *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. —John 3: 16, 17.*

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

* Brubaker, L. S., and Marie, 321 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Westernport, Md., 1917
* Cline, Mary E., 608 N. Leavitt St., Chicago, Ill., 1920
Coffman, Dr. Carl, 1921, % Gen. Miss. Board
* Cripe, Winnie, 3435 Van Buren St., Chicago, Ill.
Crumpacker, Anna, McPherson, Kans., 1908
Horning, Dr. D. L., and Martha, 1919, Elgin, Ill.
* Ikenberry, E. L., and Olivia, 36 Lincoln St., New Haven, Conn.
* Myers, Minor M., and Sara, Bridgewater, Va., 1919
* Seese, Norman A., and Anna, Daleville, Va., 1917
* Smith, W. Harlan, and Frances, 2663 3rd St., La Verne, Calif., 1920
* Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Flohr, Earl W., and Ella, 1926

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
* Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M. 1915
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Kaylor, John I., 1911, and Ina, 1921
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, 2546 Third Ave., La Verne, Calif., 1920
Blough, J. M., and Anna, 18 Denison St., Hartford, Conn., 1903
Butterbaugh, Bertha, Franklin Grove, Ill., 1919
* Kintner, Elizabeth, Wenatchee, Wash., 1919
Lichty, D. J., 1902, and Anna, 1912, 3435 Van Buren St., Chicago, Ill.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912
Wolf, L. Mae, Franklin Grove, Ill., 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI No. 5

God
Loveth a Cheeerful Giver
II Cor. 9:7

A Bura Christian bringing his tithe of guinea corn to the church for the Lord

MAY, 1929

The MISSIONARY VISITOR

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor ADA MILLER, Assistant Editor

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Minnie F. Bright, missionary to China since 1911.

Mrs. Levi Garst, wife of Levi Garst, member General Mission Board.

Nelson E. Shirk, prominent citizen of Mount Morris, Illinois.

D. J. Lichty, missionary to India, now student at Bethany Bible School while on furlough.

Nettie Senger, missionary to China.

Verna Blickenstaff, missionary to India.

Edith Barnes, Secretary to the Editor of Sunday-school literature, Church of the Brethren.

Ida C. Shumaker, missionary to India.

Alice K. Ebey, missionary to India since 1900.

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A. P. BLOUGH, Waterloo, Iowa, **1916**-1929.
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H. SPENSER MINNICH, Assistant Secretary and Editor Missionary Visitor, **1918.**
M. R. ZIGLER, Home Mission Secretary, **1919.**
CLYDE M. CULP, Treasurer, **1929.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.
*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

THE CONFERENCE OFFERING

Annual Meeting without the Conference Offering is as incomplete as Christmas without gifts. We feel sorrow for the little chap whose birthday finds him without any present. The Conference Offering has grown to be a regular part of Conference. Even congregations unable to send a delegate will be represented by their offering. These contributions do more than furnish mere birthday gifts—they provide spiritual bread for the needy ones in several lands where the Church of the Brethren is at work.

Report of April Board Meeting

THE EDITOR

THE regular April meeting of the General Mission Board was held on the 2nd and 3rd. All of the Board members, with the exception of Brother J. K. Miller who was ill, were present. The presence of D. J. Lichty and wife, Bertha Butterbaugh, Mae Wolf, Clara Harper and Marguerite Burke was an inspiration to the meeting.

Since the Board has been enlarged from five to seven and it is necessary to meet emergencies at times which would not justify the expense of the whole Board meeting, an executive committee composed of Otho Winger and A. P. Blough was elected.

The interests of the Board are so many that it is difficult for each member to keep completely informed in all fields. For this reason a committee was appointed to study the desirability of making special assignments of fields and interests to different members of the Board.

The tract work of the Board was given consideration and motion was passed that the Board's present tract committee, namely, J. E. Miller, H. A. Brandt and H. S. Minnich, should be increased by one representative each from the Board of Religious Education and the General Ministerial Board. This committee is then to proceed to publish suitable literature. During our meeting, other Boards were in session and Brethren C. H. Shamberger and John Robinson were elected by their respective Boards.

The Africa field finds great need for literature and a fund of about $500.00 was established to be a permanent literature fund.

Furloughs were granted for Brother and Sister A. D. Helser and Dr. and Mrs. Gibbel from Africa for 1930. Brother H. Stover Kulp and wife were granted furlough for 1931.

The Board being greatly appreciative of the splendid work done by the deputation, Brethren Bonsack and Emmert, on their recent trip to Africa passed the following resolution:

"Be it resolved that we hereby express our appreciation as a Board for the very excellent services rendered by Brethren Bonsack and Emmert in their deputation work on the African field.

"Their elaborate report indicates a thoroughgoing study of the field. It has helped to clarify some weighty questions that have confronted the Board regarding its policy in this new field."

Seven new missionaries were authorized to proceed to foreign fields this year. Last year no new workers were sent and there is great pressure from the fields for particular workers to supply breeches that have been made by other missionaries being withdrawn from the field. Dr. John W. Fox and wife, now of California, who were approved by the La Verne Conference last year, but were held for want of funds to send them, are authorized to go to India this fall. Brother and Sister Glen Norris, now pastors in the Parkerford congregation, Southeastern Pennsylvania are to proceed to Sweden. Their names were presented to Annual Conference in 1928. Paul Rupel, Miss Naomi Zigler and Miss Eleanor Schechter, R. N., are all authorized to sail to Africa this fall.

(Continued on Page 144)

ANNOUNCING OUR NEW ASSISTANT EDITOR

Our readers will be glad to learn that Miss Ada Miller has been elected assistant editor of the Missionary Visitor. Miss Miller is a native of Lima, Ohio. She claims Manchester College as her alma mater. After college she spent several years teaching school both in Ohio and Colorado. In 1926 she was employed in the Mission Rooms. Her very meritorious service has been greatly appreciated by the Board and in its recent meeting she was elected to her present position. In this capacity she will give special attention to the Junior Department since our Aunt Adalyn passed to her great reward. Miss Miller will also work with Women's Missionary and Aid Societies furnishing good material for them.

Her work is not confined exclusively to the Visitor but covers the whole range of Missionary Education and allied tasks for which the officers in the Mission Rooms are responsible.

Brethren!

The Conference Offering

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another." John 13: 34, 35.

The Conference Offering is really an expression of love. The continents of humanity were never in greater need of being welded together in love than right now.

The Conference offering is for the General Mission and Church Promotion work of our Brotherhood.

General Mission Board,	$330,000.00
Board of Religious Education,	21,500.00
General Ministrial Board,	6,500.00
General Education Board,	4,500.00
American Bible Society,	500.00
Total,	$363,000.00

Glimpse These Pictures

1. **A boy in an Indian home.** The little dumb idol out by the fence is his deity. His illiterate mother knows little of health and sanitation, His father will pass on to him a great burden of debt. He will never be a Christian, unless those who love, make Christ available to him.

2. **May 26.** The congregations of the Brotherhood enlisting their members to contribute for the Conference Offering. Forward looking congregations will do more than lift an offering at the church. They will have teams paying personal visits to all members. None will be missed. All will have a chance to indicate their discipleship.

3. **June 17.** The Great Missionary Convention at North Manchester Annual Conference. The missionary address being over the appeal will be made. The ushers will pass along the aisles. The delegates from the congregations will turn in what has been sent with them. After the meeting, the counting. Folks will be asking, "Is the count completed?" When the total is announced what will it reveal? Let our slogan for every congregation be—

DO BETTER THAN BEFORE

May 26 is suggested as the day for the offering. Every member enlistment cards and offering envelopes are available from the

GENERAL MISSION BOARD
Elgin, Ill.

Not "If"—But "And"

EDWARD K. ZIEGLER

THERE was a time when our hearts burned within us when we were reminded of the millions of souls who are passing into eternity without having known our wonderful Christ. We were filled with horror at the thought. Our hearts went out to them in compassion, and because we pitied, we gave, gave liberally to send missionaries who should preach to them the Gospel so that through the grace of God their souls might be saved. Is it possible that the present crisis in our missionary giving has come because our hearts are no longer thrilled by such an appeal? Should we not share the horror of our fathers at the thought of men dying without Christ? And should we not also have a great burden on our hearts because men are **living** without him?

The time is here again for our Annual Conference Offering. It has become a great time of dedication of our means to the Lord. As each of us this year decides how much he will give in the Conference offering, he is determining the welfare of brother-men all over the world. Sick and sad and in utter loneliness for the comradeship of the Master, they struggle on waiting for light and for happiness, almost losing hope at times for better things. It would be easy to shut from our minds and hearts the vision of spiritually hungry Chinese, Indians, Africans, and mountain people. We did not bring them forth to suffer and to endure poverty and oppression, to live and die without Christ. It would be easy to forget them and complacently give a meagre pittance into the treasury of the Lord—if we could at the same time forget another factor—the Christ who gave his life for them. When we desire to turn away from them, he looks at us and we hear him say, "They called me; they thronged me too; they are mine; I died for them; and I died for thee; they are thy brethren; it is for me!" It is for him! The barometer of our faith in him will be our willingness at this Conference time to give him a free hand in our possessions for the work of his kingdom.

Too long, brethren, we have given even wretchedly in comparison with his supreme Gift. Too long have we given only a small part of our material goods, our money. Too long have we measured our giving by false standards of worth, and have been superficially satisfied. We have been overprudent with our missionary giving. The highest prudence in this matter of giving is to give the heart first, and then our means will flow royally into the Lord's work. According to the beautiful Creation story in Genesis, God made the sun and moon, and then, though they would give light enough, he made the stars also. Perhaps the church, the kingdom, will get along somehow if we give meagerly and grudgingly, but wouldn't we rather give like God, who "made the stars also"?

In Malachi 1: 10, God has given his people a dare—he dares us to give royally and see if the sluice-gates of Heaven will not open into our barren hearts and fill them with such a rich blessing that there will not be room enough to receive it, and it will overflow to bless all our fellow-men. Have we ever really taken God at his word?

Let us make this Conference Offering a great vindication of our sacred honor. We

Retreat?—No, Advance

"Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons life, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

"No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime."

—*Selected.*

pledged before the Lord to support our missionaries who are giving their lives. Let that pledge be the word of gentlemen of the strictest integrity. Let us give because men are not only dying but **living** without Christ. Let us give bountifully because Christ gave himself for these little ones who now look to us to be fed. Let us give royally because they are his—and our brothers. Let us fill the Lord's treasury with lavish hand, that we may be like God in our giving. The great program of the Church of the Brethren has been seriously hampered by our failure to respond to Christ's call. We can now go forward gloriously. We can do it **if** we will. Let us by the grace of God change one word in that wish and say, "We can do it **and** we will." Bridgewater, Va.

Brother Kuo Shu Mei

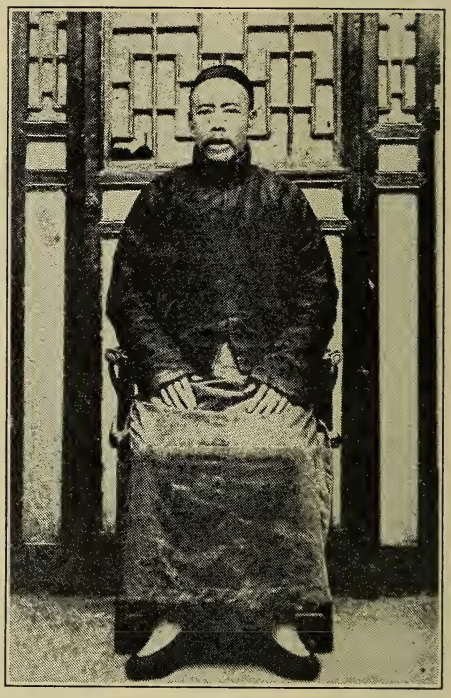
W. J. HEISEY

BRO. KUO SHU MEI was one of those rare persons with whom every one loves to associate and from whom we all dislike to part. He was associated with the Church of the Brethren Mission at Shou Yang from its very beginning, and was an invaluable assistance to the new workers who came to take over the work in 1928 from the English Baptist Mission.

We invited him first as a language teacher; later he taught in and really was the courage which helped open the boys' school at Shou Yang. For a time he was treasurer of the school. He was of the old type of Chinese scholar, and as the demand came for more modern methods he resigned from the teaching staff.

Valuable as his work was in helping get the school started, his greatest service was rendered to the church in his dominant evangelistic urge. After he left the school he was asked to enter the evangelistic department direct. He was located at one of the most conservative and superstitious centers in our station. As a direct result of his efforts some fifteen souls have been added to the church. But, although he is dead, his influence still permeates the field in which he labored. We just closed a Bible class in the village where he was stationed, and it was gratifying and most encouraging to teach the large crowds that came. His influence has prepared the way for the tearing down of the idols, and the people unhesitatingly come to inquire about the Christian religion.

He suffered great persecution for his faith in God. Being of the upper class of Chinese families, his relatives were much opposed to his new religion. But when he died the family respected his faith and asked the church to conduct the funeral services. As a result there were no heathen practices and rites at the funeral, and the relatives and friends had a chance to hear of the hope and joy of the resurrection. This means much to heathendom.



BROTHER KUO SHU MEI, a faithful Chinese Christian.

More than a year before Bro. Kuo died the writer had asked him to write out a brief statement of his becoming a Christian. It was the purpose to publish it, but I did not know that it would serve as a memorial to his life after death. Accordingly I am

giving a translation of his statement, following:

I, Kuo Shu Mei, also called Pin Tang, from a child read the classics of Confucius and Mencius, and believed in the Buddhist religion. At thirty-eight years of age my wife lost her eyesight. At that time Dr. Brumhall of the English Baptist Mission was making weekly trips to Shou Yang, and helped many who were sick.

I heard of this doctor and hoping he could cure my wife's blindness, I immediately took her to see him. In less than a month's time both her eyes were cured, and I was most thankful to the doctor for his skill and patience.

The doctor, being a Christian, took advantage of this opportunity to try to lead me to thank God and Jesus Christ. At this time I knew nothing about the doctrine of Jesus, and how was I to believe it? I became acquainted with Mr. Harlow and Mr. Wang Ching Chang, both of the English Baptist Mission. I visited them frequently. Mr. Harlow gave me religious books and begged me to read them. As I read these books, I did not believe them, but more and more opposed the doctrine.

At forty-five years of age I went to Tai Yuan Fu to take a short normal course. I went every Sunday to the Baptist Mission to church services. During this year I received a great amount of help. I gradually and unconsciously became less opposed, and as gradually and unconsciously began to believe. In the winter of this year I put away all the idols that I used to worship.

When Mr. Harlow and Mr. Wang learned that I had taken down my idols, they came to my home and talked faithfully with me for half a day. When they were leaving they asked God's blessing upon me, and urged me to constantly pray to God. They sincerely hoped that I would consent to be baptized.

A little later than this the European war broke out, and the English Baptist Mission asked the Church of the Brethren to take over the work in Shou Yang County. In 1918 the Brethren Mission asked me to teach Chinese to foreigners. I taught Bro. Heisey and Sister Schaeffer several hours a day. In September, 1918, the Ming Te Boys' School was opened and Bro. Flory asked me to teach and help in the school. I resigned from teaching foreigners to join the teaching staff of the school.

At this time, through my daily association with Bro. Heisey and Bro. Flory, I received a great deal of help and inspiration. In August, 1920, I was baptized into the Church of the Brethren in China, by Bro. Heisey.

This is in brief the history of my becoming a Christian.

Signed, Kuo Shu Mei.

You have not had the privilege of association with Bro. Kuo, and we have asked one of the brethren who has been associated with him since his conversion, to write a brief note, a translation of which follows:

In honor of Kuo Shu Mei, my friend after his conversion. As the Chinese proverb says, "Faithfully performing one's work brings a good reputation; believing in God sincerely evidences one's character."

Bro. Kuo was a Sheng Yuen (nearly equivalent to B. A.) graduate of the Ch'in Dynasty. At the beginning of the republic he took a short normal course. In August, 1920, he was teaching in the Ming Te Boys' School at Shou Yang. He was most diligent and earnest in the progress of the school work. In his association with others he was humble and peace loving. Toward the pupils he manifested a loving disposition, as toward his own children. He was self-sacrificing in his teaching, and was a noble example in the school. He did not change from this attitude during the five years in which he was teaching in the school.

When Mr. Kuo left the school he was asked to take charge of the evangelistic work and reading room in the village of Tsung Ai, about six and one-half miles from Shou Yang. The people of this district had always been very much opposed to the Christian religion. But they were very much impressed by the character of Mr. Kuo, and during the first year five or six people were constrained to follow Christ. Many of the non-Christian people acknowledged that Mr. Kuo was faithful and honest in all his work. He was not afraid to toil and sacrifice, and diligently preached the Word in his effort to save men. When he met those who opposed the Gospel he very earnestly sought to defend the truth.

In October of 1928 he took suddenly ill and was confined to his bed, from which he never arose. Until the very end his concern was more for the interests of the Gospel and the church than for his family. Finally he went peacefully to sleep in the bosom of his Lord.

His sincere friend, Sun Chih Hsiang.

Bro. Kuo's last sickness was a paralysis of the throat and mouth. He could not speak, but could recognize writing. He was much grieved because he was not able to attend a Bible class and communion services at Shou Yang. He had arranged to have his wife and daughter-in-law baptized at this meeting. After he became a Christian his life was spent for Christ and others. He leaves a widow, two sons and three daughters. One son is a graduate of the middle school. The other is still in the higher primary school.

A Letter to Ruth, No. 4

Ping Ting Chou, Shansi, China.
Jan., 1929.

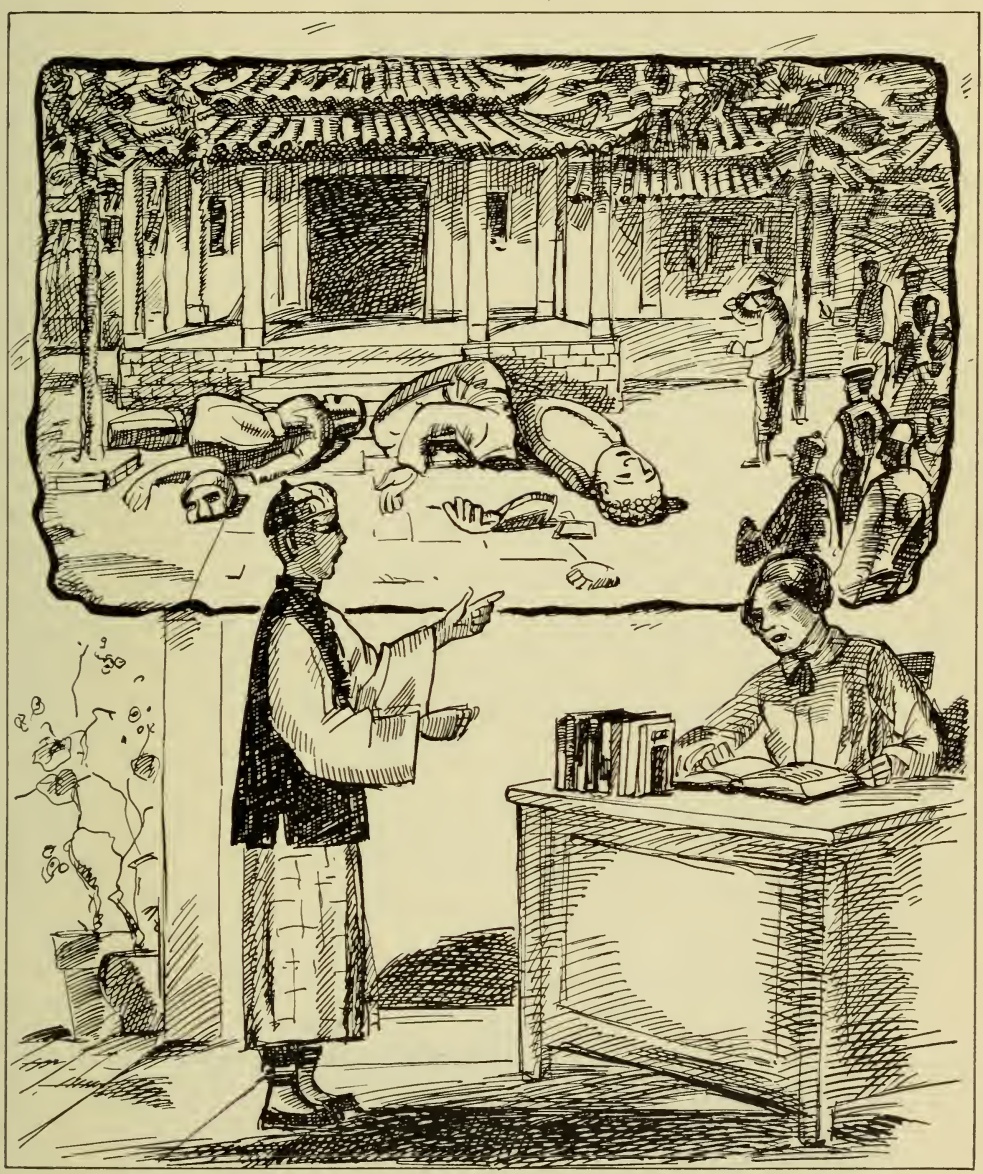
My dear Ruth:

When I promised you a letter little did I think at the time of what the future held for us. We had such a delightful Christmas here and were rejoicing over the happy occasion. Though Calvin was ill in the evening I thought it was nothing more than a heavy cold, but in a few days it proved to be scarlet fever; so we were quarantined and still are. He is recovering nicely, for which we are most grateful. He and I have been constant companions these days and weeks and while I have seen few people during this time the days have not been as "long" as we anticipated. Books being very difficult to fumigate, few found their way into the sick rooms, but old magazines we had a-plenty in the attic. These were brought down and have helped immensely to pass the time. And then Hezekiah was a great companion, too, for Calvin; he loves him most devotedly. He is a pet grouse. He would often jump on the bed and walk up to Calvin and sit on his shoulder. His antics brought us much merriment. It was during this same month and during this very week some years ago that scarlet fever came to our home and took away a precious child. Always during this season of the year those days come back with such vivid memories. It was not my privilege to help care for the dear child as the baby was quite small and to protect Calvin it seemed best for me not to enter the sick room. None knew the torturing hours of anxiety I passed through. How cruel it seemed and yet it was for the best. One last day as I saw her through the window she threw me a kiss and her face beamed with smiles; then in a few more days she slipped so quietly away. I could not then understand why it had to be, nor can I now, but one thing I know—her going has been the sweetest of blessings and a hallowed benediction to my life. I believe that sometimes our richest blessings are won through a **price.** Today as I live over again with joy and grief those days, I am rejoicing that Calvin is convalescing and hopes to be out of his "prison" by another week.

I have been able to care for the industrial work among our poor women during this time, for which I have been glad, and it has meant so much to the women too. The doctor gave me instructions what to do, which if followed he said would be absolutely safe, but even then I have avoided many contacts with them, and instead of having all of them come to get work as well as to return their work one woman did it all for me. During the early days of Calvin's sickness they kept sending word how they were ever remembering us in prayer—and what inward joy it all meant. To think of these dear women, who a few years ago knew no God but those made of brass and mud, turning their faces to God in earnest prayer for us, makes our cup of joy indeed full. I wish you could see some of the beautiful work they are making. They are very, very poor and hunger is ever stalking at their door, but, with their needles, they do the most beautiful work, which requires infinite patience. They really possess wonderful ability in artistic taste. You have bought their work in the past and we are eager for our friends at home to know more about their needle work. I am sure if you were a silent listener when they worship the good Father, whom they are learning to know, you would hear them first of all thank him for his goodness and grace which he has shown them, and then, too, you would hear their yearning request for God to move upon the hearts of friends at home to buy their work. Can they be blamed for that? You and I have never been so near hunger pangs as have they and their children, nor have we known the slightest meaning of what it means to be a widow in this land, and many of these women are widows. This work gives them an honorable living. They have almost no opportunity to earn a livelihood as we know it in the homeland. It is not to be had, so this work we are trying to do for them proves a great blessing to them in a number of ways. But it is a crushing grind at the best to be able to feed and clothe themselves and it is mighty little they know of luxury and pleasure. When that great gathering time comes I am sure the Master will say to the good friends who have bought their work, "You have fed me, and clothed me,

and visited me when I was sick, and preached the Gospel unto me. Enter into the joys of my Father."

One of the most interesting things that have happened since we have been in this great country, and one which stirs our hearts with profound gratitude, occurred recently. Perfection Has Come told me about it first. He is a young man and a Christian, the only son of a widowed mother and though you



The Government Demands That Idols Be Broken Down

Chinese Man: "The idols have been broken to pieces in a number of temples this afternoon. The land belonging to the temples will revert back to the government and the temple buildings will be turned into schools."

The Missionary (rubbing her eyes in bewilderment, meditates): "What a challenge to the church! To think of these thousands of homes and villages having their gods swept away from them, the gods which brought them children, wealth, happiness, protection, and many other blessings as they thought, now entirely wiped away. Can we imagine how they must feel? They are very religious but now what are they going to worship?"

may think he has a strange name I am sure his mother feels he is in every way worthy of the name. He came in one Sunday evening telling how the idols had been broken to pieces in a number of the temples that afternoon and how the order had come from the government at Nanking. In a few more days we again heard how they had gone to other temples and destroyed the idols and how the priests have been driven out and must earn their own living. The land belonging to the temples reverts to the government and the temple buildings are to be turned into schools or for industrial work. It has all come so suddenly and so wholesale we can but rub our eyes in bewilderment. I asked the young man, "How are the villagers reacting to all this? Are they angry and what will be the outcome to such sudden wholesale slaughter of the idols?" He replied, "Nothing at all. The people are not resisting. They do not dare to. They would be afraid to say anything." But I have thought every day and at night during waking hours, what a challenge to the church! To think of these thousands of homes and villages having their gods swept away from them, the gods which have received their devoted worship for these centuries, these gods which brought them children, wealth, happiness, protection, and many other blessings as they thought, now entirely wiped out. Can we imagine how they must feel? They are very religious but now what are they going to worship? Can you understand how they must feel as they approach their New Year and cannot put up fresh gods of paper nor worship their long honored idols?

We are almost overwhelmed at the opportunity to give them Christ now in place of their idols. And it makes me think of a vision I had a few years ago. We had gone to the mountain for a few days' vacation. The weather was warm and a change was good for us. One morning early I slowly climbed to the top of the mountain to see the sun rise. It was a glorious morning, so fresh, and cool, and quiet up there. It was a wonderful place to refresh the soul. After awhile the great sun slowly showed itself far away on the distant horizon of mountain peaks. There were billowy mountains between us. It was a gorgeous sight. Down in the valley below were sleeping villages, which still lay in dawn. The great sun shot its beams across the mountain tops to where I sat but still had not touched the valleys below. As the sun crept higher its beams stole softly down the mountain sides and in time the valley was flooded with the light of day. To me it was a vision or picture of what is going to happen and is happening right now. The Christ is slowly but surely rising higher and higher and gradually his beams of Light are filling the "valleys," shattering the darkness as surely as the sun in its daily rounds scatters the night. There may be clouds to darken the Son at times but his brilliance and warmth cannot long be hidden. Our earnest prayer is that these many homes which have been bereft of their idols may find the Christ who lighteth every man that comes unto him.

I must close now and when we are once out of quarantine I am hoping to be in closer touch with things in and out of the station.

Lovingly,

Minnie F. Bright.

MORNING WATCH at the Southern Iowa Young People's Camp, 1928. In this busy life what a glorious privilege to stop in some quiet place for meditation and prayer!

A Ship in Distress

MRS. LEVI GARST

AS we look over the dailies, so often we read of another ship disaster, and as we scan the sad occurrence how glad we are to know of the possibilities of the S. O. S.—the call of a ship in distress. Surely those on board the ill-fated vessel realize to the fullest the ray of hope that goes out o'er the troubled waters; somehow they feel that their call will be picked up by some neighboring vessel, which to their rescue will come.

But suppose as the call was received no heed was given, no effort put forth to aid those in distress. Suppose we would intimate "It's their own tough luck," or "We'll have to push on," or "None of our own kin's aboard." Surely we would feel disheartened with such conclusions.

May we compare this occurrence on the great ocean liner to the calls of distress that come from our ship of Zion, the Church. We, too, are passengers sailing o'er life's stormy sea. We have entered the church, feeling that she is wisely manned and will safely guide us to the harbor. But even on this grand old ship storms must be encountered, difficulties must be met, expenses must be paid. The torch of faith must be kept burning; the buoyant urge of Hope must lead us on; and the heart-searching test of love must prove we're faithful to our ship's commands.

Then when cries of distress are sent out, will we heed the call or pass lightly by? Will we have the "don't care" attitude, or be up and doing? Will we force our vessel to the death-dealing rocks of destruction by our sleepy-headed inattention, by our unwillingness to serve, by our own selfish desires, and our willful ignorance of the church and its needs?

The call comes to us today from our own mission points for help. It may be men they need, or women, Sunday-school teachers, perhaps, or choristers, or maybe officers are asked for. Shall we go, or shall we not? Excuses, did we find? Would we be ashamed to see in print some of them? And yet our Captain on the shores of time knows our inmost thoughts. A ship in distress sending out the S. O. S. just as a little mountain one-room Sunday-school may be doing. Will we turn a deaf ear? Will we see the little ragged, coat-sleeved boys, or their hungry souls staring at us through the door of opportunity?

Which would be more profitable to our excusing minds, a good seat in a nice comfortable church, where we may sleep peacefully, or doing our best to answer the questions of bright-faced, ill-trained and heart-starved boys and girls? From which will we receive the most strength spiritually, a nap during the morning worship service, or a period of giving of our best to others?

If teaching isn't in us, if preaching isn't our job, if praying aloud is beyond our ability, perhaps we might find our sphere in G-I-V-I-N-G. And how much this would relieve the distress calls that are continuously coming to our notice. What a relief, what encouragement to our already overworked ministers and elders if some of our laymen, whose minds and time may be given to business, would lend the helping hand and donate the minister's part of the financial call!

A ship in distress. The Mission Board as well. Our missionaries are being brought home because of our great need. Our need for what, dare we say? More elegant homes, higher-speed cars, or because we are suffering for the bare necessities of life?

The church of India and China and Africa sacrificing to the point of doing without, but a growing development they tell us. Did a hint ever come to you, to me, that we **poor** people of America might be asking the church across the waters some day for help? S. O. S., if you please, from our churches to the **present-day** non-Christian lands. Is that a challenge?

The need is great. The calls are coming. Will we become hardened, asleep, disgusted and do nothing? May we ask ourselves the question, "What if I were sick and needy and knew not the Christ?" Or, "What would I be in character, in ideals, in aspirations, without some one to help me?" And, "Will the Heavenly Father know me as one of his ship's passengers, doing my best to relieve suffering humanity?"

Salem, Va.

The Mount Morris College Missionary Society

Note—Some weeks ago when the Treasurer of the Mission Board received a remittance from the Mt. Morris Missionary Society for the support of Brother D. J. Lichty in India, the Visitor Editor was deeply impressed with the list of names of those contributing. It showed that the Mt. Morris Missionary Society has spread to the various states of our country because of their faithfulness in continuing this work. Brother Shirk was requested to write the following message. The Editor wonders how many Missionary Societies in our brotherhood are older than this one. Correspondence is invited from those who have a Society that has been continuous for a longer period of time.

A History of the Society

NELSON E. SHIRK

THIS organization came into existence during the year 1901. Previous to that time some organized activity existed to promote study and reading circle work. During the school year of 1900-01 a large group met in regular Sunday afternoon sessions to review and discuss portions of the books which had been read during the week.

It was Bro. A. W. Ross who gave the present society its beginning. When school opened in 1901 he returned from the summer vacation very much possessed with the idea that we should undertake definite missionary endeavor by forming an organization in which we would be banded together to support missionaries on the field, each member paying an annual fee to provide the funds.

The idea found a response. A committee was appointed to draft a constitution which was confirmed by the larger group. The charter members attached their names to this constitution. Thus the society came about and took up the task of promoting the work among the students and friends of the college. Circulars were mailed to former students and a large number of detached acceptance cards wer returned filled out and signed. Thus the movement grew so that by the following spring we found ourselves in a position to begin the actual support of the first missionary.

The constitution provides for the selection of the missionaries, subject to the approval of the General Mission Board and Annual Conference. Accordingly an election was conducted which resulted in placing the call on Bro. D. J. Lichty.

Although it meant a change of life plans, Bro. Lichty accepted the call and at once began arrangements to go to the field and after having been approved by the Board and Conference, set sail in the fall of 1902 for India. On his farewell visit to Mt. Morris he said to the writer, "I am going because I want this movement to be a success."

For over twenty-six years Bro. Lichty has served faithfully on the field and the society has furnished his support. There are members who during this time have without omission contributed the annual fee and many in times of special need have given extra sums, in some instances much in excess of the amount of the fee.

In carrying on this work a missionary fellowship is brought about. Although some of us are widely separated yet we can still feel its worth. This brief history has been written with the hope that a greater appreciation of this fellowship may be fostered.

In Appreciation

D. J. LICHTY

THE Mt. Morris Missionary Society was born in an atmosphere of spiritual fervor and expectancy. From the beginning it received a mighty impetus forward and after a period of twenty-six years it continues to function in the promotion of the object of its organization, under the compulsion of the high ideals set by Christ our Leader.

D. J. Lichty, 1902

I wish hereby to express my appreciation of those charter members of the society, who have all these years without fail, given their spiritual and financial support to our India Mission work. Some of the happiest years of my life were spent in association with them at Mt. Morris, and to this day I carry something of the richness of their lives with me wherever I go.

I am further indebted to a group of good

Christian people whom I have never met and who are not personally acquainted with myself, those who subsequent to its organization have been supporting the work of the society. I wish I might be the inspiration to them that they have been to me in this fellowship of missionary endeavor.

In the course of years, the society has owed much of its life if not its very existence to the faithful work of its secretaries. Without them, a membership scattered over many states of the union could not have unitedly functioned in the common cause of missions. For their splendid work and for my personal contact with them I am sincerely grateful.

By the grace of God and with your continued support I am hoping to serve another term on the India field. Pray for me, that your confidence in me may be justified by greater achievement in the establishment of the Lord's kingdom in the Orient.

God Is in China

NETTIE SENGER

THERE has been some opposition in Chin Chow by the Kuomingtang to the evangelistic forces. Not knowing what kind of a village elder Fau Tsun had, I and the Chinese women evangelists collected there for classes. First we had a two weeks' class with local Christian women and afterwards I was to teach the Chinese evangelists for one month. While still in the class for local Christians I was called to a temple meeting where I was to meet the village elder and be questioned. I went, for I could do nothing else. I was treated with more disrespect than I had ever seen in China. He did not even invite me to sit down. I stood as a convict before judgment. He showed his attitude to me in his manner of speech. Among many accusations he said our coming was tearing up the village school, and furthermore he did not want outside teaching of a questionable character brought to his village without his consent. He said as he did not know what our teaching was or what purpose we had he could not let us stay and neither should we return without his consent. I listened to his scolding and answered as briefly as I could, for one never gains by answering such people and yet you dare not offend such hearts either. The room was full of spectators who made sport of me when I left, for I heard it.

I came home, reported, and we prayed together. I did not know what was best. Last week he called me again, as well as our landlord. I did not care to give him a chance to repeat those insults, so begged off; but the landlord went. He was reproved and spoken to very harshly for letting us live in his property. He sent word that we were to depart in three days. This was Thursday afternoon. We talked it over and prayed. Too much was at stake to pick up and leave at his orders and yet we could not stay. None of us slept much that night; we thought and prayed, prayed and thought. The following forenoon we continued our classes, finishing the week's work. We prayed much that day and by evening we decided that a delegation from our number should go to the city and ask the official if an overhead decree had gone out forbidding us to teach in Chin Chow. I felt I must not go, so we selected the oldest one of our number and a former teacher of Liao schools who is with us in the field now. We prayed together before they started and most of the day was spent in prayer. They returned early in the evening with beaming faces. The official had received them most royally. When they asked if such a proclamation had gone out preventing us to teach in Chin Chow he laughed a hearty laugh and said there had not; moreover, he said he welcomed us here. They begged him not to believe that we were accusing the village elder, we only wanted to know what we were to do. He said he noticed no opposition against us. The pity of it is we selected his village to collect for classes, but we have ferreted out the trouble here. We are separating early because of this, for he may harm the landlord if we stay on longer; however, the official spoke to him about it. We have heard nothing since.

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Seven Indian Babies

VERNA BLICKENSTAFF

WHO are we? We are the babies of the Dahanu mission hospital. This is not really a place for healthy babies like we are. They say a hospital is a place for sick folks. We don't look as though we were sick, do we? Some of us were sick when we first came here, but with plenty of good milk and cod liver oil we have developed into nice plump babies.

There is no room for us here, really. When the sun shines it doesn't matter; then our little cots are lined up on the veranda, but when it rains we have to be moved into any dry corner that can be found. It is hard for us to keep as quiet as we are expected to in a hospital. I think most of us are ready to go to the baby home at Umalla, but they do not have room for us now. I wonder who will go first. It must be an interesting place with so many babies. And there is a nice fat auntie there who likes babies very much, so they say. We will be sorry to leave here, though; the doctors and nurses have been very kind to us. They have taken care of most of us ever since we were wee. They do all sorts of things for us when we get sick. Some of us were starving when we came here; now we are nice and plump and happy. We each have a nice little white cot and clean clothes and all the good milk we can drink. The doctor comes to see us every morning and we all try to look as happy as possible, or else she will give us some medicine which is not always sweet. We don't mind taking cod liver oil; it is part of our food and makes us strong.

Would you like to know our names and get acquainted? We will begin with Kesav. He is the oldest and is at the head of the line. His place is really at the head because he is a Brahman. Brahmans count themselves superior to all other people. I think Kesav must know that he is a Brahman. He likes to have lots of special attention and is very particular about what he eats. He was one year old on the 15th of June. He has eight teeth and can almost walk alone. He talks a lot, but only those who understand "baby talk" know what he is saying. Kesav came to the hospital when he was real tiny. He has curly hair and the loveliest twinkling eyes. The rest of us have straight hair. We all have black hair and eyes. Our skins vary in shades of darkness. No one seems to care even if some of us are rather dark.

Next to Kesav is Shinvar. They say he must have been born on Saturday, because that is what his name is. He is the most active of us all. A more friendly and pleasant little chap you will not find anywhere. He

WE ARE SEVEN Indian babies that share in the store of health that rightfully belongs to every child. Their names are given in the story. The Junior Church Leaguers have made health possible for these babies.

Dahanu Hospital

This hospital was built in 1925-6 by money earned and contributed by the children of the Church of the Brethren in America. $12,785.81 was invested by 3,325 children in this Christian project for India. The missionary nurses are training the Indian girls to be nurses of their own people. The hospital was dedicated in June, 1926.

Much of the medical work the Junior Leaguers have supported in 1928 has been done around this institution.

never stays where he is put. When we are all on the floor he soon gets too close and is kicking some one or sticking his finger in some one's eye. Then some one has to yell and the nurse comes and puts Shinvar in his cot to keep him out of mischief. Shinvar came to the hospital when he was three months old. He was a nice fat baby when he came. His mother died just three or four days before, so his father brought him to the hospital to be taken care of. His father loves him very much and often comes to the hospital to see him. Shinvar was very sick not long ago. We were all afraid he would die. But now he is well and happy again.

After Shinvar comes Lakshmi. Lakshmi is the name of the goddess of wealth. But that is not why this baby was called Lakshmi. She was brought from near a mountain called Mt. Lakshmi, about fourteen miles from here, and that is why the nurses called her Lakshmi. One day when Dr. Metzger went out near Mt. Lakshmi in her dispensary motor car, a man came to her and said, "Lady doctor, I have a little baby girl at home. She is three months old. Her mother died ten days ago and there is no one to take care of her. If I bring her to you will you take her and care for her?" Dr. Metzger promised him to take care of his little girl. So Lakshmi came to the hospital. No one knew her birthday. Some one said it must be near November 11, and that is a good day to give her for her birthday. So that is her birthday. Lakshmi I think was the worst looking one of us all when she came. She looked as if she had not had any milk for a long time. Her head was awful dirty and full of sores. Now she is as nice as the rest of us, but she may never be as strong.

Preta is next in line. Dr. Metzger brought her in also, one day, in the auto. She was one month old. Her birthday is December 25.

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REPORT OF APRIL BOARD MEETING

(Continued from Page 131)

It is the writer's opinion that the Board took quite an optimistic attitude toward our missionary situation. As the receipts for last year were no better than the previous year, this action of the Board is made in great faith that the Brotherhood will rise to meet the need and supply the funds necessary for the sending of these new workers. The fields greatly need them and their coming will be a helpful tonic to workers now in our missions. Let us hope that there shall be a great Annual Conference offering which will make it possible for the Board to carry out this program as set forth.

In addition to the sending of these new workers the Board also has plans for returning quite a number of the missionaries now detained in America beyond the regular furlough limits.

There is considerable discussion in mission circles as to the attitude missionaries in China should have regarding receiving protection from American gunboats. There is a movement for Boards working in China to join together in expressing themselves to our government. Our Board refers this matter to our secretary for study in cooperation with the peace representative of the Board of Religious Education.

Brother M. R. Zigler presented the program of home mission work for the year ahead and grants were made for the year amounting to $39,335.

The question of the church building bureau was discussed and motion was passed that a representative each from the General Mission Board, General Ministerial Board, Board of Religious Education and General Education Board should be elected as members of this building bureau.

The Board receives many requests for aid in erecting new church buildings. In previous years as much money as was available was granted in the form of direct loans to needy congregations. At the present time the Board feels more inclined to propose that churches make their loans from financial institutions in their own community and the Board will grant payment of interest covering a number of years. This method has the advantage of securing an interest on the part of financial circles in the community of the church and it also does not require so much money on the part of the Board.

In April 1927 the Board authorized the policy of setting up a 10% reserve fund from investment sources as a protection against any investment losses. This was done on the recommendation of the Annual Conference auditors. Because of certain situations it seemed wise to the Board to reduce this reserve from 10% to 5% and this plan will release some funds which will help the Board to reduce its deficit at the present time by about $25,000.

Brother Floyd Mallott was selected by the Board to give the missionary address at the missionary convocation at Annual Conference. Brother Bonsack is to follow his message with the Appeal for the Conference offering.

Miss Ada B. Miller, who has been an employee of the General Mission Board since 1926, was elected assistant editor of the Missionary Visitor. The next meeting of the Board was set for June 12 at Annual Conference.

The Board throughout this meeting was in a very prayerful attitude. The weight of making decisions which affected the lives of so many student volunteers and missionaries already having served bore heavily upon them. The earnest prayer of members individually and as congregations is desired and needed by the Board.

Philosophy on Living

One of our missionaries in India has been teaching in a Bible Institute and she writes as follows: "The job of living is a serious one. Is it really more serious than it has always been? If a man really finds God and has the Christ abiding in him, is not he equal to living right, even in this age in America or India, with our developments of science and invention? That's what I tried to teach last week, that when a man's thoughts and motives coincide with God's, we have no need for law and restrictions. We daily do as we please because we please to do right. Was that sound doctrine? At least the Indian Christians said that's a true word."

Notes from the Fields

CHINA

Ping Ting

Emma Horning

"Nien I Huei" met Feb. 21-23. This is a yearly meeting of delegates from the whole Chinese church. There were 52 delegates from Liao Chou, Shou Yang, Tai Yuan, Ping Ting and the country churches. They transact all business except that relating to the missionaries personally. The chairman was a Chinese pastor, Bro. Yin. There were two secretaries, one Chinese and one American. Reports of all work were given. Most of the budgets for 1930 were cut to equal the budgets of 1929 after the 15% cut had been taken off.

The Sunday following this meeting, while the delegates were still with us, Bro. Yin was ordained to the eldership. The visiting brethren assisted in the service. After scripture reading and prayer and a good sermon on leadership, Brother and Sister Yin were consecrated to this important office by the laying on of hands and prayer. He is the first Chinese in our church to be ordained to this office.

Feb. 14 opened "Evangelistic Week." During this week all the Christians volunteered several days' service to the spreading of the Gospel among their people. The men divided into five bands of about ten each. Each band visited and preached on the streets of two or three villages each day. They were well received by the people. They sold over 1,000 Scriptures and distributed over 1,000 tracts.

The women divided into ten bands of from two to four. They visited the homes in the city. They held meetings in over 400 homes and reached some 3,000 people in their audiences. Their object was to teach the women and children how to worship the TRUE GOD, how to PRAY TO A SPIRITUAL GOD, since the gods in the temples have been destroyed.

Ruth Ulrey spent the Chinese New Year week with the ladies of Ping Ting. Her chief object was the study of evangelistic methods in view of opening up women's work in the villages around Yu Hsien.

During Chinese New Year seven American men took a few days' vacation in the mountains, hunting wild game. A fresh snow fall made tracking comparatively easy and they brought home six wild pigs, five deer and various small game.

Liao Chou

We began our Special Evangelistic efforts shortly after the first of the Chinese New Year. We started our work on Feb. 14. There were eight groups going out each day, four groups of men and four groups of women. The men all gathered each morning at the reading room and started out together from this place. The women met in a room in the church and after song, prayer and talking over the plans for the day started out on the day's work. The whole city was covered, a number of the near villages and a few of the more distant ones were reached.

The people here are a simple farmer class and very kind when they get acquainted with us. We had some very good visits in their homes. In one of the villages we preached in eight homes and all the people were friendly. There are several villages that are not so friendly and open but we hope to get on friendly terms with them soon.

We used some of the parables of Jesus as the main theme this year, but told some other simple Bible stories too. We also sang hymns and told them how to pray to God. They all seem to know that there is a "Venerable Heavenly Father" but do not feel that they should worship him in spirit and in truth.

The Christian religion is very deep and it is only by God's grace that we can help these people to love and understand it. May we have his love and power to daily witness for him.

Shou Yang

Sue R. Heisey

After the funeral services for Gracious Light, the eldest son of Dr. Hsing, the doctor went to his home with his family for a two weeks' rest. Dr. Hsu came over to help in the hospital for a few days. While here he amputated a tubercular leg for a man. The case is doing excellently. Also a new baby came to the hospital while the doctor was away. We are hoping to be able to get another doctor to help out regularly in the hospital. The work is getting too heavy for one doctor.

Shou Yang had nine delegates to attend the Annual Meeting held at Ping Ting from February 21 to the 23rd. We had a good meeting. Most of the delegates remained for the ordination of Bro. Yin to the eldership. One of the sisters was not able to represent the church because of the death of her father. She is one of the teachers in the girls' school. Sister Ulrey and Sister Heisey did not attend the meeting.

The social customs of China are gradually changing even in so remote a place as Shou Yang. On February 27 Bro. Heisey performed the first wedding ceremony for non-Christians in Shou Yang. The father in the home of the groom is assistant village elder and has quite a host of friends. When they decided to break with the heathen customs for the marriage of their son, their host of friends gathered in to see the curiosity of a Christian wedding. Others in attendance at the wedding asked if the church would assist them in the marriage of their children later in the year.

This is new ground taken by the church. We appreciate every forward step on the part of the people. There are no Christians among the relatives of this family, but the family has associated with the local Christians for a number of years. One of the Christian families rented a room in the same courtyard with these people for a while. Our prayer is that the church may be ready for each new step as it comes.

The opening week of February a class was held for the Bible women here. Studies on Temptation, Finding and Knowing the Will of God, and Methods of personal work were taken up. The Lord was present to bless and the class proved helpful and inspirational to both teacher and pupils. We hope to have classes of this kind more often in the future.

Four days after passing over the Chinese New Year we began our week of evangelism. There were many volunteers both men and women who went out practically every day during the week. Two of the men evangelists worked from one of the out stations while the others all worked from here. All were enthusiastic as they got out into the homes and found such a wonderful openness to the Gospel. One woman who led a group to a village where she used to live came back with a joyful heart. She said she felt God had answered her prayers for this village. In another village which had never been touched by the women workers another group had a wonderful experience in telling the Good News to hungry hearts. These people asked question after question and finally wanted to give the Christian women a "K'e t'ou" (get down on their knees before one and bow, touching their head to the ground to show their appreciation and gratitude). It gives us real thrills to work these days. We feel the Spirit working. We are in a new day. Several days ago soldiers who are stationed in the town here went through the streets shouting, "Down with the worship of idols; believe in Christianity." If you could have heard the shouts of quite a reverse nature just a bit more than a year ago, you could readily see why we feel we are in a new day. This is the time to put in the sickle and reap.

We are happy to have Mrs. Ting, the wife of the principal of the boys' school, to help out in the work for several months. These next few months will be a fruitful time for the kingdom of our God. Pray for us all as we in God's strength are trying to take advantage of the unusual situation which faces us.

At this writing all of the workers are out in the field with the exception of the children and myself. We are at home having our school. While we are teaching our children we mothers are tied rather closely at home. Miss Ulery and her woman evangelist are up in the Yu Hsien county. Mr. Heisey and Miss Neher with Chinese workers are in the Shou Yang county holding a series of Bible Classes.

AFRICA

Garkida

Lola Helser

Those of us who accompanied the Deputation to Jos, spent two weeks at the Sudan Interior Mission Rest Home at Miango. It is a two-story building located twenty-two miles from Jos and on the same plateau as Jos. The elevation is over four thousand feet. It was a privilege to meet other missionaries there and to learn of their work.

It is the custom of the Sudan Interior Mission to have their children with them on the field until they are of school age, or nearly so. Then they are placed in their Missionary Children's Home in Toronto, Canada, or left with relatives or friends. At present they have as many as seventeen children on the field, seven of whom Esther May and Kathleen had as playmates during parts of the two weeks at the Rest Home. A family from Cleveland, Ohio has three healthy looking boys and girls. For travel this family has a motor cycle with a double side car.

Mention has been made of the road being built between our Garkida and Lassa Stations. The next day after our return from Jos, Mr. Helser took the Kulps and Heckmans to within nine miles of Lassa. They reached this point in eight hours by motor while the trek to Lassa usually took three or four days. We are indeed thankful for this added convenience.

Patients continue to come from far and near for healing of their bodies. November was the banner month of the year for the number of ulcer treatments, the amount of money collected from the natives and for grand total number of treatments which totaled 4,165; the daily average was 138.8. Six

dollars was paid in for medicines during the month. During the fourth quarter Yerkoa, the second assistant, began to visit the villages down the Hawal valley each Saturday to treat all the minor ailments which he found. Yerkoa is one of the first four baptized. Also during the quarter specific training along health lines was carried on with the school boys. Dr. Gibbel has a class of the most advanced boys once a week in physiology and anatomy. Fourteen schoolboys representing out-lying villages come to the hospital to learn practical medicine and its application, actually seeing and doing medicine. Two of them come each morning and evening.

On January 28, Dr. Gibbel left with Misses Shisler and Harper for Jos. There the latter two will take the train for the coast and thence on furlough. Their leaving "was not sweet" to their native friends nor to their fellow missionaries who remain, but all choose to look forward to a year from now when we can rejoice upon their return to us. Especially reluctant were the schoolgirls and women to give up their teachers and "gwarkus" (women friends) for the coming year. We trust that the year in America will mean rest for them and a great blessing to the home church. Their efficient and faithful service has been a great inspiration to their fellow missionaries.

Mrs. Gibbel and Kathleen expect to return with the doctor to their work after having spent a month at the S. I. M. Rest Home.

On February 4 the Boys' School moved into their new quarters. The school assembled in the chapel and prayer was offered by one of the Christian boys. He prayed that God would give clean hearts and open minds to all who come to this school to learn. A dedication service will be held later. The buildings are of native material and such as could be built by the Bura people themselves.

The new Boys' School buildings were dedicated on February 20. Brethren Njida Gwari and William Beahm gave the dedicatory addresses, and Brother H. Stover Kulp the dedicatory prayer. The text was taken from Mark 13: 1, 2. Attention was drawn from the buildings to the welfare of individual souls. The Girls' School dismissed for the occasion. All who were working on the compound stopped working during the service. There were about four hundred and seventy-five in the audience, over three hundred of whom were crowded into the school chapel.

The first District Meeting of the Africa churches was held at Garkida on the 20th and 21st of February. Brethren Yadika Shelwaksha and H. Stover Kulp preached the first evening. The delegate body consisted of eight native Christians and eight missionaries. Brother Kulp was elected Moderator; Njida Gwari, Writing Clerk; Bukari Tarfa, Reading Clerk; and Hyelendiga Tarfa, Treasurer. A committee of three natives and two missionaries was appointed to discuss the church and its extension as well as study native customs as they relate to Christian standards. The committee is to bring its recommendations and findings to the next District Meeting. It was decided that the District Meeting of 1930 be held at Lassa. Brother F. E. Mallott was chosen as our Standing Committee member with Brother E. W. Flohr as alternate.

Mr. and Mrs. Brown, from Yola, spent February 26 and 27 at Garkida. Mr. Brown is resident in charge of the whole of Adamawa Province. He will soon be taking over the office of Secretary of Native Affairs at Lagos. This office is only two steps below the Governship of Nigeria. He seems very favorable to the work of the mission, has done much for the mission during his term as resident of Adamawa Province and promises to do more in the future. He especially encourages the leper project and favors the proposed agricultural plot. He drew a sharp contrast between the government and mission schools. The government sends policemen to force the chiefs to send boys to school while the mission has more than they can teach. He is very insistent that the Governor of Nigeria visit the mission. We have every reason to believe that the whole Bura tribe will soon be opened to the Gospel. May we be faithful now in preparing preachers and teachers for that opportunity.

GOD IS IN CHINA

(Continued from Page 141)

When God will do such marvelous things for this little band of unworthy ones what will he do for those of greater faith and power? "Keep close to Jesus" is our first motto; and our second is like unto it —"get closer every day." Pray that we may. Away from Jesus we are not sure even of life in China these days.

The responsibility for the civilization and Christianization of the world is most incumbent upon us in the United States, in Britain and Canada, because of all nations we have come in contact, partly as traders, partly as governors, with all the backward peoples. It is urgent that we endeavor to meet that responsibility in this generation. —Missionary Review of the World.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary News

Ira Moomaw Writes Interesting Letter

Among the many interesting items in Brother I. W. Moomaw's letter from India dated February 14, we catch the following:

"It would not be hard to say how many missionaries we need, for we need a good strong staff. Several of our strongest men should now be freed to open work among the caste people, but under financial stress it is possible to maintain our present work with a somewhat reduced staff if it must be.

"A cold wave has struck this part of India. The whole Anklesvar area has been affected more than we thought. The government has decided to suspend taxes for this year, which means the farmers will need to pay double next year. On the school farm here our loss will probably exceed $800.00, about one-half of which is our loss and the other half the farm boys'. I am exceedingly sorry for them for they had been working diligently this year and had some most promising crops in sight.

"We are enjoying a blessed experience in volunteer service this year. The boys are carrying on six Sunday-schools regularly out from here. Then the teachers with two other Gospel teams are out nearly every Sunday night. We need more of the spirit of volunteer service."

Importance of Rural Missions

The Jerusalem meeting of the International Missionary Council adopted the following recommendation:

"We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world."

The officers of the Council are endeavoring to carry out this recommendation; however, the plans have not been completed. In the meanwhile the Carnegie Corporation in New York City have commissioned Dr. Kenyon L. Butterfield to visit South Africa, where he will make a study of rural conditions in that country. Dr. Butterfield has been President of the American Country Life Association since 1918; of the World Agricultural Society since 1919.

—The Missionary Review of the World.

McPherson School of Missions

McPherson church, Kansas, has been having a splendid mission study. They conducted a school of missions and after the school gave the play, "Robert and Mary." Forty-one children are investing quarters to earn missionary money during the summer.

$4,000 Prize Contest for Two Books on Religious Themes

Through the John C. Green Income Fund the American Sunday-school Union is offering $4,000 in prizes for two books on religious themes—a prize of $2,000 for a manuscript on the subject, "Religion in Education," and $2,000 for one on "The Heroic Appeal of Christianity to Young People."

The manuscript on "Religion in Education" should show "the educational worth of the Bible, and of religious teaching based upon it" and "should have a convincing message to voters, law-makers, parents, and teachers." "The Heroic Appeal of Christianity to Young People" should be "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living."

Contest closes March 1, 1930. Full particulars will be furnished by the editorial department, American Sunday-school Union, 1816 Chestnut Street, Philadelphia, Pa.

Young People in Service Abroad

Since last month's report several more young people's groups have expressed their desire to have a part in the Y. P. D. missionary project, "In Service Abroad." The pledges range from $25 to $250. In some cases a field of corn or other project is given as their pledge.

Following is a list of the groups and the missionaries chosen:

B. Y. P. D.	Missionary	Field
Franklin Grove, No. Ill.	Beulah Woods	India
Falfurrias, Texas.	William Beahm	Africa
Walnut Grove, W. Pa.	Anna Hutchison	China
Center, N. E. Ohio.	Ira Moomaw	India
Middle Pa., B. Y. P. D's.	Anetta Mow	India
Oak Grove, 1st Va.	Not selected	
Shannon, No. Illinois.	W. J. Heisey	China
Peter's Creek, 1st Va.	Elsie Shickel	India
Twin Falls, Idaho.	Anetta Mow	India
Panther Creek, Middle Ia.	Nettie Senger	China
Center, Northeastern Ohio.	I. W. Moomaw and family	India
Laurel Branch, So. Va.	Elsie Schickel	India
Fairfax Oakton, E. Va.	Nettie Senger	China
Topeco, Southern Virginia.	Elsie Shickel	India
Kansas City, 1st. Mid. Mo.	Jennie Mohler	India
Polo, Northern Illinois.	Clarence Heckman	Africa
Pleasant View, Middle Md.	H. P. Garner and wife	India
Eaton, Southern Ohio.	Not selected yet	
West Manchester, So. Ohio.	Not selected yet	
Dayton, Southern Ohio.	Not selected	
Coon River, Middle Iowa.	Nettie Senger	China

Every B. Y. P. D. will want a share in their missionary task this year. Several groups may choose the same missionary if they desire. If you have not received the booklet, "In Service Abroad," explaining the project in detail, write to General Mission Board, Elgin, Illinois. The cut of the picture will also be furnished for use in district or church papers.

Only a Postage Stamp

If the Christians in America would give one postage stamp per capita per week for foreign missions, it would mean $30,000,000 in one year. If one car fare a week, $75,000,000; if one dish of ice cream a week, $200,000,000; if the equivalent of one hour's work, at the rate of unskilled labor, $900,000,000.—Christian Intelligencer.

Church Membership Increase in Idaho

According to a recent report Idaho increased in church membership during the decade of 1916-1926, from 135,386 to 162,769, but decreased in the number of churches from 1,047 to 1,001. Financial support and property valuation showed a larger increase in proportion than membership.

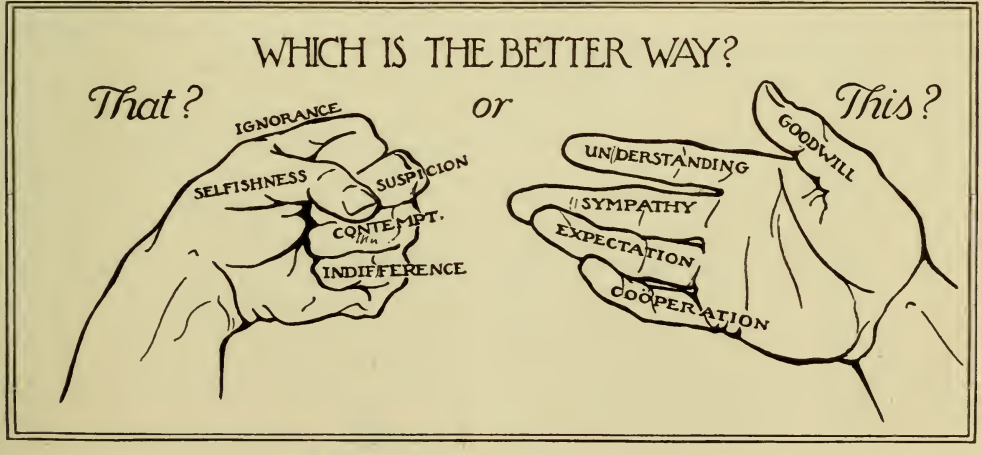
A Sunshine Bag

One Missionary Society raised a special thank offering last year through the use of sunshine bags. Small bags about four by five inches wide were made of a bright yellow gingham. To the yellow cord which served as a draw string was attached a little card on which was printed this verse:

"As golden sunshine fills the earth
With health and peace and cheer,
So you may fill the earth with
'Gospel Sunshine' bright this year,
If in this little sunshine bag, you'll try to put away,
A missionary penny gift for every sunny day."

Many of the bags when they were returned contained more than pennies; special silver offerings were placed therein as thank-offerings for unexpected blessings.

"The best things in the life of the nation can be kept only as it gives them away."



SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Stewardship

Hymn: "Jesus Shall Reign"
Scripture: Missionary Hymn, Psalms 96; John 13: 34, 35
Directed Prayer for Missions (See Below)
Prayer Hymn: "Dear Lord and Father of Mankind"
Talk: "The Idols Are Destroyed—What Will the Chinese Worship?" (See "A Letter to Ruth," page 136)
Hymn: "Go"
Poem: "Retreat?—No, Advance!" (See page 133)
Talk: "Stewardship, Our Measure of Discipleship"
(See pages 132 and 133. Also Stewardship literature will be sent free from General Mission Board, Elgin, Illinois)
Hymn: "Awake My Soul, Stretch Every Nerve"

DIRECTED PRAYER FOR MISSIONS

(General)

Let us bow in silent prayer.
Let each say in his heart: O God, we praise Thee for the lives of those who serve Thee in every land.
Let us think of these:
The consecrated missionaries;
The devoted national (native) agents;
The faithful Christians;
Those who, though not Christian in name, love and serve the Lord.
Let us think of the great opportunities and open doors of today. May those who serve go forth fearlessly in the Master's name.
Let us pray that God will show us our share in this great program of Kingdom Building:
May we give freely of our time and money;
May we pray earnestly for this great cause;
May we go unhesitatingly to our particular mission field, wherever that may be.
Lord, consecrate us anew to Thy Task until we have gone "into all the world" and Lord, Thou wilt be with us always.
In Jesus' name, we ask it all. Amen.

Kathren Holsopple.

"GO"

Tune: Jesus, Lover of My Soul

Go ye into all the world,
Go to nations far away;
Bear the message of my love,
Turning darkness into day.
Go to give the weary rest,
Go to set the captive free;
Leave no lonely heart unblest,
Who has never heard of me.

Go ye into all the world,
Armed with faith and winged with prayer;
With my word and spirit go,
I am with you ev'rywhere.
In the darkness I'll be light,
At thy side a constant friend;
In my weakness I'll be might,
I am with you to the end.

Go ye into all the world,
Cross with me the ocean foam;
If you cannot go for me
Live and work for me at home.
Happy they who do my will,
And a faithful witness bear,
I to them my word fulfill,
I am with you ev'rywhere.

A New Poster

One of the most effective means of teaching missions is through the "Eye gate." A beautiful two color poster for use in connection with missionary offerings is ready for use. The message reads, "GOD loveth a cheerful giver" II Cor. 9: 7. The lower inscription reads, "Missionary Offering Next Sunday." The reverse side of the poster is the same except the lower inscription reads, "Missionary Offering Today." Size 15x22 inches. Printed purple on golden stock. It is available without charge to aid local congregations in their mission work. Many will want posters for the different departments of the Sunday-school and even for the individual class rooms. Order from General Mission Board, Elgin, Illinois.

African Curios

In a letter from Dr. Robertson a few days ago we were informed that five packets of African Curios are on their way to Junior Leaguers in America. You will be interested in their trip from Garkida, Nigeria, to Elgin, Illinois, U. S. A. Quoting from Dr. Robertson's letter: "The box, weighing 70 lbs., left with a carrier a couple hours ago. He will carry it to Damatura, 114 miles, then a motor will pick it up and take it to Jos. The S. I. M. there have been instructed to receive it and put it on the train for Lagos. At Lagos, the West African Steamship Company have been appointed agents to receive it and transport it to New York, put it on the train there and direct to Elgin, Illinois. So if all goes well as it does with freight coming from the U. S. you may likely receive it about three months from today. We had to send it by freight because the package was too large for parcel post and the airplane route is not yet developed."

In a few weeks we hope to have the curios ready for use in the churches. More definite plans in next month's Missionary Visitor.

BOOK REVIEWS

The Lord's Prayer, by R. H. Miller. Brethren Publishing House, 1929. Price, 75 cents.

Rev. R. H. Miller, pastor of the North Manchester church, Indiana, has given us a new dissertation on the Lord's Prayer. While this subject has been treated over and over again, there is such a wealth of meaning and value in this prayer that we need this new treatise. Rev. Miller has employed his unique ability, used so effectively in his public speaking, in making this book vivid and clear. His treatise on the Lord's Prayer will not only help us to pray it more understandingly, but will help us in all of our prayers to pray with a greater understanding. This book ought to be in the libraries of all our ministers and all those who wish to have a growing understanding of our faith and practice.

H. S. M.

Missions in a Changing World, by W. W. Pinson, D. D., Cokesbury Press, 1928. Price, $1.

Dr. Pinson has served the Methodist Episcopal Church, South, as General Secretary of its Board of Missions for twelve years and was prevailed upon to write this book. It is a collection of points of view indicating the changing world and the relations of missions thereto. Some of the material is original, while others is the compilation of points of view about our changing world.

Certainly it is a pertinent book and will help pastors and all of us to understand our missionary program and the problems involved in promoting it in a world that is so rapidly changing. There are some good, straight talks in the book that are good for missionary enthusiasts to hear.

H. S. M.

MONTHLY FINANCIAL REPORT

Conference Offering, 1929. As of March 31, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:
Cash received since March 1, 1929, ...$ 8,166.36
(The 1929 budget of $363,000.00 is 2.21% raised, whereas it should be 8.3%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on March 31, 1929:

Income since March 1, 1928, ...	$ 35,987.36
Income same period last year, ...	14,680.17
Expense since March 1, 1929, ...	21,987.50
Expense same period last year, ...	15,144.48
Mission deficit March 31, 1929, ...	86,371.61
Mission deficit February 28, 1929, ...	100,371.47
Decrease in deficit for March, 1929, ...	13,999.86

Tract Distribution. During the month of March the Board sent out 2120 doctrinal tracts.

March Receipts. Contributions were received during March by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World Wide Missions	$3,028.44	$3,028.44
Student Fellowship Fund 1928-29	240.00	240.00
Aid Societies' Mission Fund—1927	266.05	266.05
Home Missions	28.69	28.69
Foreign Missions	153.66	153.66
Junior League—1928	175.58	175.58
Junior League—1929	36.15	36.15
B. Y. P. D.—1928	69.61	69.61
India Missions	155.77	155.77
India Boarding School	61.25	61.25
India Share Plan	395.80	395.80
India Hospitals	15.00	15.00
India Missionary Supports	900.00	900.00
China Mission	83.10	83.10
China Girls' School	12.50	12.50
China Share Plan	125.00	125.00
China Hospitals	10.00	10.00
China Missionary Supports	1,163.10	1,163.10
Africa Missionary Supports	208.96	208.96
Africa Mission	80.90	80.90
Africa Share Plan	191.50	191.50
Near East Relief	27.10	27.10
General Relief	1.00	1.00
Mississippi Valley Flood Relief ..	45.65	45.65
China Famine Relief	75.27	75.27
Conference Budget	800.12	800.12

MY ACKNOWLEDGMENT of Partnership With God

PRINCIPLES

1. God is the owner of all things. Deut. 10: 14; Hag. 2: 8; Acts 17: 24-25.
2. Man is a steward and must give an account of all. 1 Cor. 9: 17; 1 Cor. 4: 2; Rom. 14: 12.
3. The setting apart of at least a tenth of the income, as an act of worship, is an acknowledgment of **God's ownership and Christ's lordship of life, time and possessions;** and man's stewardship of all. Gen. 28: 22; Mal. 3: 10; 1 Chron. 29: 9-18.

(Read when alone the above references.)

(Sign, detach and deposit the slip that follows which represents your decision.)

.....

(For those who have been acknowledging God's ownership by paying at least the tithe.)

1. I have been paying at least one-tenth of my income to God for Christian enterprises. I expect to continue this practice, and will seek to get others to do likewise.

Date .....Signed .....
Address .....
.....

(For those who have not yet made the acknowledgment of God's ownership by paying at least the tithe but will now begin to do so.)

2. Trusting in God for guidance and blessing, I hereby agree to pay at least the tithe of my income to the cause of Christ.

Date .....Signed .....
Address .....
.....

(For those who desire to enter this partnership as a trial for one year.)

3. I will conscientiously undertake to pay one-tenth of my income to the cause of Christ during the next twelve months, trusting God for guidance.

Date .....Signed .....
Address .....

(Blanks like the above may be secured free from General Mission Board, Elgin, Illinois.)

SEVEN INDIAN BABIES

(Continued from Page 143)

She is so round and fat. We all think she looks like Dr. Metzger. Preta means love. I am sure you would all love our Preta if you could see her.

Anandi is next. Her name means happy, and she tries hard to live up to her good name. Her father brought her to the hospital when she was only ten days old. Her birthday is March 3. Next is Shantwan. Shantwan means peaceful. We hope our Shantwan, when he gets big, will help to bring the peace of God to some of his people. Shantwan was brought to the hospital by his grandmother when he was only five days old. So you see he has had a good chance to get on.

Last is a baby whose mother is in the hospital. He is a fine baby but has no name. He must wait till a certain day when they will make a big feast and do a lot of things; then a priest will choose a proper name for him. He is a fortunate baby. He is the first baby boy in the family. Therefore everyone is very fond of him and will take good care of him.

We all send our salams to our little friends in America who made it possible for us to be taken care of in such a nice place and by such kind people.

MISSIONS AND CHURCH PROMOTION

Church of the Brethren
CONFERENCE OFFERING

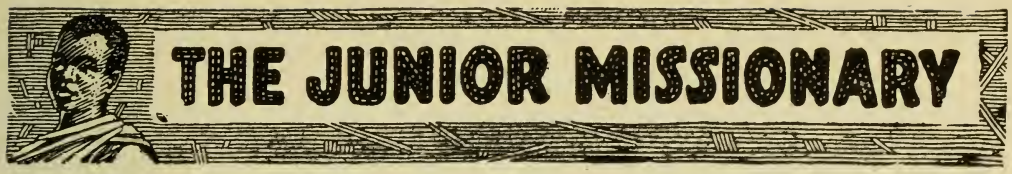
For the work assigned to the General Boards by Annual Conference

Remember the Words of the Lord Jesus

"*It is more blessed to give than to receive.*"—Acts 20: 35.

(Money for the Conference Offering should be sent to the General Mission Board, Elgin, Illinois)

Experience has proven that an envelope is a reminder of the offering and impresses one of the importance of a larger gift. Individual envelopes like the above may be secured from the General Mission Board, Elgin, Illinois.



The Silver Tankard *

DANIEL GORDON whistled as he backed Jerry into the buggy shafts and rapidly buckled the harness. It was Sunday morning and he and his wife would be late to meeting if they weren't off soon. The two boys had started on the ten-mile ride a half-hour ago—but Jerry would soon overtake Dobbin, loaded as he was with the two of them on his back. Little Hetty would stay at home today. She did not mind being left alone and the long drive tired her. She was only nine—too much must not be expected of the dear child.

Daniel's train of thought was broken by the sudden appearance of John Perkins around the corner of the barn. Daniel stared at Perkins in astonishment, for though he was his nearest neighbor, six miles of rough Maine wilderness lay between their fertile valley farms. Perkins should be on his way to meeting now, instead of calling on his friends. Daniel's cheery questions were interrupted by Perkins, who spoke quickly, with a solemn face. "I don't think it safe for you all to go to meeting today, Daniel."

"What's amiss, John? The boys are already off; wife and I are just leaving. Hetty will be here."

"Hetty mustn't be left alone. Listen, Daniel! Tom Smith and his two men have been seen in the wood by Crooked Fork. They know of your old silver tankard and plates, and Tom is reported to have sworn when drunk to get them from you before the summer passes. You know what that means."

Daniel knew only too well. Tom Smith and his gang were desperate men who lived by swooping down upon first one lonely farmhouse and then another, seizing by force whatever was valuable in the house, and then disappearing beyond the reach of the law. In this thinly settled country a hundred years ago a police force was unknown, and land pirates such as these had their own way. Everyone in this part of Maine knew of the Gordon tankard and plates, brought from England years before. Tom Smith had sworn to get them—and he always kept his word in such matters.

Daniel stood in deep thought. His religious faith was very simple and profoundly deep. He believed with his whole soul that God would take care of those who did their duty and put their trust absolutely in him. He had tried all his life to live in this faith. Here was indeed a severe test. The thieves might not come; neighbor 'Perkins might be mistaken; still the risk in leaving his little Hetty alone was great. Yet he would do it. His duty plainly was to go to meeting. To take her with him would be to teach her fear. He would place her in God's hands, and trust.

"Hetty," said Daniel as he kissed her rather more solemnly than usual, and climbed into the buggy beside his wife, "if any strangers come while we are gone, treat them well. We can spare of our abundance to feed the poor. What is gold and silver compared to God's words of love?" Hetty was puzzled to see her father's face so troubled.

After making the kitchen tidy, Hetty sat down by the window with a book. It was very quiet and she felt a little lonely. Only an hour had passed and the family would be away for a long time yet. She looked out of the window and was overjoyed to see three men walking rapidly up the road toward the house. Her father must have been expecting them, she thought. That was why he spoke about treating strangers well. She ran down the path to meet them, courtesied politely, and cried eagerly:

"Won't you please come in? Father will be so sorry not to see you, but he bade me serve you in any way I could."

(Continued on Page 158)

*From The Children's Story Garden, a group of stories collected by a Committee of the Philadelphia Yearly Meeting of Friends, Anna Petit Bromell, Chairman. Intended for Children's Division Leaders for use in class or worship period.

AFRICAN ANIMAL TALES

An African Joseph

In Central Africa, over eighty years ago, a Negro was captured and sold into slavery. His master thought so little of him that he was offered in exchange for a horse. No one wanted him, and he was sent on board a Portuguese slave-ship, chained and crowded together with hundreds of other slaves. The vessel was captured by a British man-of-war, and the black boy was free. He came under the influence of a Christian man, who led him to Christ and educated him. The slave boy became Samuel Crowther, the first Negro Bishop of Nigeria, honored by Christians the world over, and the means of bringing multitudes of his fellow-men into the kingdom of God. Joseph's brethren, when they sold him, little thought of the great man he would afterwards become.

Well-informed Asking

For nearly fifty years Dan Walker was the colored sexton of a church in Eufaula, Alabama. Many pastors had come and gone, but Dr. Wharton was a great favorite with Dan. When he was called to a larger work, and another preacher came to the charge, some one asked Dan what he thought of the new preacher. "Well," said Dan, "I like him purty well, but when it comes to praying, Dr. Wharton he axes de Lord for things our new preacher don't eben know de Lord's got."

Mere Shells

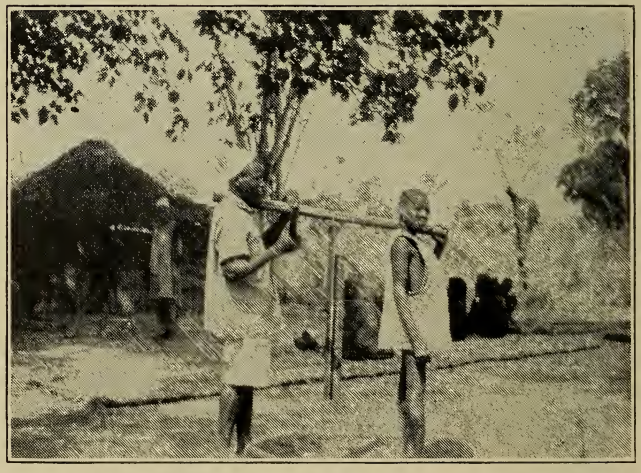
Henry Drummond said that the white ants of Africa are the most secretive creatures in the world; even when they are attacking whole forests, they come up under cover, building dirt tunnels up and down tree trunks, to shelter them while they work. One may rise from his chair at night, or go to bed; get up in the morning and see it standing there apparently unchanged. But let him take his seat on it, and lo! he and the chair are in a heap on the floor. What is the matter? Why, the white ants have come in the night and eaten all the inside out of the wooden legs, rounds and frame. Not a nick appears on the outside, but the chair is a mere shell by daylight. So is it with the inroads of sin upon personal and national life.

Enthusiastic Conway Springers

I just received the last leaflet of Our African Brothers. I watch the mail for any new work from you. We have a group of J. C. L.'s 15 in number, who are regular in attendance. We follow the study in the Boys and Girls on Sunday evening and also thoroughly digest the Missionary Visitor every month. The children have been unusually interested in the African project. We are studying the book, "In the African Bush," and have secured all the pictures and maps that go with it. The children can name all the missionaries and almost feel acquainted with them.

We sent valentines to Garkida February 14 and wrote letters to the missionaries. We are planning a program and exhibit for March 25 at a fellowship supper. We are planning to have stereopticon slides and to present the play, "Fair Please." The thing we are most interested in is the collection for the "African Brothers." We are making a drum patterned after the one in "The African Bush," to take up the collection in. The children are selling doughnuts, popcorn and making garden to help in this Project.

Mrs. Frank D. Howell,
Conway Springs, Kansas.



PIECES OF RAILROAD IRON USED AS CHURCH BELLS. These boys at Lassa go through the village ringing the "bell" calling the people to church.

PRESENTING THE AFRICAN PROJECT

Edith Barnes

The junior department and third year class of the primary department of the Elgin Sunday-school will have a part in the missionary project for juniors. Last year our offerings every third Sunday of each month went to the Brown Brothers' fund. This year we presented the African project on the first Sunday of April when it was our good fortune to have Miss Clara Harper, recently returned from Africa, meet with our juniors and primaries.

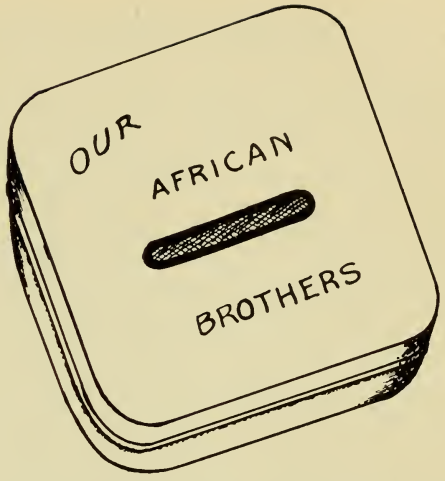
Eighty boys and girls listened eagerly as she pictured the life of the Bura boys and girls—their appearance, their dress, their homes, their work and play, their worship—exhibited their dress and some of the things they use in their activities, and taught them how to sing "Jesus Loves Me" in the Bura language.

Every hand went up when the question was asked, "How many want to send money to help these brothers of black skin?" The children do really want to help others, and it is our task as parents and teachers to provide a means for the spontaneous expression of sharing. Not to do so crushes one of the finest impulses of spiritual growth.

We wrote a letter to the parents of each child, explaining the plan for our project, and asked their coöperation in helping the children to secure the money, and remind them every third Sunday to bring their earnings to Sunday-school. Each letter was accompanied by one of the folders, "Our African Brothers."* We gave each child a box like the accompanying cut in which to place his share of earnings or gifts or allowances for our Black Brothers. Most of these boxes are typewriter ribbon boxes secured from the stenographers at the Brethren Publishing House. With a chisel and hammer and block of wood I was able to put a slit in each lid. I lacquered the boxes in red, and with black lacquer put on the words, "Our African Brothers." We hope the little red box will be a constant reminder of our Bura boys and girls, and an incentive to share and give what we have.

The third Sunday of every month until December the offerings will be lifted from the little boxes, brought to Sunday-school and placed in the offering plates in the usual way, and received by the Sunday-school treasurer. He keeps a record of the amount each Sunday, and in December reports to the General Mission Board the amount the boys and girls of the Elgin Sunday-school have given to our Black Brothers' fund.

*Sent free upon request. General Mission Board, Elgin, Illinois.



THIS IS A HOME MADE BANK. With an empty box (a baking powder can is usually handy), some lacquer or enamel, a brush, and something to make the slit through which the coins are dropped, a bank similar to the one in the picture may be made in a few minutes.

FOUR LITTLE PRAYERS

First Child—

God make my life a little light
Within the world to glow—
A little flame that burneth bright
Wherever I may go.

Second Child

God make my life a little flower
That giveth joy to all,
Content to bloom in native bower,
Although its place is small.

Third Child—

God make my life a little song,
That comforteth the sad,
That helpeth others to be strong,
And makes the singer glad.

Fourth Child—

God make my life a little hymn
Of tenderness and praise,
Of faith that never waxeth dim
In all his wondrous ways.

In concert: Let us love one another, for love is of God (1 John 4: 7).

Snakes, Birds, Toads and Everything

YOU should pay me a visit in my real Indian house here in the jungle. Like Paul, it is "a hired house" in which I live (no expense to mission). It has mud walls and mud floors. You could enjoy many rare luxuries (?) all free of charge. I have a spacious "roof garden," well lighted by moon and stars, the finest kind of electric lights. The birds and wind, nature's helpers, have made possible this garden (?) on my roof. Also have a first-class orchestra—songsters of various kinds—with Mr. Toad leading the band, a cats' concert, in the interim, and many "operatic spasms" when Mr. Snake appears. That makes me think of my "conservatory" also. That is a story too long to tell, only this: A few feet from my house is a dense jungle. At present it is occupied by a pair of large cobras, which often appear, yet never stay long enough for us to give them a needed "salaam." One morning we were at prayer in my house when I heard a slight unusual noise. I opened my eyes just a wee bit and saw Mr. Snake come into the prayer meeting. I kept my eye on him to see which route he meant to take. He came in one door and kept close to the wall on the three sides (we were on the fourth side) and made his exit. No one knew of this till the amen was spoken and they saw the "tail end" of Mr. Snake departing. You see he came in right by me so I saw. Maybe that was a case of using the words: "Watch and pray" in another sense. All the same, I felt it my duty to watch and then sound the note of warning when necessary. I was writing to some Sunday-school class at the time and told them this story in detail and made the application.

Well, I go on. I also have a "greenhouse," in my house. My crop of grass, coming out of walls and floor (this is the monsoon season, you know), was most luxuriant—beautiful and velvet-like. Also the daintiest toadstools you ever saw. The Indian folk here call the toadstools "the cat's canyon." I also discovered on my clay water vessel Mr. Snail moving along with his dainty house as gracefully as you please. I would rather see him than the poisonous "trite" (snake) which often winds himself about the neck of the drinking water vessel. You go in the dark and take hold of the neck of the water vessel—then? ? ?

Yes, and last, but not least, you could have a really "shower bath"; perhaps not always at an opportune time, for it depends on the "showers of rain." The white ants have helped to make this possible, and you must tread softly also lest the roof cave in and you get a "real ducking" instead of a shower bath. Indeed, all these modern (?) conveniences in the jungle are free of charge. Can you beat this in your city home?

I am very glad I can see the funny side of things. Had it not been for such, I fear the strain of things here, especially during these days of heavy deficit, would wear us "pretty thin." I am not losing in weight, I can tell you, and I am not using anti-fat either!

There, do you hear the swish-swash-swash? Turn to the west side of the house, where there is a narrow jungle road with a high bank on each side. Since the first rain came in June, only people and cattle can wade through, as the water and mud are knee deep most of the time; no outlet. So now you get the benefit of the sweet (?) perfume upon the breeze. Just now, as I write, it is worse because herds and herds of cattle are passing through on their way home, and dozens of women and girls with water pots on their heads are wading through—rather, plowing through—on their way to the well near my home. This **is** interesting, not? It is worse than the "Sixty-six distinct stinks," for which an Indian Bazaar is noted!

Well, here I must close. I suppose you are glad.

Very sincerely,

Ida C. Shumaker.

Ready to go, ready to wait,
Ready a gap to fill:
Ready for service small or great,
Ready to do his will!

—Selected.

THE BABY HOME IN INDIA

(A Dialogue for Little Girls)

(Five girls wait on the platform and Anna enters late.)

Mary—Hello, Anna. We have been waiting a long time.

Anna—I am sorry I am late, but a missionary lady from India was telling us about the Baby Home they have over there. I couldn't bear to miss a word about those dear little brown babies who have no one to care for them.

Barbara—Why don't their mothers take care of them?

Anna—Their mothers! They have no mothers. Their mothers died.

Elizabeth—Oh, I'm so sorry; but don't the babies have grandmas or aunties or anyone to take care of them?

Anna—Some of them have nobody, and those that have relatives were not welcome in their homes; besides, the people are generally so poor they can't buy milk for their own babies.

Ada—Anna, do tell us all about these babies and the Baby Home in India.

Anna—Well, as soon as the Indian people learned that missionaries try to help all that are poor or weak or suffering, they began to bring the babies who had no one to care for them. The missionaries couldn't let the babies die. They couldn't take care of them themselves, for they have so much to do for so many people, and often they must go away from home for some days. They sometimes had the boarding-school girls take them, but they were careless and, of course, didn't know much about caring for babies. The babies never did well, and many of them died. So the missionaries decided that they just must give these babies a chance to live and to grow up to be good men and women, so they might help their own people to know Jesus, who loves all little children, whether brown or white.

Helen—Of course Jesus loves the babies in India just as much as he loves our baby brothers and sisters.

Mary—But how did the missionaries get money, and how did they give these babies a chance?

Anna—Well, they gave the care of all these motherless babies to one missionary, who loves babies and knows how to take care of them. They asked the people in America to give money to build a home for them. And the people who love Jesus gave money. Now there is a nice home for them. I saw the picture and I know it looks nice with its airy porches and shady yard.

Ada—How many babies are in the Baby Home?

Anna—About twenty and sometimes more.

Mary—But how in the world can one woman take care of so many?

Anna—She has several Indian women who help her. They feed, bathe, and care for the babies, just like the missionary tells them. This missionary helps, too, and gives all her time to the babies. You just ought to see how fat and sweet and happy all those babies look!

Barbara—But what do they do when they grow bigger?

Anna—They send them to the Mission Boarding School to be trained up in the right way.

Mary—Isn't there something we might do to help these poor motherless babies?

Anna—They need food and clothes and nursing and it must cost money.

Ada—I'm going to save my pennies papa gives me for candy and chewing gum.

Helen—I'll ask mama whether I can't earn some money for these poor babies.

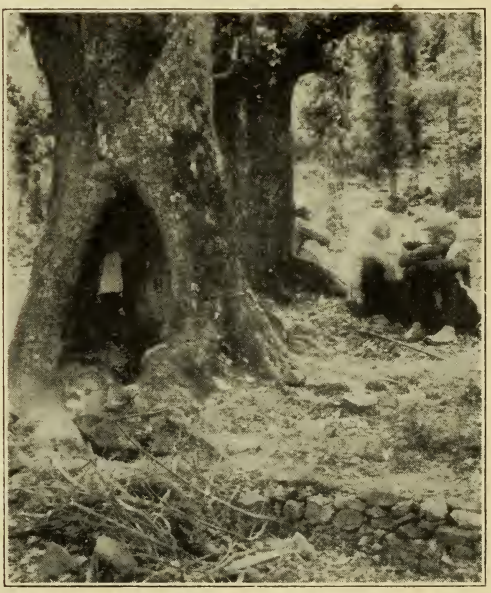
Mary—I'm going to be a nurse. I'll take training, and when I grow up I'll go to Indie to help care for the babies there.

Barbara—I'm glad I can help to care for my baby sister. Even now I can learn things missionaries need to know. Perhaps I can go with you to India, Mary.

Anna—I know the missionary will be, oh, so glad when I tell her how you are all going to help.

Mary—Yes, and Jesus, too, will be glad. You know whatever we do for these little ones in India we do for Jesus himself, and so he will know that we love him.

—Alice K. Ebey.



A LEPER HOME in India

THE SILVER TANKARD

(Continued from Page 153)

"Are you alone here?" eagerly asked the youngest man, who was Tom Smith.

"Oh, yes, I am quite alone. If mother were here she would do more for you, but I'll do all I can."

The men stared at each other in silence, and entered the neat, comfortable kitchen. The silver tankard stood on the huge old sideboard, and behind it a row of silver plates. The men hesitated a moment—then the oldest one stepped toward the sideboard.

"You're going to be seated and allow me to prepare a meal for you, are you not?" said Hetty in a panic lest her guests would not feel at home and leave her alone again all too soon.

Smith dropped into a chair as though his knees had suddenly given way under him. "Yes, we will, thank you, my child, for we are all hungry," he replied in a voice that sounded to Hetty only rather husky, but made his companions turn and stare in astonishment.

For several minutes Hetty flitted in and out, while the men watched in silence. She dragged forward the table that stood against the wall, and Smith sprang forward to help her. While he was doing this she asked him to kindly lift down the tankard and three of the best silver plates. Cold cider she brought from the cellar and filled the tankard to the brim, butter from the springhouse, a huge loaf of bread. She paused a moment, her little forehead wrinkled in perplexity.

"Would you prefer to have some cold roast pork right away, or wait while I cook one of mother's chickens?" she asked.

"We can't wait. Give us what you have," muttered one of the other men, his eyes fixed on the food.

Soon all was ready, and with another gay little bow Hetty invited her guests to be seated. As she watched them eat she thought she had never in her life seen such strange manners. They seized the meat in their fingers and gulped it down ravenously as though they had not tasted food for days, which was indeed about the case. First one and then another took long drinks from the silver tankard until it was quite empty and Hetty hurried to fill it again. All the while no word was spoken and the men seemed to avoid looking in her direction.

Finally, when the table was almost bare and they had shaken their heads at all her offers of more bread or meat, Smith started from his chair with a sudden, "Come, let's go."

Hetty was surprised at his lack of politeness, and still more amazed when the older man replied, "What, go with empty hands with all this silver here?" and he seized the tankard.

For the first time Hetty felt a chill of fear. "Oh, please," she cried, "it is my father's."

Smith leaned across and clutched the man roughly by the arm. "Put that down," he shouted. "I'll shoot the man who takes a single thing from this house."

Hetty looked in terror from one to the other as they stood glaring across the table, then she ran to Smith's side and pressed close against his arm as the other men turned and walked sullenly out of the house, muttering to themselves. Smith looked down at Hetty's trusting little upturned face, and a strange softness came into his eyes. He turned abruptly after the others, and Hetty, very much puzzled, watched the three men stalk down the road and out of sight.

When Daniel and his wife drove in that afternoon an hour earlier than usual, the horse covered with lather, Hetty greeted them with:

"Your strangers came, Father, and I treated them well, but they forgot to thank me."

THE WEAVERS

We stand before the loom of life as weavers,
Weaving life's pattern in the web of time;
God in our hands has placed the threads for weaving
And in the Christ reveals the plan divine.

Here day by day the Master's cheer to nerve us,
Ours is the task to weave the grand design,
And with the threads of faith and loving service
Weave in the web of time a life divine.
Here stands the loom, and here the web is waiting.
Lo! in our hands the mystic threads behold
What lovely task awaits the day's creating,
Weaving with joy these shining strands of gold.

—Clarence M. Burkholder,
in British Weekly.

Church of the Brethren Missionaries

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With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Westernport, Md., 1917
* Cline, Mary E., 608 N. Leavitt St., Chicago, Ill., 1920
*Coffman, Dr. Carl, 1921, % Gen. Miss. Board
* Cripe, Winnie, 3435 Van Buren St., Chicago, Ill.
Crumpacker, F. H., and Anna, McPherson, Kans., 1908
Horning, Dr. D. L., and Martha, 1919, Elgin, Ill.
* Ikenberry, E. L., and Olivia, 36 Lincoln St., New Haven, Conn.
* Myers, Minor M., and Sara, Bridgewater, Va., 1919
* Seese, Norman A., and Anna, Daleville, Va., 1917
* Smith, W. Harlan, and Frances, 2663 3rd St., La Verne, Calif., 1920
* Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Flohr, Earl W., and Ella, 1926

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
* Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, 2546 Third Ave., La Verne, Calif., 1920
Blough, J. M., and Anna, 18 Denison St., Hartford, Conn., 1903
Butterbaugh, Bertha, Franklin Grove, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, La Verne, Calif., 1921
Lichty, D. J., 1902, and Anna, 1912, 3435 Van Buren St., Chicago, Ill.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912
Wolf, L. Mae, Franklin Grove, Ill., 1922

* Otherwise employed in America until conditions permit return to the field.

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During the coming fiscal year, in gratitude to God and in recognition of my responsibility to Him and His cause, I agree to pay to the treasurer of the _____ Congregation, Church of the Brethren, the amount indicated below for _____

	$100	$50	$25	$10	$5	$4	$3	$2	$1	75c	50c	40c	30c	25c	

(Use more than one space, if necessary)

I will pay the subscription weekly or_____

Mark an X in the square below the Weekly amount you will pay. Being purely voluntary, this pledge may be altered or revoked at any time by giving due notice.

Signed _____

Address _____

Date _____

MANY HANDS MAKE LIGHT WORK

Once upon a time a man and his son, driving to town with a heavily loaded wagon, stuck in the mud. With all their efforts they could not move the wagon. Along came neighbor Jones and son who added their strength and the wagon moved.

Is it necessary to point out the moral in saying that the funds for the general church program can readily be raised if every member joins? Why not send for enough of the above blanks for use in an every member enlistment for the conference offering?

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, their successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in their charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
ORG. 1884
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI **June, 1929** **No. 6**

Steward Only

Steward I and not possessor—of the wealth intrusted me.
What, were God himself the holder, would his disposition be?
This I ask myself each morning, every noon, and every night
As I view his gentle goodness with an ever new delight.

Steward only—never owner—of the time that he has lent
How, were he my life's custodian, would my years on earth be spent?
Thus I ask myself each hour, as I plod my pilgrim way
Steeped in gratefulest amazement at his mercy day by day.

Steward only—not possessor—of the part of him that's I.
Clearer grows this truth, and dearer, as the years go slipping by.
May I softly go, and humbly, head and heart in reverence bent,
That I may not fear to show him how my stewardship was spent.

—*Strickland Gillilan, in Christian Observer.*

The MISSIONARY VISITOR

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor ADA MILLER, Assistant Editor

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J. F. Graybill, missionary to Sweden.

Lola Helser, missionary to Africa.

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Nettie M. Senger, missionary to China.

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.
*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

The Africa Mission annual report did not reach us in time for this issue. Word comes from Africa as this goes to press informing us that the report was delayed, but it should be here in a few days. It will appear in the July issue.

Information concerning the Africa Mission may be found in the February and March Visitors.

Forty-fourth Annual Report of the General Mission Board for the Fiscal Year Ending February 28, 1929

We are glad to make this brief report of the mission work of the church for the past fiscal year. What has been accomplished is all due to the coöperation of the churches and the faithful work of the missionaries under the blessing of God. If it were possible to visualize the need and show the progress made, both at home and abroad, we would thank God for the privilege of having a part in this work of hope.

The past year has been one requiring many adjustments and careful study. By the coöperation of missionaries and all others concerned expenditures in the mission program were reduced $65,000. This was done by detaining missionaries from the field, most of whom secured other employment for support; by reducing the number of employed native workers on the field; by postponing and reducing grants for buildings and to Districts in the homeland, as well as reducing expenses in the office and in missionary publications. We felt the financial situation demanded these reductions and adjustments, some of which will be permanently profitable, while in many other cases the blessing and fruitfulness of the work was no doubt hindered.

Personnel

The financial situation prevented the sending out of any new missionaries during the year. About 18 missionaries were detained at home for the same reason. For several years we have been spared the sorrow of the death of any workers on the field; but regret to record that during the past year two of our faithful workers were claimed by death. These were Sister Lulu Ullum Coffman of China and Bro. A. G. Butterbaugh of India. With their families we share in sympathy both their sorrow and hope. These deaths reduce the number of missionaries under the support of the Board at the close of the year to 96, compared with 118 a year ago. There are about 25 working in the homeland under the Board that receive a partial or full support.

India

Perhaps the work in India has met with more active opposition to Christianity this year than any time since the work was opened there 34 years ago. Most of this had quieted down by the close of the year. Many baptisms have been reported, several new congregations have been organized and native ministers have been ordained. It would seem that the opposition of men has again been used only to the praise of the Lord! Every effort is being made to get the native churches to assume more responsibility and self-support, which is the hope in every mission. The number of workers on the field was the lowest for many years, and these were sorrowed by the death of one of their number, yet great loyalty in coöperation with the financial situation was shown and results have rewarded their efforts.

China

Conditions have improved in China during the past year. There seems to be some stability in the Nationalist Government now in charge of the country. When we remember that seven men out of ten in this government cabinet are professing Chistians it bears testimony to the influence of missions among this mighty people. Idols are now being destroyed by government authority! What a challenge to our faith and zeal to give them the Gospel in this day of large opportunity!

The close of the year found 21 missionaries in China under the Board, compared with 16 a year ago. The first native minister has been recently ordained to the eldership and gives promise of great usefulness. Sickness and death have brought home all of our American doctors, but faithful Chinese physicians are caring for the medical work in a fairly satisfactory way in the meantime. Statistics are not yet given for the past year, but many baptisms have been reported and the schools are well attended.

Africa

At the request of the Board and the La Verne Conference Brethren Emmert and Bonsack of the Board visited the work in Africa during the year, being gone five and one-half months. This work is yet new and isolated from civilization, 300 miles from the railroad and 100 from the postoffice. Too much help and encouragement cannot be given to the consideration of the wisest methods of work and administration in the early days of this or any other work. While about 30 were baptized during the year, there were about 130 who have taken a covenant to study Christianity regularly with the purpose of accepting church membership upon due knowledge of its responsibilities. The nucleus of three congregations is now formed, and plans were made while the deputation was there to organize the First District of Africa. The religious enthusiasm of the native Christians, their willingness to do voluntary service, and the simplicity of their life make the prospect of self-supporting churches most helpful. While the isolation, adjustments, and climate present difficult problems, yet the work in Africa gives much hope for the future.

Scandinavia

This is our oldest work outside the United States and much like the work in the homeland—that of pastoring churches in a land with a Christian outlook and blessings. In Sweden, where the attention of our American workers is given, the work has a hopeful outlook. Six were baptized during the year. In Denmark the workers have grown old and but little progress has been made. Quite a few migrate to the United States each year.

While the mission work in the homeland suffered with the foreign fields in the lack of funds, yet there have been some most encouraging reports from the pastoral and evangelistic work conducted under the Home Department of the Board. In addition to the amounts spent by the various District Boards there was given to work in the United States during the year $39,854 by the General Board. This was largely used in helping twenty-five of our State Districts and maintaining pastors in about twelve congregations under the Home Department. Additional funds are much needed to strengthen many places that await better methods and wise supervision. Increased vital Christian living in the homeland is one efficient way of helping the work throughout the whole world.

General

Besides the work on the fields the Board cares for Annuity Funds of those who place their money with the Board to receive benefits during their life and to go to various interests of the church after their death. It assists many of our young folks in finding places of service as volunteers for the Lord's work. Through the Gish Committee, books are carefully selected for our ministers and mailed upon their request at barely the cost of postage and packing. During the year 3,102 volumes were thus distributed at a cost of $3,212.50. Even more of our ministers should avail themselves of this remarkable service. In coöperation with the Ministerial Board there was paid out during the year $12,832.50 to our aged ministers and ministers' widows who have served the church faithfully. Many have received benefit from this relief, given to about forty different families during the year.

Comparative Statement of Mission Funds

	1927-1928	1928-1929	Increase
Receipts			
Contributions of living donors	$215,391.75	$240,667.94	$25,276.19
Bequests and lapsed annuities, net income from investments, etc.	61,225.42	57,355.10	3,870.32*
	$276,617.17	$298,023.04	$21,405.87
Endowments and annuities	105,214.74	29,969.76	75,244.98*
Relief donations	13,196.32	2,098.00	11,098.32*
Expenditures			
Administration	$ 13,486.41	$ 13,716.64	$ 230.23
Missionary education	18,833.53	12,542.26	6,291.27*
India Mission	173,051.01	133,351.20	39,699.81*
China Mission	69,013.68	52,129.53	16,884.15*
Sweden Mission	8,219.10	8,921.66	702.56
Denmark Mission	132.67	187.75	55.08
Africa Mission	33,099.17	40,286.81	7,187.64
Home Missions	49,301.63	39,854.02	9,447.61*
*Decrease.			
	$365,137.20	$300,989.87	$64,147.33*

In explanation of the foregoing figures, we should say that the income from living donors is by comparison rather than actual increase. This year World-Wide Missions got all the Board's share in the division of Conference Budget funds, whereas last year nearly the amount of this increase was prorated to Ministerial Relief, Student Loan, and Church Extension Funds. The decrease in funds from other sources than donations

is indicative of a slight shrinkage in income from the Publishing House and net receipts from investments.

Under Expenditures the decrease of $64,147.33 from those of the previous year may also appear impressive by comparison with the previous year, which was extraordinary in point of expansion in several fields which might not be annually recurring. The new fiscal year may be the real test of effective curtailment of mission expenditures, from a norm of close to $300,000 annually, when the results may reflect the general 15% decrease requested by the Board from its several fields. However, the past year shows some heroic efforts to cut in a number of departments where it was possible. Closer analysis reveals the following: In administration there would have been a considerable decrease but for the expense of the deputation to Africa, found necessary by the Board and Conference. Decrease in missionary education was effected by economies in the Visitor publication of about $2,000 (largely through elimination of cover and discontinuance of publication of names of contributors), about $1,500 in refraining from hiring a solicitor as in the previous year, and about $2,700 in decreased printing and mailing of promotion literature, etc. About one-half of the total decrease in expenditures was on the India field. While there was a saving in keeping a few missionaries home, and a reduction of about $10,000 in the current operating budget, the greater decrease was in buildings, amounting to about $23,000. In China the most of the decrease of about $10,000 was in missionary supports (through what is expected to be largely a temporary reduction in personnel); practically the rest of the reduction was in current operating budget on the field. A small increase in the Sweden expense is noted, reflecting the refunding process of the Malmö church debt. Africa, of all our mission fields, apparently is the only one showing expansion for the year. None of this increase is represented in new personnel, but about $3,000 in current operating budget and $4,000 in buildings. There was a substantial decrease in the home department expense. More than half of this was in aid to Districts directly or through pastors supplied; the balance, about $3,000, was reduction in the supplying of summer pastors.

It is needless to express regret, which all feel, that our operating deficit for the year increased a little. It may seem strange to the average person that our income, being materially increased, and our expense considerably decreased by comparison with the previous year, it did not reflect in a reduction of the deficit. However, the fact remains that our income still was less than our expenses within the fiscal year by about $3,000. Another way of stating the situation would be, that if drastic retrenchment had not been put in effect in our mission program, and if the income had not increased over the previous year, there would have been a considerably greater increase in the deficit compared with a year ago. It is very gratifying, however, to be able to state that while our financial report for the year will show a deficit as of Feb. 28, 1929, of $100,371.47, the actual deficit was really less. It so happens that it was necessary to close the books to expedite the work of the auditors before the Board meeting in April had opportunity to appropriate for mission income an unusual amount of money received from one or two estates in the sum of $25,136.30. Therefore the actual mission deficit on March 1, 1929, was $75,235.17, after taking account of all possible sources of income available for mission use. Thus there was a reduction of the deficit for the year of $22,169.47.

The investment situation reveals a little improvement, as analysis shows that 16.7% of all our investment funds is non-productive because of delinquencies at the end of this year, compared with 17.2% last year. For the period of time necessary to dispose of farms and liquidate the "frozen" assets indicated in the above percentage, there is barely anything realized from paid-up endowment to help out our mission program. It requires most of the income of our 83.3% investments, which are not delinquent, to pay the various fixed funds, such as provided by the Gish Estate, Gospel Messenger, Book and Tract, and other endowments; also our annuity contracts totaling $990,434.47, and about $4,500 for annual investment department expense.

General Mission Board.

The India Mission

Report for 1928

A. S. B. MILLER

The year 1928 is noteworthy in several respects. First, a large number of able and experienced missionaries went on furlough leaving their places unfilled and with the return of so few missionaries the prospects were none too bright for a great advance in the work; second, the adjustments necessary to continue the work with the decrease in funds; third, the courage and enthusiasm with which the forces on the field have attempted to make adjustments and continue the work under these handicaps.

During the year two new churches were organized, the Jamoli church, including three villages of Rajpipla State, and the Khergam church, in the Bulsar district, including a number of villages. These newly-formed churches have taken up their responsibilities in a most commendable way.

During the year four churches; viz., Vyara, Bulsar, Jalalpor, and Khergam have been under the guidance of Indian elders. The District Meeting of the First District also elected an Indian as moderator of the meeting. This shows something of the growing confidence which the Indian people have in their own leadership. This is a decided advance and is a cause for great rejoicing.

The Vyara station reports that the church now gives two-fifths of the pastor's support, aiming to increase the support one-tenth of his salary each succeeding year. The girls in the boarding school were furnished one garment during the year in place of the six which had been given yearly heretofore. They themselves purchased some twenty-five dollars' worth of clothes from the school. Parents of twenty-eight boys now furnish all the clothes, as compared to twelve of the previous year. Two communion services during the year drew 1,292 villagers, three-fourths of whom were Christians. On this occasion fifty-two applicants were baptized. Both the boys and girls of the boarding schools assist in evangelistic efforts in the District.

The most interesting, attractive and far-reaching event of the year at Vada was the erection, and occupying of the new buildings for the District boarding school at Pinjal. Under the guidance of Miss Brumbaugh the number of pupils, both in day school and hostel, has steadily increased through the year. For the Christmas program nearly one hundred parents and friends were present. The return of Brother and Sister Adam Ebey added impetus to the medical and evangelistic work. The Kaylors spent most of the open season among the villages in evangelistic efforts, meeting the opposition of orthodox Hinduism and carrying the message into new fields. The Annual Meeting of the Second District was entertained by the Vada church.

A new hostel at **Palghar** has given enlarged living accommodations for the boys. This boarding school of some seventy-five boys, as well as the pupils and teachers of three village schools, is enthusiastic to assist in evangelistic work, and assist by distributing literature, by personal testimony and preaching. An eight-day camp for boys meant much to those who attended, six being baptized as a result. Special meetings for young people were held for ten days by the Marathi Children's Missioner (an Indian).

The **Dahanu** church feels the need of a house of worship and has therefore set aside the offerings of the first Sunday of each month for the purpose. Several indigenous young people have openly confessed Christ and were baptized in the face of severe opposition. Others near the kingdom do not have the courage to come out. Miss Swartz, with her helpers, has been out in the villages during the open season, receiving a hearty welcome everywhere, and the response has been large. The girls who first came into the boarding school are now of age to be of service in the evangelistic and educational work. The growth of the medical work has been most encouraging, and it has been an avenue of very effective witnessing for Christ. The Dahanu church has been faithful in praying for the medical staff and for the healing of some very sick patients.

The **Bulsar** church reports progress in tithing through special teaching. Special offerings were made on three different occasions, with the result that sufficient funds were raised to cover all church expenses

Photo by Mae Wolf
CHRISTIAN CARPENTERS

with an additional sum to pay on the pastor's house.

With the church at **Khergam** newly organized in April, two churches now serve the Bulsar area. Here most of the Christians are new recruits of only a few years' Christian experience, but the seventy members were most enthusiastic to get their new organization effected. Under the elder-ship of Bro. N. V. Salonki this group pushed forward and thirty additional members were received by baptism during the year. Emphasis was placed upon fundamental Bible instruction for the teachers, that they might be qualified to teach those who came to their schools. At Christmas time special programs were held, both at Bulsar and Khergam, where many non-Christians gathered. It is estimated that twenty-five hundred people were present at Khergam. The completion of the hospital rooms at Bulsar has greatly facilitated the medical and surgical work, where a greater number of in-patients can be cared for.

The outstanding event of the year in the **Jalalpor** area was the severe persecution of the Christian fishermen in the village of Bhat, and opposition to the Christian school there. The latter was interrupted in June, and from then on only three Christian and two Koli children attended, where previously there had been over forty children enrolled. The trouble continued intermittently throughout the year, but the village worker and the majority of the Christians remained firm, showing that persecution was merely a challenge to their faith. The girls' school at Jalalpor suffered reverses from three forces: first, the leave of absence of the headmaster to attend Bible School; second, the reduction of the budget, making it necessary to reduce the number of hostel girls by twenty; third, the opening of a rival school. The church continues to grow in deepened spiritual life, making greater financial contributions and showing greater zeal for the carrying of the Gospel to others.

The boys of the vocational school at **Anklesvar** are proud of the Rhodes Memorial Building, which was completed during the year. They take great pride in keeping it tidy and clean, which may be due to the fact that hey did all the carpenter work, painting, and grading with their own hands. Practical household management under the cottage system has been introduced in the Girls' School. The students of the vocational as well as the Girls' School are helpful in evangelistic work, going to near-by villages in Gospel teams. Several boys from the vocational school conduct Sunday-schools in near-by villages. The evangelistic field at Anklesvar is open to the Gospel, but the one great handicap is the dull indifference among the Bhil people of that area, who are slaves of debt and drink. Their need of emancipation is the more obvious.

The three churches of Rajpipla State have taken over the management of the evangelistic work since the leaving of the Lichtys for furlough. Boarding-school teachers, pupils and laymen, as well as village teachers and pupils, have entered enthusiastically into the work, touring among the villages during week-ends and on holidays. Several schools have made excellent advances in numbers as well as in methods of instruction. All boys except fifteen orphans are now required to get clothing from their parents or secure it through their own earnings. This is the first year that this plan has been followed. Parents who are able are also required to pay fees ranging from twenty-five cents to one dollar per month per boy.

The most outstanding features for advancement at Ahwa during the year were the new organizations among the church members. A young men's association, along the lines of the Y. M. C. A., was formed. The young women were organized, giving special attention to sewing and the care of

children. A laymen's movement among the men undertook to farm a rice field for the Lord, and gave the proceeds to the church funds. There has been a reviving of the older women's Bible class, in which the special feature is the "Box of Blessing" which each woman takes to her home and each day contributes a small amount of grain which is collected each week and the proceeds of the sale thereof turned into the treasury of the church. Special efforts were made during the Devali (Hindu) holidays to deepen the spiritual life of the members of the church through special Bible instruction. There has been a new interest in education in a few places, and from unexpected sec-

Photo by Mae Wolf

A VYARA GIRL and her mother

tions both Bhil and Kurnbi boys have come to the boarding school at Ahwa.

The mission station at **Ahwa** in particular, and the whole mission, suffered a heavy blow in the loss of our faithful and beloved fellow-worker, Bro. Andrew Butterbaugh. This left the entire work of the station, the village schools and evangelistic work, the boarding school at Ahwa, kindergarten and Government Technical School all in the hands of the Garners.

The Bulsar medical work began the year with a severe epidemic of bubonic plague, which quickly spread to surrounding towns and villages with a large number of cases which proved fatal. In the Christian community eight individuals developed bubos, two of which cases (mothers of families) proved fatal. Over two thousand prophylactic doses of anti-plague vaccine were administered by the Bulsar medical staff and an equal number by the medical staff at Dahanu, where the plague spread.

Near the middle of the year, when word came to reduce the budget fifteen per cent, there existed among us a certain depression of spirit to think of the great unoccupied areas about us which still remain untouched, so far as regular and effective efforts are concerned, and to have to turn boys and girls away from our boarding schools. But the spirit of optimism still reigns. The efforts for deepening the spiritual life of the church through special instruction are bound to bring rich fruit. Lack of funds may depress us for the time being, but the Spirit of the Lord in the hearts of his people cannot be quenched by the tightening of the purse strings. His resources are never exhausted.

India Mission Statistics, 1928

TABLE I. FOREIGN STAFF

Date of First Work in Field	Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1894	*53	13	3	16	21		9

*15 of this number on furlough. 1 died.

TABLE V. PHILANTHROPIC

Mission Stations	Widows' H.				Baby Ho.			
	Institutions	Total	Women	Children	Institutions	Total	Boys	Girls
Bulsar	1	13	7	6				
Umalla-Vali *								
Totals	1	13	7	6				

* No report from Umalla-Vali for Baby Home

TABLE II. THE CHURCH IN THE FIELD

Mission Stations	Native Staff				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Membership	Christians in Villages	Others Under Christian Instruction	Sunday Schools	S. S. Teachers and Pupils	Contributions for Church Work—Dollars
Ahwa	11		9	2	1	6		390	175	27	115	6	270	89
Anklesvar	28	4	19	5	3	15	53	1,200	1,049	675	100	17	212	494
Bulsar	26	2	20	4	2	1	51	497	246	32	606	8	325	604
Dahanu	11	1	4	6	1		2	113	50	6	54	2	101	110
Jalalpor	23	2	13	8	1	2	6	400	244	230	540	10	423	306
Palghar	8	1	6	1	1		11	90	52	9	50	2	108	25
Umalla-Vali	27	1	20	6	3	8	27	700	433	433	300	12	472	235
Vada	9		5	4	1	1	1	51	34	8	60	2	50	84
Vyara	62	4	40	18	1	32	64	2,400	1,609	1,400	425	32	1,100	736
Totals	205	15	136	54	14	65	215	5,841	3,892	2,820	2,250	91	3,061	2,683

TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction —All Schools	Kin		Elem. Schools				High & Mid.				Ind. Schools				Teach. Train.				All Schools —Dollars
		Kindergartens	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Students	Males	Females	Institutions	Total Students	Male	Female	Edu. Fees,
Ahwa	202	1	15	8	173	155	18	2	15	14	1	1	14	14						
Anklesvar	576			22	446	380	66	2	99	35	64	1	8	8		2	23	13	10	
Bulsar	908	1	41	18	712	633	79	3	136	88	48	3	60	60						
Dahanu	93			4	82	54	28	1	11		11									
Jalalpor	455			11	430	321	109	3	25	15	10									20
Palghar	137			4	110	104	6	1	27	26	1									
Umalla-Vali	364			12	322	266	56	2	42	41	1									41
Vada	80			5	80	73	7													
Vyara	974			45	854	669	185	2	45	27	18	1	75	75						
Totals	3,789	2	56	129	3,209	2,655	554	16	400	246	154	6	157	157		2	23	13	10	61

TABLE IV. MEDICAL

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries											Medical Fees Rec'd, Dollars
	Physicians, Men	Physicians, Women	Nurses	Physicians, Men	Physicians, Women	Trained Assistants, Men	Trained Assistants, Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	
Ahwa																			
Bulsar	1	1	1	1		1	2	1	18	221	1	15,776	23	286	51	291	6,001	16,062	8,476
Dahanu		2	2			1	1	1	19	277	1	16,753	59	235		*274	8,591	16,753	3,866
Vada																			
Totals	1	3	3	1		2	3	2	37	498	2	32,529	82	521	51	656	14,592	32,815	12,342

* Combined major and minor operations.

The China Mission

Report for 1928

EMMA HORNING

The Missionaries

1927 and '28 were critical years in the history of missions in China. In the spring of 1927 some 6,000 missionaries were called to the coast for protection because of war conditions and fear of international complications. This extraordinary movement was a united order of all the consular authorities. Some 3,000 of these left China for the homeland or near-by countries. All of our missionaries were in this movement.

After five months at the coast nine of our missionaries, without families, considered it sufficiently safe to return. During the summer of '28 the remaining three families followed, and Bro. Bright and family, together with Emma Horning, returned from furlough. Ernest Wampler and family arrived in the fall. Because of the death of his wife, Dr. Coffman returned to America with his two children. At the close of '28 there were twenty missionaries on the field again. More than half are still detained in the homeland, chiefly because of the lack of funds.

Government Movements

The military phase of the revolution we hope is at an end. Reconstruction is the keynote of the hour. For more than a generation a struggle has been taking place for the supremacy of the principles outlined by Sun Yat-sen, or Sanminism as it is now called. The national government is pushing these teachings as rapidly as possible at the capital, in the schools and among the masses. The modernization of China is being stressed in order that China may more fully take her place in the family of nations.

The most radical movement that has taken place in our community is the smashing of the idols in all the temples of Tai Yuen Fu, Shou Yang, and Ping Ting. Those in many of the surrounding villages have been treated in the same way. The purpose is to break down religious superstition. Social revolution also is being felt. Divorces are taking place, coeducational schools are being opened, and women are having their hair

Photo by F. H. Crumpacker

THE TAI YUEN FU CONGREGATION at the baptizing services last fall. Those in the front row with white badges were baptized.

bobbed. Hygienic measures are being taken to make the cities more sanitary.

The Anti-Christian Movement

The anti-Christian and anti-foreign movements which were so strong last year have practically died out among the masses. Even in Tai Yuen, where the movement was the most radical, the people are very friendly at this time. However, extreme nationalism and communism have left their effect on the students. They still desire to participate in the political and social struggles. Their immaturity of thought is still causing them considerable suffering, as well as giving the government and the church not a little embarrassment. The government is doing all it can to encourage the students to stay at their school work and train for stable citizenship, but it is no easy matter to control. Our schools are also affected by the movement. The pupils want to spend more time in celebrating various holidays and shouting for the government than in studying to get a firm foundation for future work. Dislike for authority, restriction, and discipline is destroying the old reverence for teachers.

Evangelism

The Chinese membership of our church is 1,129. This membership, however, gives a very slight conception of the results of our work. Evangelistic effort is being pushed so steadily that every part of our 1,500,000 population is affected directly or indirectly. Bro. Yin, speaking of the territory around Ping Ting, says that the people know more about Christianity after these eighteen years of teaching than they do of their own religions which they have had for several thousand years. Although they have not entered the church in large numbers, still practically everybody says Christianity is good and right.

At Tai Yuen, Pastor Li and Sister Chang have been doing faithful work during the absence of the missionaries. During the year thirty-one have been baptized by workers from Ping Ting.

At Shou Yang six Chinese men and two Chinese women are working with Bro. Heisey, Minneva Neher, and Ruth Ulrey in the evangelistic field. They have six places outside the city church where they have regular preaching. Eleven were baptized during the year.

Photo by F. H. Crumpacker

A CHRISTIAN FAMILY in a village near Kao Lao

Liao has ten men and thirteen women working with Brother and Sister Oberholtzer and Nettie Senger. Besides the regular church they have seventeen regular preaching places. Twenty were baptized in 1928.

Ping Ting has ten men and five women working with Bro. Crumpacker, Mary Schaeffer, and Emma Horning. There are six regular preaching places, besides the central church. Tent evangelism forms a large feature of the Ping Ting work. This work stops only during the coldest weather. Fifty-nine were baptized during the year.

Council Meetings

The main business of the mission was transacted at the Annual Meeting held in February at Shou Yang. All the churches and out-stations were represented by delegates. The carrying out of the work is in the hands of boards and committees, formed largely of our Chinese leaders. The business of the local churches is done in the various council meetings. Shou Yang held two at the central church and four at the other places. Liao held two at the central church and two at the other preaching places. Ping Ting held four at the central church. The Chinese usually moderate these meetings.

Photo by Minerva Metzger

GRADUATES FROM PING TING CHOU GIRLS' SCHOOL

The leaders are steadily assuming more responsibility. Taking full charge during the absence of the missionaries aided in this development.

Love Feasts

Tai Yuen held one love feast, with an attendance of about thirty-five. Shou Yang held three, two in the city and one at Yu Hsien. Liao held two in the city and two in the country. About seventy communed in the city church and thirty-six in the country churches. Ping Ting held one in the city church at which about 200 communed. Three others were held in the country. The desire to have these services at the village stations rather than the central church is steadily increasing. This is the beginning of village churches.

Conferences and Classes

Two delegates were sent from Shou Yang to the Tai Yuen retreat held by Dr. and Mrs. Hodgkins. Two representatives were sent from Ping Ting, three from Liao and one from Shou Yang to the Fen Chou Summer Evangelistic Conference. This conference is held yearly by a neighboring mission. Others are invited to attend.

Shou Yang held a two days' leaders' retreat in March, which was attended with deep interest and marked blessings. Twenty were in attendance. Liao held a three days' retreat in the spring for all its leaders. Twenty-five were in attendance.

Liao held a two weeks' leaders' class for men in August, with an average attendance of twelve. A one-week Bible class was held for the Christian women of the city, with an attendance of fifteen. Nettie Senger held a leaders' class for women at Chin Chou. Three inquirers' classes were held throughout the territory, with an attendance of about sixty. Each continued ten days.

At Ping Ting and out-stations four Bible classes were held for Christians of from two to three weeks each, with an attendance of sixty-five. There were three inquirers' classes held, with an attendance of thirty-two.

Schools

Since the anti-foreign movement has developed the government has assumed large control of the schools, and is making numerous demands of the private schools.

Our governor is urging registration, but has set no date for its completion. All indications are that this will be necessary in the near future, but there are many difficulties and uncertainties because of the immaturity of the new government, and we are moving slowly.

There are still too few government schools, and ours is of such a high standard that there is a demand for them even if they are not registered. In the primary schools 406 pupils were enrolled, some sixty in the kindergarten and 100 in the high school. The high school had a large attendance because many of the government schools were occupied by soldiers. Twelve of the high-school boys were baptized.

Medical Work

Since Dr. Coffman has left China we have no foreign doctor. The three hospitals have been cared for by four Chinese physicians, who have done very efficient work in caring for the many patients under their charge. To assist them there are two foreign-trained nurses, Edna Flory and Myrtle Pollock, and three Chinese-trained nurses. They treated 1,052 in-patients and had a total of 15,535 patients. The receipts for the year were $5,534.00 gold. The people are learning to appreciate the scientific treatment they receive in the foreign hospital, and many are availing themselves of the opportunity and paying for it well. Christian services are held regularly for the inspiration of the workers and the instruction of the patients.

Aid Society

Last August the Liao Sewing Circle was started. The Christian women have been faithful in attendance and the interest has been good. All material is donated, and although the beginning is small, greater things are hoped for. In November an organization was formed and a committee appointed to sell the goods. Babies' outfits and older children's garments are made, comforts are knotted, sewing done for others, and Chinese cloth stockings are now being made.

Each meeting has a devotional period and all have a good social time together while they work. The meetings are held every other Saturday at 3 P. M. Pray that our Christian women may continue in this good work and become a real blessing to the Liao church.

Industrial Work

The economic condition of China calls for a new approach to missions. Very few students can afford the money for higher education, but all need the ability to make a living. The government school system is now developing the intellectual life rapidly. Economic conditions are making a strong call to missions to establish industrial schools to teach the dignity of labor and develop honest, paying means of making a livelihood for the masses. Everybody feels the need of opening these kinds of schools, but the difficulties are great and only a very small beginning has been made. In our schools several classes are taught along this line.

The industrial work of the Woman's Bible School had to be closed when we went to the coast, and the women have suffered considerably in consequence, but some twenty continued studying without work. Since Sister Bright is back the work has been opened again, and the demand for work is very great, but it is difficult to keep the material on hand and we must depend largely on the friends in America to sell the goods. The Chinese church of Ping Ting is very eager to have this work done for the sake of the women, and has assumed control of the work and asked Sister Bright to manage it for them. It is the only self-supporting work of the mission. It not only supports itself but all the budget of the women's work of Ping Ting ($650 gold) annually, and before the war it supported the women's work budgets of the other stations also. We will be pleased to have any individual or Aid Society receive and sell this beautiful work made by these women in our Bible school.

China Mission Statistics, 1928

TABLE NO. I. FOREIGN STAFF

Date of first work in field	Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1908	*40	12	2	13	13		4

* 19 of this number on furlough

TABLE II. THE CHURCH IN THE FIELD

Mission Station	Native			The Church										
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other places having regular services	Baptized during year	Christian Community	Total Membership	Christians in Villages	Others under Christian Instruction	Sunday-schools	S. S. Teachers and Pupils	Contributions for church work—Dollars
Ping Ting Chow	15	1	9	5	1	6	59	200	673	464	49	1	243	167
Liao Chow	23		10	13	1	17	20		210			1	137	90
Showyang	8		6	2	1	6	11		172		50	1	75	124
Tai Yuan Fu	3		2	1	1		31		74		5			34
Totals	49	1	27	21	4	29	121	200	1,129	464	104	3	457	415

TABLE III. GENERAL EDUCATION

Mission Station	Total Under Instruction—	Elementary Schools				Middle Schools				Bible Schools				Fees Received—Dollars
		All Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Schools	Total Students	Males	Females	
Ping Ting Chow	289	2	169	95	74	1	100	88	12	1	20		20	500*
Liao Chow	145	2	137	86	51					1	8		8	
Showyang	72	2	72	54	18									132
Totals	506	6	378	235	143	1	100	88	12	2	28		28	632

Ping Ting Chow, Kindergarten, Pupils 20
Liao Chow, Kindergarten, Pupils 20
Showyang, Kindergarten, Pupils 20
Ping Ting Boys' Primary School. Each boy pays about three-fourths of food
Ping Ting Girls' Primary School. Girls pay about one-half of food
Ping Ting Middle School. Boys pay all food money and tuition
* Liao Chow Boys—Primary. Boys pay about two-thirds of food money
Liao Chow Girls—Primary. Girls pay about half of food money

TABLE IV. MEDICAL

Mission Station	Foreign Nurses	Native Staff				Hospital and Dispensary											
		Physicians, Men	Physicians, Women	Trained Assistants, Men	Trained Assistants, Women	Hospitals	Beds	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Patients	Medical Fees
Ping Ting Chow	1	2		2		1	75	582	1	8,669	51	83	163	100	9,251	9,251	6,191
Liao Chow	2	1		1		1	60	295	1	1,183	12	20	99	34	1,203	2,869	2,260
Showyang		1				1	40	175	1	3,242	34	43	25	125	1,341	3,469	2,135
Totals	3	4		3		3	175	1,052	3	13,094	97	146	287	259	11,795	15,589	10,586

The Scandinavian Mission

Report for 1928

J. F. GRAYBILL

SWEDEN

Industrial and social conditions, if there is any change, have grown worse and are becoming more and more alarming, with no change for the better in sight. This depression increases poverty and is bound to affect church work. The people's ambition is waning, and all results in a battle for bread. This affects the support of church work, both financially and spiritually. When industrial conditions are lively, it is easier to keep the altar fire burning.

In Malmö the Sunday-school attendance has decreased some during the winter, due to the extreme winter and much sickness. Many do not have the means to clothe the children sufficiently. Others keep their children home on account of sickness or fear of contagion. We hope that as spring comes the Sunday-school attendance will increase to above normal.

The Junior work has increased in interest. They have a short program on Sunday evening at 6 o'clock and assemble on Wednesday evening for work.

The Young People's Association continues its work as before. New members have been admitted during the year. We have lost two good workers in this organization since our last report. One, the leader in music, moved to the United States and was there united in matrimony to a young man who had preceded her to the New World. The other, the secretary for nine years, is taking a seminary course in Gothenburg. The young people have engaged in charity work, by clothing poor children and serving a Christmas dinner for seventy poor and aged, with an expense of 1,000 kroner (3.75 Kr=$1.00). They have also contributed 75 kroner to foreign missions and assist in our local church expenditures.

The Berea Bible Class is not in connection with the Sunday-school. In Sweden there are no adults, except officers and teachers, in Sunday-school. This class has a membership of twenty, and meets every Friday evening for song and Bible study. A new feature in this work is a "question-ary" the first Friday of the month. This has proved very interesting. There are always sufficient queries of a Biblical and social character for an interesting evening. This class has also financed a set-out for unemployed sailors at the Sailors' Mission, where we have a service once a month. This was greatly enjoyed by the sailors.

We have had several series of meetings, with evangelistic help from our stations. These encouraged the church and we trust that the seed sown will in due time mature and ripen for harvest.

Among the country stations the work has advanced most at the Olseröd church, where several have united with the fold. There are others near the church, and we hope and pray that the steady growth here may continue. The future looks promising.

It was a great disappointment in our work that the Norris family, approved by the Conference of 1928, could not be sent to the field as planned. But we hope that they may be sent as soon as possible this year. Their help is urgent. We can serve only at one place at the same time. Calls come from the different stations in Sweden, and urgent is the call from Denmark for our help. Often we are at a loss to know where the cause will suffer most when the call is unanswered because of a lack of time. A few short visits of a few days is all our time permits during the year.

Our District Meeting for 1929 was held at the Vannaberga church March 23 and 24, and was well represented. New life and interest characterized this meeting more than usual. The best Christian spirit prevailed. The two public meetings were Spirit-filled meetings.

A query from the District Mission Board created much interest. The query called for a provision for our superannuated ministers. After a lengthy and spirited discussion it was decided that a fund be established and a committee appointed to accept donations and submit a plan at the next District Meeting. Fifty kroner was subscribed by one of the aged ministers.

We forge ahead as best we can by the grace of God and try to fortify the ground we have gained. Other churches are more numerous in membership and greater in influence and attraction. Most of them require less for admittance. People in Sweden, as in other countries, prefer the easier way. This, in connection with the prejudice toward all religion from the socialistic organization, makes our work hard.

DENMARK

We can scarcely say we are looking after the work in Denmark. We have been put in charge of the work there, but a few visits hardly justifies the expression "looking after."

In March we made one trip of seven days, during which we made thirty-four pastoral visits, held five meetings and a council meeting. In June Sister Graybill accompanied me on an eight-day trip for the District Meeting and love feast. On this trip we visited in thirteen homes. In October and Nov. I made a visit of twenty-five days, held a council meeting, fourteen preaching services, and made forty-nine visits. This in connection with a monthly paper to the members and a number of personal letters includes the work done in Denmark, on our part.

Statistical and Financial Report for 1928

SWEDEN

Congregations	Elders	Ministers	Evangelists	Missionaries	Deacons	Preaching Services	Prayer Meetings	Y. P. Meetings	Junior Meetings	Aid Society Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Deaths	Cert. Granted	Cert. Received	Membership	Contributions to Relief Fund	Foreign Missions	Home Missions
Vannaberga	2	2	0	0	3	334	54	31	0	20	491	2	4	1	0	1	0	0	67	$ 284.15	$ 52.50	$ 329.37
Malmö	2	2	0	2	2	159	37	47	57	37	489	4	2	1	1	2	1	0	53	815.87	194.30	1,303.03
Olseröd	1	0	1	0	1	208	7	11	0	0	56	2	2	1	5	1	0	0	32	78.60	24.00	832.45
Kjävlinge	1	0	0	0	0	82	2	0	0	0	111	2	0	1	0	0	0	0	10	15.00	20.00	136.02
Simrishamn	0	0	0	0	0	2	0	0	0	0	8	1	0	0	0	0	0	0	7		25.00	20.00
Total	6	4	1	2	6	785	100	89	57	57	1,155	11	8	4	6	4	1	0	169	$1,193.62	$315.80	$2,620.87

Missionaries' supports (including taxes)	Kr. 7.024.25
Native workers' support	10.380.00
Traveling expense	1.550.75
Rents for halls and parsonages	1.426.00
Property expense	255.73
Publication	700.00
Total	Kr. 21.336.73

Kroner 3.73 equals one dollar.

J. F. Graybill, Treas.

DENMARK

Congregations	Elders	Ministers	Deacons	Preaching Service	Prayer Meeting	Sunday-schools	Pastoral Visits	Council Meetings	Love Feasts	Baptized	Deaths	Membership	Home Missions	Foreign Missions
Thy	1	1	3	54	0	1	103	2	1	0	1	45	$1,039.12	
Wendsyssel	1	0	0	19	24	0	51	2	0	0	0	17	78.00	$16.00
Total	2	1	3	73	24	1	154	4	1	0	1	62	$1,117.12	$16.00

Traveling expense	Kr. 293.16
Property expense	181.70
Printing	221.00
Total	Kr. 695.86

J. F. Graybill, Treas.

At Brönderslev the members assemble once a month at Bro. Hansen's home for a season of worship. A few of the members living near by are able to attend these meetings. Bro. Hansen's work is about at an end. He has celebrated his 80th birthday and is very cautious with his strength.

At Bedsted there is a lively little Sunday-school. They have preaching services, as a rule, every other Sunday afternoon, as Bro. M. Johansen's strength and time permit. An effort was made to revive the Aid Society, but this has partly failed. The Pentecostal Mission people are making a desperate effort to profit at our expense, and are in some small degree succeeding.

Under present working conditions the prospects for our progress in Denmark are not at all bright. The native workers are about disabled. And without leadership any one can easily predict the result. We had hoped to have the Norrises in Sweden before the close of 1928. This would have enabled us to give the work in Denmark much of our time this year. The field is well exposed to the enemy. The people are as sheep without a shepherd. Not only the members, but friends of our work, lament the condition.

I wish that I could picture what some of our members realize. Their children, those not living in Bedsted, attend Sunday-school with other denominations, and the result will be, that these will reap the harvest. One brother said: "We, who are established in the faith and principles of the church, are not suffering most because of the needed pastoral care. We suffer most to see our children living in sin, or uniting with other persuasions for a lack of work in our own beloved Fraternity." I wish that you might understand and see how the young in large families are growing up and not being gathered into the fold.

The Ministerial Support Fund, established a year ago, is not meeting with good success. They seem to think, and some have said, "Why support a Ministerial Fund when we have no minister to support?" When shall their good intentions have a privilege to prove their sincerity? I still have hopes for the work in Denmark, after all the discouragement it has met, but only on the condition that, in some way, they receive the much and speedily-needed help.

SUPPORTS OF MISSIONARIES

California

Breneman, I. and O. (La Verne congregation), John I. Kaylor, India.

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.

La Verne congregation and Sunday-school, Lynn A. Blickenstaff and wife, India; Ina M. Kaylor, India; Susan Stoner, India.

La Verne "Mothers' Class," Stephen Claire Blickenstaff (son of L. A. Blickenstaff), India.

La Verne congregation "Women's Bible Class," Myrtle Kaylor (daughter of John I. Kaylor), India.

Lindsay congregation, Dr. Ida Metzger, India.

Long Beach Sunday-school, Lucile G. Heckman, Africa.

Northern California Sunday-schools, Minneva Neher, China.

Southern California Sunday-schools, Clarence C. Heckman, Africa.

"Uthia" and "Conquerors" Classes, Pasadena Sunday-school, Frances K. Gibbel (daughter of J. P. Gibbel), Africa.

Clark, John I., J. E. Oberholtzer, China.

Colorado

Eastern Colorado congregations, Anna N. Crumpacker, China.

Nickey, S. G., of Sterling congregation, Dr. Barbara Nickey, India.

Rocky Ford congregation and Sunday-school, Ernest M. Wampler, China.

Idaho

Idaho and Western Montana Christian Workers' Societies, Anetta C. Mow, India.

Idaho and Western Montana Sunday-schools, Dr. D. L. Horning, China.

Illinois

Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.

Decatur Sunday-school (Primary department) one-half support of Darlene Butterbaugh (daughter of Bertha Butterbaugh), India.

Franklin Grove congregation, Bertha Butterbaugh, India.

Mount Morris College Missionary Society, D. J. Lichty, India.

Mount Morris congregation, Ruth Ulery, China.

Mount Morris Sunday-school, Sadie J. Miller, India.

Northern Illinois and Wisconsin Sunday-schools, Kathryn Garner, India.

Virden Sisters' Aid Society, one-half support of Leah Ruth Ebey (daughter of Adam Ebey), India.

Virden and Girard Sunday-schools, Dr. Laura M. Cottrell, India.

Indiana

Manchester Sunday-school, Alice K. Ebey, India.

Manchester College Sunday-school, Laura J. Shock, China.

Manchester College Student Volunteers, Clara Harper budget, $500, Africa.

Mexico congregation, Lillian Grisso, India.

Middle Indiana Sunday-schools, Mabel W. Moomaw, India.

Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget, $550, Africa.

Northern Indiana Y. P. D.'s, Clara Harper budget, $500, Africa.

Southern Indiana Sunday-schools, W. J. Heisey, China.

Iowa

Cedar Rapids Sunday-school, Emma Horning, China.

Dallas Center Sunday-school, Helser budget, $500, Africa.

Heagley, Rebecca, Mary K. Coffman (daughter of Dr. Carl Coffman), China.

Ivester congregation, partial support, W. Harlan Smith and wife, China.

North English and English River Sunday-schools, Nettie M. Senger, China.

Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.

Sheldon congregation, one-half support of Verda H. Gibbel, Africa.

South Waterloo Sunday-school, Jennie B. Miller, India.

South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.

South Waterloo Sunday-school, "Loyal Helpers' Class," one-half support of Josephine Miller (daughter of A. S. B. Miller), India.

South Waterloo Sunday-school Primary Department, Marjorie Miller (daughter of A. S. B. Miller), India.

South Waterloo Sunday-school, Intermediate and Junior Departments, Lorita Shull (daughter of C. G. Shull), India.

Waterloo City congregation and Sunday-school, Mary S. Shull, India.

Kansas

Northeastern Kansas Sunday-schools, Ella Ebbert, India.

Northwestern Kansas Sunday-schools, Howard L. Alley, India.

Southwestern Kansas congregations, Frank H. Crumpacker, China.

Yoder, J. D. (of Monitor congregation), Myrtle Pollock, China.

Maryland

Hagerstown congregation, Harlan J. and Ruth F. Brooks, India.

Middle Maryland Sunday-schools, H. P. Garner, India.

Eastern Maryland Sunday-schools, Ethel A. Roop, India.

Y. P. D. of Maryland, D. C. and Delaware, Earl W. Flohr, Africa.

Michigan

Michigan Sunday-schools, Dr. J. Paul Gibbel, Africa.

Michigan Sunday-schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.

Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.

Oaks, Phoebe M., of Woodland congregation, Ethel A. Roop budget, $150, India.

Missouri

Baile, J. H., one-half support of Jennie Mohler.

Middle Missouri congregations, one-half support of Jennie M. Mohler, India.

North Carolina

Fraternity congregation, one-half support of Dr. Russell L. Robertson, Africa.

Ohio

Bear Creek congregation, Anna M. Lichty, India.

Cleveland and East Nimishillen congregations, Goldie E. Swartz, India.

Covington congregation, I. W. Moomaw, India.

Eagle Creek Sunday-school, one-half support of Lewis B. Flohr (son of Earl W. Flohr), Africa.

J. J. Anglemyer's Y. P. Class, Eagle Creek, one-half support of Julia A. Flohr (daughter of Earl W. Flohr), Africa.

Freeburg Sunday-school, Sue R. Heisey, China.

Happy Corner Sunday-school (Lower Stillwater congregation), Betty Jean Brooks, (daughter of H. J. Brooks), India.

Hartville congregation, Anna B. Brumbaugh, India.

Northwestern Ohio Sunday-schools, Hattie Z. Alley, India.

Olivet congregation, A. D. Helser, Africa.

Olivet Aid Society, Esther Mae Helser (daughter of A. D. Helser), Africa.

Owl Creek congregation, one-half support, Lola Helser, Africa.

Salem congregation, Minnie F. Bright, China.

Southern Ohio Sunday-schools, Elizabeth Baker Wampler, China.

Trotwood congregation, Elizabeth Oberholtzer, China.

Pennsylvania

Beaver, Ellis and Carl (of Lewistown cong.), Beulah Woods, India.

Brandt, D. E., and family (of Upper Conewago congregation), E. L. Ikenberry, China.

Chiques congregation, Alice M. Graybill, Sweden.

Conestoga congregation, Ida Buckingham, Sweden.

Coventry congregation, H. Stover Kulp, Africa.

East Petersburg Sunday-school, Ina M. Kaylor budget, $550, India.

Eastern Pennsylvania Sunday-schools, Kathryn Ziegler, India.

Everett congregation, Dr. Carl Coffman, China.

"Faithful Workers Class," Snake Spring congregation, J. Homer Bright, China.
"Good Samaritan Bible Class," Walnut Grove congregation, one-third support of Anna Hutchison, China.
Green Tree congregation, Clara Harper, Africa.
Huntingdon congregation and college, J. M. Blough, India.
Indian Creek congregation, Sara Shisler, Africa.
Maple Spring (Quemahoning congregation), one-half support, Esther Beahm, Africa.
Middle Pennsylvania Sunday-schools, Bertha Robertson, Africa.
Palmyra congregation, J. F. Graybill, Sweden.
Peach Blossom congregation, two-thirds support of Anna Hutchison, China.
Richland congregation, B. Mary Royer, India.
Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.
Scalp Level congregation, Dr. H. L. Burke, Africa.
Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.
Southern Pennsylvania Sunday-schools, Adam Ebey, India.
Spring Creek congregation, Eliza B. Miller, India.
Walnut Grove (Johnstown congregation), Byron M. Flory, China.
Waynesboro congregation, Martha D. Horning, China.
Western Pennsylvania Sunday-schools, Ida Shumaker and Olive Widdowson, India; Grace Clapper, China, and William M. Beahm, Africa.
"Willing Workers' Class," Mechanicsburg Sunday-school, Lois Mow (partial support) (daughter of B. M. Mow), India.
Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
White Oak congregation, B. Mary Royer budget, $600, India.

Virginia

Barren Ridge congregation, Nora Flory, China.
Bridgewater congregation, Ella Flohr, Africa.
Lebanon congregation, Chalmer G. Shull, India.
Middle River, "Willing Workers' Class," Verna Flory (daughter of B. M. Flory), China.
Middle River, Aid Society, Wendell Flory (son of B. M. Flory), China.
"Martha and Mary" Class, Linville Creek Sunday-school, partial support of Elizabeth Long (daughter of I. S. Long), India.
Moomaw, Leland C., and Sunday-schools of First and Southern Virginia, Elsie N. Shickel, India.
Northern Virginia congregations, I. S. and Effie V. Long, India.
Pleasant Valley congregation, Edna R. Flory, China.

West Virginia

Eglon congregation, Anna B. Mow, India.

A GIVING DAY

'Twould be a poor world, don't you think,
If **giving** had no place;
Why, every blessed thing we have,
We get through some one's grace.
The sun gives light, the clouds give rain,
The earth gives corn and wheat;
The trees give fruit, the birds give song,
The flowers give perfume sweet.

The One who gives the most of all
Is God, our Father kind;
His storehouse is so very great,
His gifts he does not mind;
He gives us eyes and ears and feet,
And voices that you hear;
Our very breath is in his hand;
All day his help is near.

But one gift cost him very much;
'Twas Jesus, his own child;
He let him come from glory down
To earth with sin defiled;
How much do we appreciate
That loving sacrifice?
What can we say and do to show
How much that gift we prize?

There's many a way that we can give,
To cheer some other heart;
There's kindness, patience, loyalty,
And sympathy's sweet art;
And this is not to friends alone,
But all of Adam's kin;
So we may pass our service round,
And take the whole world in.

To bring great light to heathen souls
Would please our Lord, we know;
And there's a way to send the news,
If we ourselves can't go;
It takes some dimes and dollars too,
To lay the shining track;
But who'll mind that when o'er the wires,
"Saved! saved!" comes flashing back?

On his side God's been generous;
On our side what's been done
To prove our friendship genuine
For his devoted Son?
The treasures of all lands are his,
In earth, and air, and sea;
With empty hands we can but cry,
"Dear Master, please take me!"

Adaline Hohf Beery.

FINANCIAL REPORT

of the General Mission Board of the Church of the Brethren

For the Year Ended February 28, 1929

MISSION INCOME AND EXPENSE

Income—			
World Wide—			
Contributions for World Wide Missions	$ 84,707.32		
Conference Budget (Schedule 14)	34,908.90		
Mary A. Culp Memorial Endowment (Schedule 19)	5.00		
Mission Building and Contingent Reserve (Schedule 18)	48,000.00	$167,621.22	
India Mission (Schedule 1)		70,351.09	
China Mission (Schedule 2)		23,229.22	
Sweden Mission (Schedule 3)		2,075.16	
Denmark Mission (Schedule 4)		2.67	
Africa Mission (Schedule 5)		20,668.80	
Home Missions (Schedule 6)		14,074.88	
Memo—			
From living donors	240,667.94		
From other sources	57,355.10		
Total Mission Income			$298,023.04
Deficit, February 28, 1929—			
World Wide Missions		130,517.37	
Less balances—			
India funds (Schedule 1)	15,219.01		
China funds (Schedule 2)	1,213.00		
Africa funds (Schedule 5)	12,284.76		
Denmark funds (Schedule 4)	1,429.13	30,145.90	100,371.47
			$398,394.51
Deficit, February 29, 1928—			
World Wide Missions		$137,610.07	
Less balances—			
India funds (Schedule 1)	$ 21,567.26		
China funds (Schedule 2)	2,213.00		
Africa funds (Schedule 5)	14,996.04		
Denmark funds (Schedule 4)	1,429.13	40,205.43	$ 97,404.64
Expense—			
Administration (Schedule 7)		13,716.64	
Missionary Education (Schedule 8)		12,542.26	
India Mission (Schedule 1)		133,351.20	
China Mission (Schedule 2)		52,129.53	
Sweden Mission (Schedule 3)		8,921.66	
Denmark Mission (Schedule 4)		187.75	
Africa Mission (Schedule 5)		40,286.81	
Home Missions (Schedule 6)		39,854.02	
Total Mission Expense			300,989.87
			$398,394.51

BALANCE SHEET

as at February 28, 1929

Assets

Cash—		
Cash in office	$ 300.00	
Cash in bank	12,839.37	$ 13,139.37
Commercial Notes—short term		21,000.00
Accounts Receivable—		
Foreign bills paid and advances	871.44	
Gish Testament Fund—Overdrawn—(Schedule 14)	1,407.68	
Income Special	6,128.99	8,408.11
Advances to Field Treasurers (Schedule 21)		70,209.89
Total current resources		112,757.37
General Securities—		
Church Extension Bills Receivable (Schedule 16)	29,726.03	
Contingent Investments Receivable	138,582.41	168,308.44
Investments for Endowments and Annuities—		
First Mortgage Farm Loans	1,111,109.02	
City Real Estate Bonds	178,296.50	
Public Utility Bonds	351,500.00	
Railroad Bonds	44,723.75	
Brethren Publishing House	50,000.00	
Advances on Real Estate	33,772.78	
	1,769,402.05	
Less Reserve for investment losses	52,876.88	1,716,525.17
Mission Deficit—		
Overexpended mission funds		100,371.47
		$2,097,962.45

Liabilities

Notes Payable (Schedule 23)	$ 15,454.90	
Transmission Certificates (Schedule 22)	877.50	$ 16,332.40
Specific Funds—unexpended balances—		
Ministerial and Missionary Relief (Schedule 13)	29,657.08	
Miscellaneous Funds (Schedule 14)	21,196.91	50,853.99
Total current liabilities		67,186.39
Reserve Funds—		
Mission Building and Contingent Reserve Fund (Schedule 18)	71,933.48	
Reserve for Mission Advances	62,770.73	134,704.21
Special Funds—		
Church Extension Fund (Schedule 15)	42,953.41	
Contingent Agreements (Schedule 17)	138,582.41	181,535.82
Endowment and Annuity Funds—		
Mission endowment balances (Schedule 9)	613,407.34	
Miscellaneous endowment balances (Schedule 10)	110,694.22	
Endowment annuity bonds (Schedule 11)	637,570.97	
Mission Annuity bonds (Schedule 12)	352,863.50	1,714,536.03
		$2,097,962.45

SCHEDULES

1. India Mission Fund

Balances, March 1, 1928—			
Rhodes Memorial Fund		$ 5,618.00	
Quinter Memorial Fund		6,571.91	
India School Dormitory Fund		2,375.00	
India Village Church Fund		950.00	
Anklesvar Church House Fund		4,187.49	
Vyara Church Bldg. Fund		364.86	
Ross Auto Fund		1,500.00	$ 21,567.26
Receipts—			
Contributions—			
Student F. F.—1927-28	$ 2,272.22		
Student F. F.—1928-29	266.00		
Aid Society Mission Fund—1927	5,821.69		
Foreign Mission Fund (½)	1,897.06		
Junior League—1928	5,711.54		
B. Y. P. D.—1928	3,486.59		
India general donations	4,152.69		
India Native Worker	700.00		
India Boarding School Donations	1,304.73		
India Share Plan	4,917.69		
Quinter Memorial Hospital Fund	8.00		
Anklesvar Church House Fund	1,450.00		
India Hospital Donations	95.67		
India Missionary Supports	28,663.36		
Vyara Church Bldg. Fund	1,694.75	62,441.99	
Endowment Income (Schedule 19)			
India general endowment	567.54		
Rohrer Memorial	60.00	627.54	
Bequests & Annuities (Schedule 24)		7,281.56	
Total receipts			70,351.09
From World Wide Fund to balance			56,651.86
			$148,570.21
Expenditures—			
American Missionaries—			
Supports		$ 35,705.20	
Medical expenses		180.00	
Furlough rents		510.75	
Sending to field		2,062.83	
Doctors' literature		150.00	
To Annual Conference		169.59	
Publications to field		153.19	
Unclassified expense		57.62	
Total expenses directed from home office			$ 38,989.18
Annual Budget Expenses (Field Operating)			
Ahwa—			
Boys' Board. School	$ 1,535.07		
Evangelistic	2,394.91		
Girls' Board. School	267.92		
Medical	177.80		
Property Expense	551.28		
Women's Work	177.66	5,104.64	
Anklesvar—			
Evangelistic	2,129.02		
Girls' Board. School	3,999.67		
Industrial School	135.48		
Practical Arts	316.95		
Property Expense	1,845.24		
Vocational Training School	3,501.91		
Women's Work	.06		
Less farm income	.78	11,927.55	
Bulsar—			
Boys' Board. School	2,784.84		
Wankal Boys' Board. School	2,320.10		
Evangelistic	2,612.73		
Khergam Girls' School	1,524.85		
Industrial School	777.83		
Medical	2,286.66		
Property Expense	735.66		
Women's Work	36.36	13,079.03	
Dahanu—			
Evangelistic	989.25		
Girls' Board. School	1,492.14		
Medical	382.01		
Property Expense	490.85		
Women's Work	98.80	3,453.05	
Jalalpor—			
Evangelistic	4,027.97		
Girls' Board. School	1,786.17		
Property Expense	480.58		
Women's Work	261.00	6,555.72	
Palghar—			
Boys' Board. School	2,945.57		
Evangelistic	696.65		
Industrial School	72.73		
Property Expense	180.00	3,894.95	
Umalla—			
Boys' Board. School	3,448.73		
Evangelistic	2,123.64		
Industrial School	90.91		
Medical	60.97		
Property Expense	432.72		
Women's Work	806.44	6,963.41	
Vada—			
Boys' Board. School	888.56		
Evangelistic	1,167.84		
Property Expense	289.09		
Women's Work	157.03	2,502.52	
Vyara—			
Boys' Board. School	3,793.82		
Evangelistic	3,691.64		
Girls' Board. School	2,655.69		
Industrial School	618.18		
Property Expense	480.00		
Women's Work	589.09	11,828.42	
General—			
Administrative Offices	594.93		
Baby Home	1,225.88		
Bible School	1,477.45		
Council Fees	284.73		
Furlough	4,737.98		
Income Tax	78.20		
Landour Property Expense	163.64		
Language School	375.53		
Medical	70.91		
Miss. Child. School Expense	669.80		
Publishing	340.34		
Social Welfare	109.01		

Training	357.60		
Vacations	1,888.64		
Widows' Home	367.39	12,742.03	
Total Annual Budget Expenses			78,051.32
New Property (new land, buildings, and equipment)			
Anklesvar—			
Boys' Hostel	1,045.26		
Girls' Cottages	807.66		
Grading	31.93		
Land	299.18		
Rhodes Memorial Bldg.	12,199.56		
Village houses	545.45		
Waterways	109.10		
Workers' Quarters	185.46	15,223.60	
Bulsar—			
Khergam fence	290.91		
Khergam toilets	109.10		
Khergam well	545.46		
Khergam workers' quarters	2,545.46		
Medical equipment	398.70		
Wankal cookhouse	363.64	4,253.27	
Dahanu—			
Garage	276.63		
Ross Auto Fund	1,176.54		
Servants' quarters	905.53	2,358.70	
Palghar—			
Well		472.73	
Umalla—			
Maiden Creek Memorial Church Building	1,995.01		
Village houses	712.42		
Workers' quarters	300.32	3,007.75	
Vada—			
Boys' Hostel	363.64		
Workers' quarters	436.36	800.00	
Vyara—			
Workers' quarters		2,912.73	
General—			
Furniture	725.46		
Landour fence	109.10	834.56	
Total New Property projects completed		29,863.34	
Cost of partly completed projects (to be itemized when completed)		4,932.18	
		34,795.52	
Less—the same last year		19,521.78	
Actual New Property expenditures			15,273.74
Loss in exchange—			
On Supports		291.89	
On Annual Budget expenses		623.13	
On New Property Expenses		121.94	1,036.96
Total Expenses			$133,351.20
Balances, February 28, 1929—			
Quinter Memorial Fund		6,571.91	
India Village Church Fund		950.00	
Anklesvar Church House Fund		5,637.49	
Vyara Church Bldg. Fund		2,059.61	15,219.01
			$148,570.21

2. China Mission Fund

Balances, March 1, 1928—			
Liao Chou Girls' School Building		$ 813.00	
Liao Chou X-Ray		1,000.00	
Ping Ting Girls' Dormitory Fund		400.00	$ 2,213.00
Receipts—			
Contributions—			
Student F. F.—1928-29	$ 87.75		
Foreign Mission Fd.	948.53		
China general donations	2,075.11		
China Native Worker	317.54		
China Boys' School	63.17		
China Girls' School	51.18		
China Share Plan	2,016.07		
China Hospitals	17.00		
Liao Chou Hospital	15.00		
Missionary Supports	16,996.87	22,588.22	
Endowment income (Schedule 19)		141.00	
Bequests (Schedule 24)		500.00	
Total Receipts			23,229.22
From World Wide Fund to balance			27,900.31
			$ 53,342.53
Expenditures—			
American Missionaries—			
Supports		21,894.88	
Medical expense		158.00	
Furlough rents		1,167.50	
Sending to field		2,379.11	
To Annual Conference		127.39	
Publications to field		80.71	
Exchange on silver		62.82	
War Emergency Expense		3,109.57	
Unclassified Expense		8.55	
Total expenses directed from home office			28,968.53
Annual Budget Expenses (Field Operating)			
Liao Chou—			
Rent	30.34		
Repairs	488.49		
Boys' School	1,166.97		
Girls' School	847.21		
Men's Evangelistic	1,351.62		
Women's Evangelistic	982.33		
Medical	1,793.66		
Language Teacher	70.75		
Chinese Buyer	48.00		
Miscellaneous	23.59	6,802.96	
Ping Ting—			
Middle School	2,043.32		
Rent	30.88		
Repair	550.00		
Boys' School	1,424.33		
Girls' School	940.35		
Men's Evangelistic	1,289.56		
Medical	2,500.00		
Language Teacher	90.00		
Miscellaneous	117.52	8,985.96	

Shou Yang—			
Rent	13.35		
Repairs	250.00		
Boys' School	1,420.73		
Girls' School	469.98		
Men's Evangelistic	907.00		
Women's Evangelistic	224.95		
Medical	700.00		
Language Teacher	176.13		
Chinese Buyer	62.00		
Miscellaneous	150.00	4,374.14	
Tai Yuan—			
Rent	385.00		
Repairs	3.25		
Men's Evangelistic	783.54		
Women's Evangelistic	243.45		
Miscellaneous	12.68	1,427.92	
General—			
Agency Hire	169.74		
Building Dept. Expense Fund	9.95		
Furloughs	2,242.58		
Inter-furloughs	102.65		
Language School	58.00		
Miscellaneous	191.91		
Scholarships	40.00		
Chihli, Shansi, Christian Ed. Ass'n.	62.50		
National Christian Council	240.00	3,117.33	
Total Annual Budget Expenses			24,708.31
New Property (new land, buildings and equipment)			
Liao Chou—			
Repairing Residence No. 1	150.00		
Completing Girls' School Building	384.88		
Deep Wells	358.50		
Total New Property projects completed		893.38	
Cost of partly completed projects (to be itemized when completed)		286.82	
		1,180.20	
Less the same last yr.		970.15	
Actual New Property Expenditures			210.05
Gross expenditures			53,906.89
Less—Exchange gain—			
On Annual Budget Expenses		1,572.70	
On New Property Expenses		13.37	
Rent Tientsin Property		191.29	1,777.36
			52,129.53
Balances, February 28, 1929—			
Liao Chou Girls' School Building		813.00	
Ping Ting Girls' Dormitory Fund		400.00	1,213.00
			$ 53,342.53

3. Sweden Mission Fund

Receipts—			
Contributions—			
General donations	51.00		
Missionary supports	1,724.16	1,775.16	
Bequest (Schedule 24)		300.00	
Total receipts			2,075.16
From World Wide Fund to balance			6,846.50
			$ 8,921.66
Expenditures—			
American Missionaries—			
Supports		1,650.00	
Personal taxes		235.53	
Publications to field		12.33	1,897.86
Annual Budget Expenses (Field Operating)			
Malmö—			
Publication	187.60		
Traveling expense	228.00		
Native worker	556.37		
Native worker rent	53.60	1,025.57	
Vannaberga—			
Native worker	556.37		
Property expense	4.29		
Traveling expense	67.00	627.66	
Tingsryd—			
Native Worker	556.37		
House and hall rent	201.00		
Traveling expense	40.20	797.57	
Kjavlinge—			
Native worker	556.37		
House rent	127.56		
Traveling expense	40.20	724.13	
Olseröd—			
Native worker	556.37		
Property expense	64.24		
Traveling expense	40.20	660.81	
Total Annual Budget Expense			3,835.74
New Property (new land, buildings, and equipment)			
Malmö—			
Part payment church building			3,178.09
Exchange loss—			
On supports		4.09	
On Annual Budget Expenses		5.88	9.97
			$ 8,921.66

4. Denmark Mission Fund

Balance, March 1, 1928—		
Denmark Churchhouse Fund		$ 1,429.1.
Receipts—		
General donations		2.67
From World Wide Fund to balance		185.08
		$ 1,616.88
Expenditures—		
Johansen Traveling expense	78.57	
Interest on church loan	48.69	
Publishing literature	55.48	
Publications to field	5.08	
Gross expenditures		187.82
Less Exchange gain		.07
		$ 187.75

Balance, February 28, 1929—			
Denmark Church-house Fund			1,429.13
			$ 1,616.88

5. Africa Mission Fund

Balances, March 1, 1928—			
Ruth Royer Kulp Memorial Hospital Fund		$ 12,284.76	
General Fund		2,711.28	$ 14,996.04
Receipts—			
Contributions—			
Student F. F.—1928-29 .....$	232.92		
Foreign Missions donations	948.53		
Junior League—1927	433.97		
Junior League—1929	69.83		
B. Y. P. D.—1927 ..	119.75		
Missionary supports	12,998.57		
General donations ..	4,298.66		
Africa Share Plan .	1,066.57	20,168.80	
Bequest (Schedule 24)		500.00	20,668.80
From World Wide Fund to balance ...			16,906.73
			$ 52,571.57
Expenditures—			
American Missionaries—			
Supports		12,744.79	
Doctors' literature .		100.00	
Furlough rents		77.00	
Educational expense		85.62	
Medical expense		77.00	
Sending to field		4,279.90	
Exchange on money		76.82	
Congo Conference ..		329.27	
To Annual Conference		375.04	
Publications to field		48.44	
Unclassified expense		11.95	
Total expense directed from home office			18,205.83
Annual Budget Expenses (Field Operating)			
Evangelistic		685.26	
Medical		1,579.50	
Educational		1,286.79	
General		1,701.00	
Residence equipment		1,944.00	
Medical equipment .		854.93	
Upkeep premises ...		902.38	
Upkeep shop		163.52	
Motor transport		243.00	
Furloughs		3,670.10	
Total Annual Budget Expenses			13,030.48
New Property (new land, buildings, and equipment)			
1926 Missionary residences		2,916.00	
1926 Industrial Buildings		484.52	
1926 Educational Buildings		486.00	
Garkida Boys' School Buildings .		729.00	
Motorcycle		340.20	
Total new property projects completed .		4,955.72	
Cost of partly completed projects (to be itemized when completed)		8,485.65	
		13,441.37	
Less the same last year	3,973.08		
Less previously charged out on 1926 Educational Buildings	473.34	4,446.42	
Actual New Property Expense			8,994.95
Loss in exchange—			
On supports		17.67	
On Annual Budget Expenses		21.88	
On New Property Expenses		16.00	55.55
Total expenditures .			40,286.81
Balances, February 28, 1929—			
Ruth Royer Kulp Memorial Hospital Fund			12,284.76
			$ 52,571.57

6. Home Missions Fund

Receipts—			
Contributions—			
Home general donations .....$	13,037.61		
Greene County, Va., Mission donations	627.27		
Home Missions Share Plan	410.00		
Total receipts			$ 14,074.88
From World Wide Fund to balance ..			25,779.14
			$ 39,854.02
Expenditures—			
Aid to Districts—			
Washington		$ 2,000.00	
Southern Virginia .		800.00	
No. Ill. & Wisconsin		2,550.00	
Nebraska		1,100.00	
Northwestern Ohio .		175.00	
Okla., P. T., & N. Mexico		500.00	
Virginia Regional ..		500.00	
Florida and Georgia		300.00	
Michigan		750.00	
Northeastern Ohio .		1,840.00	
Western Maryland .		250.00	
Western Pennsylvania		1,000.00	
So. Calif. & Arizona		300.00	
Middle Missouri		550.00	
Southeastern Kansas		550.00	
No. & So. Carolina		560.04	
First Virginia		150.00	
Tennessee		150.00	
Idaho & W. Mont.		2,000.00	
Southern Missouri .		300.00	
Eastern Virginia ..		300.00	
Texas and Louisiana		300.00	16,925.04
Summer Pastorates—			
Antioch, Virginia ..		177.90	
Georges Creek, Md.		221.47	
N. Carolina circuits		300.00	
D. V. B. S.—Idaho		329.18	1,028.55
Regular Pastorates—			
Johnson City, Tenn.		1,500.00	
Ft. Worth, Texas ..		750.00	
Rosepine, Louisiana		600.00	
No. St. Joseph, Mo.		750.00	
Portland, Oregon,			

(with assistant) ..		1,910.00	
Fruitland and Citronelle, Alabama .		150.00	
Albany, Oregon . ..		823.81	
Broadwater, Mo. ..		974.03	7,457.84
Traveling Evangelists—			
Oregon, Idaho & W. Mont., No. Calif., Okla., Tex., & La.		2,319.28	
Less offerings received		1,216.11	1,103.17
Miscellaneous—			
Home Missions Council			300.00
Greene Co., Va., Mission—			
School operation—			
Workers' wages	4,717.94		
Pastor	624.00		
Commissary	1,047.64		
Light Plant	386.52		
Heating Plant	250.00		
Telephone dues	14.20	7,040.30	
School equipment—			
Office supplies	50.00		
Dormitory equipment	110.83	160.83	
Farm Operation—			
Labor	995.62		
Fertilizer and lime	191.28		
Seed	99.30		
Cow peas and beans	54.25		
Cotton seed and calf meal	97.95		
Gas and oil	400.00		
Tires and repairs ..	199.95		
Auto and truck license	27.25		
Spray materials ...	55.15		
General and miscellaneous	199.73	2,320.48	
Farm Equipment—			
Fence	391.47		
Small tools	24.93		
Lumber	74.93	491.33	
General—			
Insurance premiums		56.00	
Total expense		10,068.94	
Less income from—			
Board, room, and tuition	1,198.03		
Farm	1,063.24		
Miscellaneous	5.00	2,266.27	7,802.67
Home Secretary Department Expense—			
Advisory Council ..		48.19	
Information service		4.10	
Miscellaneous		30.75	
Office rent		156.00	
Stationery and supplies		87.35	
Office equipment ..		21.51	
Postage and mailing		226.84	
Salaries and office help		4,081.51	
Telephone and telegraph		25.64	
Traveling expense ..		554.86	5,236.75
			$ 39,854.02

7. Administration Expense

General Secretary's Departments—			
Board Meetings		$ 791.81	
Foreign deputation		3,946.57	
Information service		23.44	
Contribution to Committee of Ref. & Counsel		521.00	
Miscellaneous		31.79	
Office rent		228.00	
Office stationery and supplies		102.71	
Office equipment ..		48.03	
Postage		10.80	
Salaries and office help		3,668.00	
Student Volunteer work		102.97	
Telephone and telegraph		34.68	
Traveling expense ..		228.29	$ 9,738.09
Treasurer's Department—			
Auditing		134.91	
Fidelity Bonds		27.50	
Interest on borrowed money		756.51	
Miscellaneous		26.29	
Office rent		216.00	
Office stationery and supplies		244.30	
Office equipment ..		24.02	
Postage and mailing		173.62	
Salaries and office help		2,286.13	
Telephone and telegraph		32.65	
Traveling expense ..		56.62	3,978.55
Total Administration Expense			$ 13,716.64

8. Missionary Education

Missionary Visitor—			
Illustrating .....$	463.23		
Subscription blanks	44.80		
Binding files	47.80		
Printing and Mailing (average circulation 12,150) ..	5,809.84	$ 6,365.67	
Less paid subscriptions		430.27	
Net cost of "Visitor"			$ 5,935.40
General—			
Deputation work ..	184.24		
Mimeo supplies ...	103.71		
Missionary Education Movement ..	104.00		
Miscellaneous	27.33		
Mission Study—			
Outside purchases .	187.27		
Our publications ...	15.63		
Office rent	324.00		
Office stationery and supplies	118.95		
Office equipment ...	69.53		
Traveling expense .	113.63		
Pamphlets, leaflets, etc.	758.81		
Postage and mailing	578.07		
Salaries and office help	4,232.54		
Stereopticons and slides	80.98		
Telephone and telegraph	31.89	6,930.58	
Less sales of—			
Outside purchases .	88.29		
Our publications ...	158.93		
Slide rentals	72.00		
Exhibit material ...	4.50	323.72	
Net general expenses			6,606.86

Total Missionary Education expenses ... $ 12,542.26

9. Mission Endowment

World Wide—

Balance, March 1, 1928		$553,689.84	
Receipts numbered—			
107958	$ 150.00		
110169	100.00		
111845	2,008.50	$ 2,258.50	
Transfers—			
From annuities (death lapses, Schedule 11)		43,150.00	
From Bequests (Schedule 24)		1,000.00	
Total receipts		46,408.50	
Balance, February 28, 1929,			$600,098.34

India—

Balance, March 1, 1928	9,459.00	
No receipts		
Balance, February 28, 1929,		9,459.00

China—

Balance, March 1, 1928,	2,350.00	
No receipts		
Balance, February 28, 1929,		2,350.00

H. H. Rohrer Memorial—

Balance, March 1, 1928,	1,000.00	
No receipts		
Balance, February 28, 1929,		1,000.00

Mary A. Culp Memorial—

Receipt numbered—		
No. 108775	500.00	
Balance, February 28, 1929,		500.00
Total Mission Endowment		$613,407.34

10. Miscellaneous Endowment

Ministerial & Missionary Relief—

Balance, March 1, 1928,	$ 10.00	
No receipts		
Balance, February 28, 1929,		10.00

Gospel Messenger—

Balance, March 1, 1928		16,576.56	
Receipts numbered—			
105559	$ 35.00		
110686	75.00		
111078	25.00	135.00	
Transfers— Annuities (Schedule 11)		25.00	
Total receipts		160.00	
Balance, February 28, 1929,			16,736.56

Gish Estate—

Balance, March 1, 1928,	56,667.08	
No receipts		
Balance, February 28, 1929,		56,667.08

D. C. Moomaw Memorial—

Balance, March 1, 1928,	8,800.00	
Receipts numbered—		
105360	$ 10.78	
107410	9.12	19.90
Balance, February 28, 1929,		8,819.90

Book and Tract—

Balance, March 1, 1928,	28,310.68	
Receipts numbered—		
109805	$ 100.00	
110919	50.00	150.00
Balance, February 28, 1929,		28,460.68
Total Miscellaneous Endowment		$110,694.22

11. Endowment Annuity Bonds

Balance, March 1, 1928,		$669,989.61	
Receipts numbered—			
105061	$1,000.00		
105402	200.00		
105518	200.00		
105976	500.00		
106827	500.00		
107408	181.36		
107932	500.00		
108216	50.00		
108443	1,500.00		
108501	50.00		
108778	500.00		
108838	150.00		
109011	100.00		
109498	500.00		
110305	500.00		
110408	1,000.00		
110749	500.00		
111023	100.00		
111339	700.00		
111404	2,000.00		
111571	25.00		
Total receipts		10,756.36	
		$680,745.97	
Less transfers—			
To World Wide endowment (death lapses) (Schedule 9)		43,150.00	
To Gospel Messenger endowment (Schedule 10)		25.00	43,175.00
Balance, February 28, 1929,			$637,570.97

12. Mission Annuity Bonds

Balance, March 1, 1928,		$356,438.50	
Receipts numbered—			
104602	$2,000.00		
105540	100.00		
105615	500.00		
106223	100.00		
107418	1,000.00		
107454	1,000.00		
108085	625.00		
108187	2,500.00		
108443	500.00		

108513 ... 1,000.00			
108840 ... 1,000.00			
109095 ... 500.00			
109243 ... 500.00			
109935 ... 1,000.00			
110879 ... 100.00			
111340 ... 100.00			
111344 ... 100.00			
Total receipts		12,625.00	
		$369,063.50	
Less transfers—			
To Bequests and Lapsed Annuities (Death Lapses) (Schedule 24)	12,200.00		
To McPherson College	4,000.00	16,200.00	
Balance, February 28, 1929, ...			$352,863.50

13. Ministerial and Missionary Relief

Balance, March 1, 1928, ...		$ 34,012.80	
Receipts—			
Refunds on support	$ 90.00		
Brethren Publishing House (Schedule 25)	7,706.18		
Gish Estate endowment (Schedule 19)	680.00		
General endowment (Schedule 19)	.60		
Total receipts		8,476.78	
		42,489.58	
Expenditures—			
In assistance to ministers, their widows or orphans ..		12,832.50	
Balance, February 28, 1929, ...			$ 29,657.08

14. Miscellaneous Funds

General Relief and Reconstruction—			
Balance, March 1, 1928, ...		$ 112.51	
Receipts—			
Donations—			
Near East Relief .	$ 1,363.50		
General Relief ...	14.00		
Florida Tornado .	204.86		
China Famine	505.64		
Sweden Relief ...	10.00		
Total receipts		2,098.00	
		$ 2,210.51	
Expenditures—			
Near East Relief, New York	1,299.61		
Near East Relief, Pittsburgh, Pa.	49.69		
Near East Relief, Kansas City ...	14.20		
Federal Council of Churches	185.19		
China Famine Relief Association	210.75		
American Red Cross, Washington, D. C.	314.56		
Sweden Mission Treas.	10.00		
Total expenditures		2,084.00	
Balance, February 28, 1929, ...			$ 126.51

Sundry Balances*			
Japan Mission			98.80
Philippine Mission .			81.40
Porto Rico Mission			234.42
Arab Mission			50.00
So. American Mission			152.34
New Eng. Mission .			202.50
Cuba Mission			331.27
Australia Mission ..			16.00
Jerusalem Mission .			200.66

*Same balances as a year ago.

Italian Mission			
Receipts—			
Donations		25.00	
Expenditures—			
Sent to D. M. B. of S. E. Pa., N. J., & N. Y.		25.00	
Student Loan Fund—			
Balance, March 1, 1928, ...	7,819.50		
Receipts—			
Donations	33.29		
Repayment of loans			
Principal	325.00		
Interest	62.60	420.89	
		8,240.39	
Expenditures—			
Loans to students		350.00	
Balance, February 28, 1929, ...			7,890.39
Stover Lecture Foundation—			
Balance, March 1, 1928, ...		335.67	
Receipts—			
Interest from investment		58.20	
Balance, February 28, 1929, ...			393.87
Gish Publishing Fund*—			
Balance, March 1, 1928, ...		3,326.78	
Receipts—			
By sales of books	1,298.18		
Gish Estate endowment (Schedule 19)	2,720.02		
Total receipts		4,018.20	
		7,344.98	
Expenditures—			
Purchase of books	3,205.48		
Printing, etc.	6.85	3,212.33	
Balance, February 28, 1929, ...			4,132.65

* See details elsewhere in this issue.

Conference Budget—			
Receipts—			
Contributions—			
Conference Budget	63,049.97		
Conference Budget Designated	315.74		
March World Service	1,435.00		
Total receipts		64,800.71	
Expenditures—			
General Expense—			
District Expense ..	7.77		
Literature and general printing	978.33		
1928 Yearbook loss	652.25		

Stationery and supplies	156.81		
Postage and mailing	581.54		
Office rent	120.00		
Salaries	3,950.88		
Traveling expense	169.31		
Miscellaneous	20.97	6,637.86	
Distribution—			
World Wide Missions (Schedule 1)	34,908.90		
Board of Religious Education	14,432.23		
General Educational Board	2,242.31		
General Ministerial Board	5,886.84		
American Bible Society	692.57	58,162.85	
		64,800.71	
Book and Tract Work—			
Balance, March 1, 1928,		3,851.98	
Receipts—			
Endowment note interest	61.79		
Endowment income (Schedule 19)	1,699.89		
Sale of tracts	12.51		
Total receipts		1,774.19	
		5,626.17	
Expenditures—			
Missionary Gospel Messengers	171.00		
Rebates on endowments	84.62		
Tract mailing	48.97		
Tract publication	135.69		
Total expenditures		440.28	
Balance, February 28, 1929,			5,185.89
Gish Testament Fund—			
Expenditures—			
To printing new edition		1,950.05	
Balance, March 1, 1928,	203.97		
Receipts—			
By Brethren Publishing House sales (Schedule 25)	338.40	542.37	
Deficit, February 28, 1929,		1,407.68	
Denmark Poor Fund—			
Balance, March 1, 1928,		2,234.04	
Receipts—none			
Expenditures—			
In assistance to C. Hansen		133.83	
Balance, February 28, 1929,			2,100.21
Total of Miscellaneous Funds			$ 21,196.91

15. Church Extension Fund

Balance, March 1, 1928	$ 42,811.85	
Receipts—		
Interest on loans	141.56	
Balance, February 28, 1929,		$ 42,953.41

16. Church Extension Bills Receivable

Balance, March 1, 1928		$ 32,965.17	
Loans made—none			
Payments on loans—			
Milk River Valley, Mont.,	299.14		
Oakland, California (balance)	1,050.00		
Detroit, Mich.	500.00		
Lakeland, Florida	160.00		
Brooksville, Florida	160.00		
Battle Creek, Mich.	500.00		
Phoenix, Arizona	320.00		
Johnson City, Tenn.	250.00	3,239.14	
Balance, February 28, 1929,			$ 29,726.03

17. Contingent Agreements

Balance, March 1, 1928		$125,308.71	
Receipts—			
For year (11 items)		23,462.00	
		148,770.71	
Less transfers		10,188.30	
Balance, February 28, 1929,			$138,582.41

18. Mission Building and Contingent Reserve

Balance, March 1, 1928		$ 62,979.05	
Receipts—			
Bequests and Lapsed Annuities (Schedule 24)	$ 45,193.72		
Brethren Publishing House (Schedule 25)	30,824.69		
Investment Income and Expense (Schedule 19)	8,297.02		
Total receipts		84,315.43	
		$147,294.48	
Expenditures—			
Transfer to World Wide Fund	48,000.00		
Transfer to Reserve for Investment Losses (Schedule 26)	27,361.00	75,361.00	
Balance, February 28, 1929,			$ 71,933.48

19. Investment Income and Expense

Receipts—			
Interest received from—			
Endowment contracts		$ 372.66	
Farm Mortgage loans		50,377.13	
Public Utility bonds		16,057.32	
Railroad bonds		2,350.00	
City Real Estate bonds		8,767.14	
Short Term loans		341.24	
Local bank balances		614.86	
Foreign bank bal.		254.98	
Total receipts			$ 79,135.33
Expenditures—			
Annuities paid		58,654.43	
Endowment income transferred—			
Rohrer Memorial (Schedule 1)	60.00		
India general (Schedule 1)	567.54		
China general			

(Schedule 2)	141.00		
Ministerial & Missionary Relief (Schedule 13) ..	.60		
Gish Estate—			
Pub. Fund (Schedule 14)	2,720.02		
Ministerial & Missionary Relief (Schedule 13)	680.00		
D. C. Moomaw Memorial	528.85		
Book and Tract Work (Schedule 14)	1,699.89		
Gospel Messenger (Schedule 25)	997.34		
C. C. Wenger Trust	180.00		
Mary A. Culp Memorial	5.00	7,580.24	
General expenses—			
Annuity publicity ..	247.54		
Auditing	133.21		
Fidelity bonds	27.50		
Information service	71.00		
Legal services	46.80		
Loan agencies	145.31		
Miscellaneous	27.05		
Rental safety box ..	30.00		
Office rent	156.00		
Office equipment ...	24.01		
Office stationery and supplies	61.77		
Postage and mailing	150.88		
Recording fees	11.65		
Salaries and office help	3,151.58		
Telephone and telegraph	35.03		
Traveling expense ..	284.31	4,603.64	
Total expenditures ..		70,838.31	
Net receipts to Mission Building and Contingent Reserve (Schedule 18)		8,297.02	
			$ 79,135.33

20. Reserve for Missionary Advances

Balance, March 1, 1928		$ 61,472.08	
Receipts—			
India Coöperative Credit Fund .....$	454.11		
India Land Investment Fund	844.54		
Total receipts		1,298.65	
Balance, February 28, 1929, ...			$ 62,770.73

21. Advances to Field Treasurers

India Treasurer—			
Balance on field, March 1, 1928		$ 31,617.76	
Charged for—			
Drafts paid $120,000.00			
Advices sent	10,241.57		
Other transfers ..	8,531.49	138,773.06	
		170,390.82	
Credited for—			
Expenditures on field		139,444.87	
Balance on field, February 28, 1929			$ 30,945.95
China Treasurer—			
Balance on field, 1928, ...		20,551.72	
Charged for—			
Drafts paid	34,570.00		
Advices sent	11,651.26		
Other transfers ..	1,441.66	47,662.92	
		68,214.64	
Credited for—			
Expenditures on field		49,532.11	
Balance on field, February 28, 1929,			18,682.53
Sweden Treasurer—			
Balance on field, March 1, 1928		2,948.92	
Charged for—			
Draft remittances	3,615.15		
Other transfers ..	743.43	4,358.58	
		7,307.50	
Credited for—			
Expenditures on field		5,745.23	
Balance on field, February 28, 1929,			1,562.27
Denmark Treasurer—			
Balance on field, March 1, 1928		180.07	
Charged for—			
Draft remittances	160.14		
Other transfers ..	13.22	173.36	
		353.43	
Credited for—			
Expenditures on field		186.42	
Balance on field, February 28, 1929			167.01
Africa Treasurer—			
Balance on field, March 1, 1928		32,797.92	
Charged for—			
Funds transferred	10,680.25		
Advices sent	10,098.33		
Other transfers	2,836.53	23,615.11	
		56,413.03	
Credited for—			
Expenditures on field		37,868.94	
Balance on field, February 28, 1929,			18,544.09
Greene County, Virginia, Mission Treasurer—			
Balance on field, March 1, 1928		830.98	
Charged for—			
Advances by check		9,500.00	
		10,330.98	
Credited for—			
Expenditures incurred		10,022.94	
Balance on field, February 28, 1929,			308.04
Total Advances to Field Treasurers ..			$ 70,209.89

22. Transmission Certificates

Balance outstanding March 1, 1928			$ 1,217.65
Receipts—			
Numbered—			
104542 ....$ 15.00		108418 ....$ 5.00	

104812	3.00	108556	10.00
104916	2.00	108556	10.00
104957	25.00	J.232	18.04
104975	10.00	108969	12.50
105074	10.00	109068	100.00
105298	8.00	109118	1.00
105309	25.00	J.234	16.69
105323	5.00	109198	19.00
105448	25.10	109198	6.50
J.223	8.73	109198	6.50
J.223	1.50	109198	6.50
J.223	.50	109224	11.00
J.220	20.00	108498	5.00
105611	5.00	109251	10.00
106817	25.00	109778	10.00
J.228	400.00	109782	25.00
J.228	100.00	109816	5.00
J.228	100.00	J.236	10.00
J.228	100.00	110423	7.00
J.228	400.00	110527	5.00
J.228	100.00	J.238	50.00
J.228	100.00	J.238	50.00
J.228	100.00	J.238	50.00
107781	30.00	J.238	50.00
J.229	7.06	J.238	50.00
J.229	.50	111003	25.00
J.229	7.00	111158	10.00
J.229	1.00	111342	10.00
107821	20.00	111361	50.00
107833	10.00	111522	100.00
J.230	21.25	111642	28.00
107984	100.00	111970	14.75
108153	125.00	J.243	5.00

Total receipts for which certificates Nos. 2573-2640 were issued	2,703.12	
		3,920.77
Expenditures—		
Certificates redeemed	3,043.27	
Balance outstanding, February 28, 1929 ....$	877.50	

23. Notes Payable

Balance, March 1, 1928	$ 22,633.90	
Receipts—		
Money borrowed ..	33,821.00	
	56,454.90	
Expenditures—		
Notes paid off	41,000.00	
Balance, February 28, 1929, ...		$ 15,454.90

24. Bequests and Lapsed Annuities

Receipts—

From bequests—
Numbered—

104601 M. B. & C. R. $	500.00
104744 M. B. & C. R.	957.25
104873 M. B. & C. R.	6,316.77
104873 World Wide End.	1,000.00
104990 M. B. & C. R.	2,000.00
105593 M. B. & C. R.	100.00
105673 M. B. & C. R.	11.30
105874 M. B. & C. R.	1,188.23
107368 M. B. & C. R.	17,640.42
107536 M. B. & C. R.	500.00
105612 M. B. & C. R.	4,082.00
105680 M. B. & C. R.	96.50
105771 M. B. & C. R.	23.25
105806 M. B. & C. R.	180.00
108047 Sweden	300.00
108047 India	700.00
108047 China	500.00
108047 Africa	500.00
108305 M. B. & C. R.	300.00
108692 M. B. & C. R.	2,600.00
109614 M. B. & C. R.	60.00
110067 M. B. & C. R.	500.00
110617 M. B. & C. R.	31.50
110972 M. B. & C. R.	1,000.00
110977 M. B. & C. R.	1,000.00
J.243 India	81.56
J.244 M. B. & C. R.	444.35

Total from bequests .	$ 42,613.13	
From lapsed annuities (Schedule 12)	12,200.00	
Total receipts		$ 54,813.13
Expenditures—		
Transfers to—		
World Wide Endowment (Schedule 9)	1,000.00	
Sweden Mission Fund (Schedule 3)	300.00	
India Mission Fund (Schedule 1)	7,281.56	
China Mission Fund (Schedule 2)	500.00	
Africa Mission Fund (Schedule 5)	500.00	
Advances, costs of estates	37.85	
Mission Building & Contingent Reserve (Schedule 18)	45,193.72	
Total expenditures and transfers		$ 54,813.13

25. Brethren Publishing House

Receipts—		
1927-1928 earnings turned over	$ 38,530.87	
Income — Gospel Messenger endowment (Schedule 19)	997.34	
Office rent charged to departments (Schedules 6, 7, 8, and 19)	1,080.00	
Gish Testament sales	338.40	
Total receipts		$ 40,946.61
Expenditures—		
(Transfers)		
20% of earnings to Ministerial & Missionary Relief (Schedule 13)	7,706.18	
80% of earnings to M. B. & C. R. (Schedule 18)	30,824.69	
"Gospel Messenger" endowment paid over	997.34	
Office rent paid over	1,080.00	
Gish Testament Fund credit (Schedule 14)	338.40	
Total expenditures .		$ 40,946.61

26. Reserve for Investment Losses

Balance, March 1, 1928	$ 26,501.92	
Receipts—		
Transfers from M. B. & C. R. (Schedule 18)	27,361.00	
	$ 53,862.92	
Expenditures—		
Losses on investments (two loans)	986.04	
Balance, February 28, 1929, ...		$ 52,876.88

Statement of Gish Publishing Fund for Year Ending Feb. 28, 1929

		Invty. 3-1-28	Bought	Sold to B. P. H.	Sold to Ministers	Inventory 2-28-29	Value	Loss on sales to ministers	
11	Bible Doctrine	51			39	12	$ 14.52	@$1.01	$ 39.39
15	Eternal Verities	1			1			.23	.23
19	Modern Secret Societies	10			10			.75	7.50
23	Cruden's Concordance	78		1	32	45	44.10	.68	21.76
26	Bible Atlas	21	25	1	23	22	47.52	1.56	35.88
31	Twelve Apostles	193		2	33	158	80.58	.36	11.88
33	Sick, Dying, Dead	175		2	37	136	42.16	.21	7.77
36	Universalism Against Itself	214			11	203	62.93	.11	1.21
37	Problems of Pulpit and Platform	97		1	20	76	20.52	.12	2.40
68	Archæology and The Bible	31			24	7	14.56	1.33	31.92
86	A History of the Christian Church	32			30	2	4.52	1.36	40.80
92	Greatness and Simplicity of the Christian Faith	50			1	49	8.33	.02	.02
93	Essentials of Evangelism	23			2	21	17.43	.48	.96
93A	A Man and His Money	8			3	5	6.90	1.13	3.39
95	Parish Evangelism	34			3	31	22.32	.47	1.41
97	The Heart of the Old Testament	7			2	5	4.80	.56	1.12
101	The Christian and His Money Problems	2				2	1.74		
102	Pastor's Manual	430			68	362	329.42	.61	41.48
107	Report of Washington Missionary Conference	12			6	6	10.44	1.19	7.14
108	The One Volume Bible Commentary	66	50	8	74	34	64.26	1.24	91.76
110	The Highest Office	4			4			.77	3.08
111	Visitation Evangelism	52		1	24	27	21.87	.51	12.24
114	Reality in Worship	24			24			.68	16.32
116	The Local Church	56		8	31	17	11.39	.42	13.02
117	What Is Faith?	24			24			.39	9.36
119	Five Laws That Govern Prayer	23			23			.44	10.12
120	A Christian Program for the Rural Community	37			35	2	1.74	.52	18.20
121	The Clash of Color	59			28	31	25.73	.53	14.84
122	Educational Blue Book and Directory of the Church of the Brethren	12	10		21	1	.40		
123	Education for Peace	5			5			.45	2.25
124	How Jesus Won Men	94			77	17	16.49	.52	40.04

125	The Christian Doctrine of Peace	90			46	44	97.68	1.37	63.02
126	The Church and Missions	97			54	43	37.41	.47	25.38
127	The Virgin Birth	97			62	35	28.00	.50	31.00
128	The Church's Program for Young People	76			76			.77	58.52
129	The English of the Pulpit	103		1	67	35	27.30	.43	28.81
130	What to Preach	89			89			.37	32.93
131	The Christ of the Indian Road	52	50	5	97			.56	54.32
132	The Portion of the Children	60	50		101	9	10.08	.72	72.72
133	Qualifying Men for Church Work	97			58	39	37.83	.62	35.96
134	Dramas of the Bible	167			81	86	43.86	.16	12.96
136	History of the Christian Church		250		124	126	355.52	1.82	225.68
137	New Studies in Mystical Religion		250		153	97	99.91	.63	96.39
138	The Making of the Minister		250		147	103	124.63	.76	111.72
139	Every Minister His Own Evangelist		250		139	111	85.47	.42	58.38
140	The Man of Sorrows		250		157	93	102.30	.70	109.90
141	Ministerial Ethics and Etiquette		300		154	146	132.86	.56	86.24
142	Pulpit Mirrors		250		140	110	88.00	.35	49.00
143	The Desire of All Nations		250	1	199	50	40.50	.46	91.54
144	The Potency of Prayer		250		144	106	92.22	.47	67.68
145	Five World Problems		250	1	154	95	73.15	.42	64.68
146	Christ and Money		250	2	145	103	57.68	.31	44.95
		2,853	2,985	34	3,102	2,702	$2,408.87		$1,909.27

Statement of the Fund

By **Balance** on hand March 1, 1928		$3,326.78
Sales, 3,102 books to ministers	$1,263.60	
Sales, 34 books to B. P. H. @ cost	33.93	
Sales, Home Study books	.65	1,298.18
Income Gish Estate Endowment		2,720.02
		$7,344.98
To cost of 2,985 books bought	$2,687.93	
Postage and packing on same	517.55	
Printing and committee expense	6.85	3,212.33
Balance on hand February 28, 1929		$4,132.65

Proof of Inventory Value

Inventory value March 1, 1928	$2,407.32	
Inventory value of books bought	3,205.48	
Adjustment on inventory value	2.87	$5,615.67
By sales to B. P. H. @ cost	$ 33.93	
By sales to ministers	1,263.60	
Loss on sales to ministers	1,909.27	
Inventory value February 28, 1929	2,408.87	$5,615.67

Notes from the Fields

CHINA NEWS

Ping Ting

Emma Horning

The evangelistic tent has opened its work again for the year. Two men and two women are in this service. We are very glad to have Bro. Wang Chih Yung be the leader. He has been away to Bible school for a year. He is filled with new life and is a strong believer in the power of prayer. His wife is a teacher in the girls' school and has two children to care for. They are one of our strong Christian families and we are expecting much of him in this evangelistic work.

Miss Wood and Mr. Djang were with us two days in the interest of the China Christian Council in preparation for the visit of Dr. Mott. China has been divided into four sections for the study of various questions to be discussed at the final conference at Hangchou. North China sectional conference will meet at Peking to discuss the question of leadership. These two people are now visiting the various missions in their territory, studying the present status of leadership, its problems and needs. Leaders from our various stations met with them here at Ping Ting and discussed the leadership of our mission. Pray that it may be the means of our thinking more definitely of the subject.

Mary Schaeffer and Sister Chai spent two weeks teaching in a village not far from Leping. As a result four women from Christian families decided to be baptized. Sister Schaeffer next went to Leping to prepare the women there for the love feast. Bro. Yin came also to help in the preparation. After two weeks of visiting and teaching in and around the city all was ready. The four women came in for baptism. A man was baptized too, after which thirty communed together at this little church.

The little church at Luanlu, five miles from here, decided to have a love feast and invited any one from the city who wished to come and commune with them. Brother and Sister Bright and Calvin, and Brother and Sister Yin with three other Chinese Christians, accepted the invitation. Some went in rickshas, others in sedan chairs, and still others on donkeys. Altogether some thirty communed.

Easter dawned bright and warm. Joy filled all the mission compound. Everybody was eager to attend the Easter services at the church. Blooming house plants and ferns decorated the rostrum. The church was filled and extra seats were brought to seat the people. A number of hymns were sung by the congregation. The girls' school sang two hymns and the smaller children illustrated two songs with appropriated exercises, all led by Minerva Metzger. The boys' school also gave a special piece of music. Two appropriate talks were given on the meaning of Easter.

The English services in the afternoon were led by the missionary children—Calvin Bright and the Flory children—Verna Ruth, Wendell and Mirnabelle. They gave a very beautiful and appropriate program, which was very much appreciated by the older people.

Bro. Bright and Bro. Oberholtzer made a business trip to Tientsin and when they returned brought a new auto with them for the Liao Chou station, which was very much needed as the old one was in very bad condition.

March 25 Bro. Crumpacker left for America to be gone four months. He expects to attend conference at North Manchester and then bring his wife and daughter to share his labors in the orient.

While visiting in a village home we met a native doctor who had been invited to treat a mother who was ill but not seriously so. The next time we came the family was in deep mourning. They had been weeping for days. The doctor had used a needle in her arm to drive away the pain, or the demon, or whatever was in her body, and the shock was too much for her; the next day she was dead. We constantly hear of the native doctors giving the wrong medicine or the wrong treatment and sudden death being the result. When will scientific medicine and Christian love relieve their many sorrows?

The other day a woman from the woman's school came to my room weeping, all broken up. She said she could not be in school any more, or at least she would have to go in a lower class for she could not be in the class with a certain woman who had offended her. After she had poured out all her troubles I asked her if they had had any trouble before and she said they had always been good friends before. I then told her that I knew how to settle the trouble very beautifully if she were strong enough to do it. Jesus said that we should love our enemies, do good to them and pray for them.

She thought that was the right thing to do and being a Christian for several years did not say that she could not do it. We then prayed together about it. She confessed her own faults to God and came through with a shining face, and it has been shining ever since. The next Sunday she was the first one to volunteer to go out in the homes of the city to help teach others.

Liao Chou

Emma Horning

With the coming of warm days the gospel tent is on the move, this year having the Ho Hsu district north of Liao for its territory.

Miss Shock reports that the girls' school has a larger enrollment this spring than the fall term.

Mr. Tsai reports an enrollment of 60 boys in the boys' school since the Chinese New Year. He had four grades, the smaller boys being in the coed school, of which Miss Shock has charge. The boys prepared a song for Easter services.

The hospital is very busy, especially the woman's side. Unfortunately one of the two girl nurses has typhoid fever. At times they have as many as twenty women patients. Mrs. Pollock is the only graduate nurse and is kept more than busy. Mrs. Wampler is helping at times when she is not teaching Sara Anna.

Nettie Senger has been working in the Chin Chou district since Nov. 19. While there she held a ten-day Bible class for women, studying Mark, Acts, James, Prayer, and some Old Testament truths. She said it was the most interesting and fruitful class she has ever taught. The Christians are learning to put their trust in the true God and many of their prayers are being answered.

Two bandits are making trouble near Chin Chou and the official is trying to capture them but they have escaped his hands so far.

The government is having an idol-smashing campaign in the Chin Chou district also. As these gods return to the dust may the true God take his rightful place in the hearts and homes of the people. The work is too great, the opportunity is too wonderful. Pray that we may have strength to teach these multitudes! Pray that more workers may be sent to reap the harvest!

Shou Yang

Mrs. Sue R. Heisey

The hospital is quite busy again since the Chinese New Year season is over. Several very serious cases have come for treatment. There are about seventeen in-patients being treated at this time.

Owing to the fact that the system of vaccination for smallpox by the Chinese doctors is unsanitary and often results in the death of the patients, the county officials have asked Dr. Hsing to become head of the health department for the Shou Yang county. They have also asked him to perform the vaccinations for smallpox. Notice has gone to the villages forbidding them to use the old methods, and threatening with a heavy fine any one who disobeys the order. It will be necessary for the doctor to spend considerable time in the country villages if he does this vaccination work He will probably take one of the evangelists with him, and thus give an opportunity for the evangelistic department to make many new contacts.

Our Easter services were held the 29th, 30th, and 31st, closing with a love feast on the evening of the 31st. Forty-three brethren and sisters surrounded the Lord's table. The crowd was smaller than usual but the interest was excellent.

The church met in council March 30. There were several committees to elect and some reports to be given. Bro. Chao Fu Ling was elected and installed into the office of deacon. This is the first deacon elected in the Shou Yang church. We are encouraged with the good spirit manifested in this election.

The destruction of the idols has not been completed, but has come to a halt temporarily. It is rumored that the work will be continued, but in a less drastic manner than before. In many places the temple doors have been sealed so the people can not get in to worship before the idols.

Sister Ulery and Sister Kung spent the latter half of March in the Yu County. Since this season of the year is a holiday there is much visiting and the daughters-in-law return home to visit with their mothers. This was an unusual opportunity to meet many women from the surrounding villages. We hope many of these contacts will mean openings into new homes in villages that we have as yet been unable to touch.

Within the city of Yu many new homes

were reached, especially in the northern part of the city. The biggest opportunity was with the children, and through them we hope to be able to get into more homes in the future. As the Gospel message was given we tried to impress upon the women the need of following as much of the truth as they knew. A number of women responded very favorably. Pray that they may not forget in a day. It takes more courage than most of us realize to make the change to Christianity, for they have trusted their false gods so long, and so often the change to the true means much persecution.

The wife and mother in the home of one of the Christian men expressed her desire and willingness to accept Christ as her Savior, and asked us to help her read. As the reading course is based upon the message of salvation she will have an opportunity to learn more of the Gospel.

Special effort was made during these contacts to get the people to learn to pray to God. Their idea of worship is to burn incense, or prostrate themselves before their idols, or before the ancestral tablet in their homes. One woman said that they worshiped god on the nineteenth of their third month. This day is supposed to be the birthday of the sun. Thus she said they called the sun a god. She also said that the lightning was god.

The greater part of the month of March was spent by Sister Neher and Sister Kung in the country districts. The first week of the month Brother Heisey and two of his evangelists joined them in holding short Bible classes in three of the out-stations. After the closing of these classes the women workers stayed on in the out-station of Tsung Ai working in the homes in and about the village. The forenoons were spent in home visiting and in the afternoons the women were invited to the church court where teaching of songs and stories was given along with a bit of reading. Most of the women who came really seemed interested and we feel progress was made in helping them to understand what the worship of the true God means. Tsung Ai is a town of merchants. There are many wealthy cultured homes there. The evangelistic workers have a welcome into many of these homes, and it is our hope and prayer that through repeated contacts these homes may be won for the Lord Jesus Christ.

In Tsung Ai practically all idols in both home and temple have been taken down.

(Continued on Page 200)

AFRICA

Garkida

Lola Helser

Capt. Skelley recently visited the mission. The government is building a road between here and our Gardemna station. Two hundred and fifty dollars of tax money is being turned back into the hands of the natives for the purpose of building this road. We are indeed thankful for this added accommodation, now making it possible to reach Gardemna by motor.

Our medical department had a call for help from Hinna, the most distant point in West Bura on the Biu-Jos road. A Niger Company man's wife was seriously ill and ours was the nearest doctor, eighty-five miles away. To reach there meant going through closed territory. Dr. Gibbel left here late noon and arrived at Hinna yet that night. He spent two days with the family and left the patient in much improved condition. Dr. Gibbel also spent a couple days at Lassa attending to medical needs there.

Brother and Sister E. W. Flohr are the happy parents of a seven and a half pound baby girl since March 14th. Julia Ann and Lewis Benton are delighted with their new sister. They have given her the name of Annabelle Elizabeth.

Dr. Robertson and Bro. Flohr made a business trip to Numan. While there they attended a Danish Missionary wedding. The doctor also performed two surgical operations.

Sister Beahm has been put in charge of the Girls' School. Several of the girls are wanting to take the covenant, some of whom are receiving further teaching before taking this step and others are being hindered by parents.

The school boys have caught a little of the spirit of giving. They are doing most of the building of a needed dormitory. The Garkida church is giving eight dollars of her Sunday offerings toward this need.

Mazo, a quite prominent man in Garkida, died recently. Two of his daughters have accepted Christianity and are engaged to Christian boys. The Christian boys would have nothing to do with the dancing and beer-drinking which usually accompany a funeral, but they showed a splendid spirit when, with the help of their Christian friends, they dug the grave and carried the corpse to the grave.

A Letter to Ruth

Ping Ting Chou, Shansi, China,
Feb. 28, 1928.

My dear Ruth:

This has been a busy month and I have thought of you many times during the past days. We have been our of quarantine a little more than three weeks now. It was a glad day when Calvin and I were set free and the house was fumigated and we could have our friends come and go once more. The Chinese know nothing about the prevention of disease—that is the mass do not—and it fell to our lot not only to give them the precept along this line but the example as well. In this city the people have had no little teaching along public health lines and many see the reasonableness of it but are often so situated, because of economic conditions, that when a contagious disease comes to their homes they have no way of isolating the patient. But when an epidemic of diphtheria or smallpox comes along it is encouraging to see how many avail themselves of inoculation against the disease. The darkness is breaking.

We counted it a special favor today to eat with our good Brother and Sister Yin and I wished that you might have been with us. Mary was also with them. Bro. Yin said since Mary starts out tomorrow for another preaching trip in the country to be gone a month or more he wanted to have her for a meal before she left. We talked about many things pertaining to the Kingdom and I often wish our friends at home could "listen in" on some of our conversations. I believe you would not mind hearing about a couple of these country places where the Gospel is gaining ground and where we have a nucleus of Christians.

What it means to plant the Gospel in some of these out-of-the-way places few can possibly know. Bro. Yin mentioned some of the things in which Mary "ate bitterness" but she would not have it so. They talked about the kind of water they must use in some of the mountain villages and I really never knew myself just how bad it was until they were talking about it today. In this particular village they spoke about there being no wells nearer than about two miles. Neither are there springs of water, so water is a mighty precious article except during the rainy season. The village has provided a pond to catch, or in which to run, the water when it falls so copiously. It is not first caught in clean galvanized spouting from the eaves of the houses but it is the dirty surface water which flows over the ground into the pond. Some homes provide their own and when the water is exhausted they use of the village pond. At this time of the year and for some months now the village pond is the only water for a couple miles around. The water sustains life for man, child, and beast. Imagine yourself standing by this pond for one hour and see the picture it holds. Here comes a shepherd bringing his sheep to drink and when they are satisfied they are driven away again. Here come some of the farmers bringing the donkeys and cattle to water and the pigs must have their share too. Now these animals do not stand politely on the ground and merely put the tips of their noses in the water but it's their fashion to **stand** in the water to drink. The water is not dipped up into troughs for the animals to drink out of and of course you know there would be mud about the edge of the pond, or water hole rather. You can imagine the unsanitary conditions about the pond with all these animals coming to drink. You can imagine how stagnant, too, the water becomes from standing so long. "The missionaries don't drink such water though, do they?" I can hear you ask. Yes, they do. One annot live without water and when there is no other kind what are you going to do? Of course it must be thoroughly boiled but don't you suspect it carries with it a "taste" which is not exactly enjoyed? Would you have much of an appetite to know that your food was cooked in such water? But our brave Mary goes out to such villages, drinking her tea made with the water from such a water hole and her food is cooked in the same. And it's for the sake of the Kingdom. With the water situation like this you would suspect too that the people were not very clean for it would be too extravagant to waste the water doing much washing. So clothing is seldom washed and the consequence is plenty of vermin. A little water

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Chinese Sunday-School, Washington City

ANNA M. SHIREY

The Chinese Sunday-school of the Church of the Brethren in Washington City opened April 29, 1923. Miss Rose Kidwell had been conducting a school in her home, with Miss Ruth Utz assisting, but the class had grown large. With the consent of our pastor, Brother Roger Winger, the school was brought to our church on above date.

School began with an enrollment of eleven students, but no record was kept until June 24, 1923, at which time sixteen students were present. In August, Mr. J. A. Zager was elected superintendent. In such capacity he served until September, 1924, when he was forced to give it up because of ill health.

From the beginning it was decided that contributions from the teachers should defray our expenses. However, our students are finding joy in giving to the support of the work now. Books and general equipment were bought by teachers and students alike. Most of the teachers bought the book, "The Foreigner's Guide to English," which is still very popular with the students.

The personnel of teachers, students and superintendent has changed, but always there is excellent interest and great eagerness on the part of students for the English language and the Bible. Often a student, who does not know English at all, enters school. He starts at the beginning and patiently learns. If he is sufficiently familiar with English the lesson will be the Bible and English. At the close of the lesson we have Bible reading, singing, and prayer, then a drill in English conducted by our superintendent, Mr. Moy.

The students enjoy singing the good old Gospel hymns, and they can sing well. They sing, "Bringing in the Sheaves," "The Jewels," "Glory to His Name," and others.

Our pastor, Dr. Earl Bowman, has always been a great help and inspiration in the work of the school and Mrs. Bowman is one of our valued teachers. Each summer we have a picnic for the school. The transportation is provided by those of the church who have automobiles. For the past three years we have been invited to the home of Brother and Sister S. D. Bowman of East Falls Church, Virginia. Generous lunches were taken along. The boys greatly enjoy the home, garden, flowers, orchard and gracious hospitality of Brother and Sister Bowman.

We always have a program on Christmas day, with "eats," or sometimes a dinner. The students provide Chinese music and make other contributions to the program that make it most delightful.

We have a group of devoted, consecrated teachers who consider it a great privilege to obey Jesus' command to "Go and teach." While we give our best—infinitely more and greater joy and blessings come to us and we glimpse the joy of those who go to foreign fields and serve.

It had been very difficult to get a permanent superintendent, but on October 17, 1926,

Photo by Anna M. Shirey

CHINESE SUNDAY-SCHOOL, Washington City

Mr. Steven Moy was brought to us by Mr. Lum, a Chinese student in Johns Hopkins University, Baltimore, Maryland. Mr. Moy, a Chinese, born in San Francisco, California, a graduate of George Washington University, Washington, D. C., has been and is now a most valued and highly esteemed superintendent and spiritual leader of our school. As a result of his fine influence and work of our consecrated teachers, on October 7, 1928, Mr. Moy and eight of our students were baptized into the Brethren Church, by Dr. Bowman, our pastor. It was a day of great rejoicing at our school. Mr. Moy was eager to have twelve Christian students, the same as our Lord had disciples, so God added his blessing as he always does and gave more than we asked. On Easter Sunday, March 31, 1929, eight more of our students were baptized by our pastor. It was truly a blessed day! The picture of the school was taken just before the baptismal service. Mr. Moy is in the Columbia Bible Training School this year, preparing himself for more definite work.

While our students are learning English and the Bible, we feel that leadership is being developed among them for they direct the work of the school and the Americans stay in the background. Mr. Moy has his efficient Chinese assistant who brings new students and looks after their interests. There is loyal coöperation and unity in the school. The enrollment at present is about twenty-five. Several of our students are now in China and several in New York but we expect them to return in due course of time. We have a teacher for each student and we earnestly pray that the Christian students of our school will really be the nucleus of a church for the Chinese in the capital of our nation.

Washington, D. C.

A Dedication

A. D. HELSER

For several years the Boys' School at Garkida has been badly in need of quarters. The school has grown from a dozen boys to more than a hundred.

Of the baptized Christians in Africa all but three have been regular pupils in the school. During the year 1928 it was our happy privilege to see seventy-eight boys and young men from the school make their covenant to follow Jesus Christ as their Lord and Master.

At the recent Mission Meeting this school was asked to start special Bible and Teachers' Training Courses for a selected few.

Photo by A. D. Helser

DEDICATION OF GARKIDA BOYS' SCHOOL

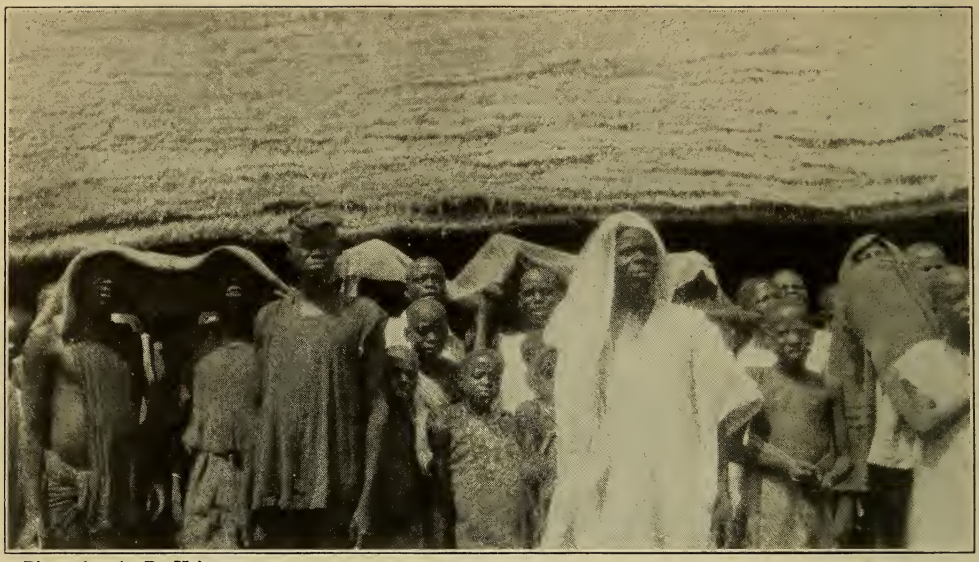

Photo by A. D. Helser

CLOSE UP VIEW OF GARKIDA CHRISTIANS

This is in addition to the regular Bible classes and other subjects now being taught. It is in this school that many of the leaders of the young church in Africa are being trained. In order to serve the growing church in the best possible way we are striving to make the educational standard of the work first rate. This is most difficult with the few books and materials available.

The new buildings will be a great help. They have been planned to meet the latest educational requirements from the standpoint of pupil-space and light. Ample provision has been made for religious exercises.

On February 20 at eleven o'clock the chapel was filled with three hundred and fifty eager black faces and another one hundred and twenty-five sat near the large open windows. The Boys' School buildings were being dedicated to God. Brethren William M. Beahm and Njida Gwari (one of the first four young men baptized in Africa) gave strong dedicatory addresses and Brother H. Stover Kulp led in the dedicatory prayer. It was a great day for us in Africa.

Now we determine as never before to commit our way to him and we ask you to pray with us that the touch of the teacher Jesus may be upon all who teach in this school.

CHINA NEWS

(Continued from Page 196)

The tablet to the God of Heaven and earth is up in all homes for all feel this is the one true God. It was not hard here to get the people to see what the worship of the Heavenly Father really means. Many of the women were most eager to know how to pray and we urged them to begin by thanking God each time they eat. We praise our Father for the openness of hearts and eagerness to listen to the Gospel story. May he make us strong in spirit and courage as we face the opportunities offered by these homes and hearts.

In one village we found a woman who was most eager for the Gospel message. She told how her mother spends money to try to find the true way. She had heard of the meetings at Tsung Ai last winter and came to town but was unable to find the place, so went away disappointed. Her heart is not yet satisfied although she has tasted other "ways" that have been offered her. Our hearts rejoiced as she told us these things for we knew we had a "way" that would satisfy. The young woman said they would be glad to come to Tsung Ai the next time we had meetings there. She also expressed a desire to learn to read. We thank the Lord for his leading that day and pray that these hungry hearts may find rest and joy in the love of our Savior.

Parting Greetings

NETTIE M. SENGER

Some days had been spent with a little, warm-hearted village church. We had enjoyed the Chinese New Year's festival together, and a Bible class of two weeks beginning and ending with a day of fasting and prayer for their non-Christian friends and relatives; at last the parting day had come.

The cart was being loaded and all the Christians of the village were there to see me off. The leader of the group asked that we might have a parting season of prayer before I left, for they knew they could hope for no long visit like this again for several years. Indeed we had planned this one for two years. I thought of Paul and his parting with the Ephesus Christians. I read from 1 Thessalonians how Paul's hope and joy, indeed his very life, was wrapped up in the growth of Christian character in the new churches. I told them their life in Christ was also my hope and joy, and nothing was hard so long as they were growing more like Christ. Old and young, men and women, all prayed.

They escorted me outside the village. With parting bows and greetings they returned, and I, with a full heart, went on my way. Such little incidents help us to bear the hard things more bravely. These friends have a very real struggle to get away from fear and superstition. When they do fully stand for Christ it means a great victory in their lives. There is no fear in love; "perfect love casteth out fear." Their gods do not love; only Christ loves. Pray that they be able to dispel fear with faith and love. "Do not fear, only believe," says our Master.

Chin Chou, Shansi, China.

A LETTER TO RUTH

(Continued from Page 197)

in a basin for washing the hands or face is not emptied with the first using but is set back and saved for several more such occasions. This gives you but a glimpse of what it means in a physical way to carry the Gospel to some of these mountain places in order that "some" might know him, whom to know is life eternal. This is but a slight lifting of the curtain that you might take a glimpse at a few of the hardships and yet they are not counted so. The supreme joy comes in seeing these people born again.

Mrs. Yin was telling us of an old woman who came to her house not long ago crying. Mrs. Yin asked her why she was crying. She replied "I want to die." "And why do you want to die?" she was asked. "Because my idols are destroyed and I have nothing to worship. What is the use of living with nothing to worship?" This is the pathetic cry of many of the old people. They are about to pass on and they trusted in their idols for some sort of recompense hereafter. Now that they are destroyed in great numbers they don't know where to turn. In a village a few miles away the story is told of how the village idols were buried in the ground. Later some of the villagers went to the grave of these idols and burned incense and worshiped, telling the buried idols of their grief and sorrow at such a terrible tragedy and that they could not help what had come to pass. What a challenge faces us now and surely "it is time to thrust in the sickle and reap for the reaping time is here." How to meet the situation that has been thrust upon the church so suddenly was an interesting topic of discussion one day last week during the Annual Conference. That there is a deep heart-hunger for something abiding among many of the people, is certain. That the church is the place to find it is a question with them. Anti-Christian feeling has subsided very much but in places seems to be smoldering ready to break out again upon the slightest misunderstanding. In this raid against idols the church has escaped persecution but no one knows whether its day is coming or not. We labor and pray that the uplifted Christ may be the spiritual Sovereign of this great people.

We came home from our good Bro. Yin's with renewed appreciation of what he is doing for the Kingdom and his earnestness in the cause of our Lord.

In His Name,

Minnie F. Bright.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Young People in Service Abroad

Fourteen young people's groups are added to the list this month of those working with a missionary partner on the foreign field. The young people's project provides that the young people of a church or district may choose a missionary on the field and contribute funds to bear the expense of that missionary's work. Letters are exchanged, the missionary is encouraged and the young people are given a keener realization of what this missionary business is about. The new groups to announce this month are:

B. Y. P. D.	Missionary	Field
Sunnyside, Wash.	Dr. Ida Metzger	India
Rockford, Ill.	Mae Wolf, R. N.	India
Root River, Minn.	Chalmer Shull	China
Elizabethtown, Pa.	I. E. Oberholtzer	
Bear Creek, So. O.		
Calvary, So. Cal.	H. Stover Kulp	Africa
E. Chippewa, N. E. O.	Anna M. Brumbaugh	India
Preble Co., So. O.	Elizabeth Oberholtzer	China

(Includes Castine, Prices Creek, W. Alexandria, Eaton, Wheatville, Gratis and Four Mile.)

Some groups are appreciating this link with a missionary so much that they do not want to break it at the end of the year. Other groups plan to join this movement but have not yet been able to get started. There is reason to believe this may become a standard young people's project for an indefinite period. Anticipating this, groups should join now even though the year is half gone. Let our slogan be, **Every B. Y. P. D. linked with a missionary and every missionary linked with a B. Y. P. D.** Write General Mission Board, Elgin, Ill.

BLACK AND WHITE AND READ ALL OVER

Presenting The Missionary Visitor (May issue)

Hymn: "O Worship the King"
Scripture: John 1: 1-13
Prayer
A Living Presentation of the Magazine

1. The Cover—"I am the cover," etc. Describe picture of the Bura Christian, significance of the spheres, and call attention to back page. 1 minute.
2. The First Page—"I am the first page," etc. Call attention to the departments of the magazine listed under table of contents, our contributors, members and officers of the Board, and editor's note. 1 minute.
3. Editorial—Report of April Board Meeting. 2 minutes.
4. Messages from home and foreign fields. Choose four of the seven articles for brief reviews. 2 minutes each.
5. N. E. W. S.—Monthly news from all over the country. 2 minutes.
6. The Workers' Corner—"I am the workers' corner," etc. Call attention to news notes, the work of the young people in service abroad, missionary society sunshine bags, women's missionary society helps, announcements, and book reviews. 2 minutes.
7. The Junior Missionary—"I am the Junior Missionary," etc. Mention the suggestions to leaders of Juniors, program material, stories, and perhaps tell one of the stories. (Usually there are news items from Junior Leagues, also pictures.)
8. The Last Page—Our Missionaries.

Hymn: "I Love to Tell the Story"
Discussion—Relation and value of the Missionary Visitor to our Society. Have some one present the subject in a short talk and lead the discussion. A worthy goal for every women's missionary society might be, "The Missionary Visitor in every home," or "Every member a reader of our missionary magazine."
Hymn: "Lord, Help Me Live From Day to Day"

(Note—This program is adapted from one prepared by Eva Clark Waid for use by women's organizations of the Presbyterian Church in the U. S. A.)

INSTALLATION OF OFFICERS OF WOMEN'S MISSIONARY SOCIETIES

The officers, including retiring and newly elected officers and committee chairmen, enter in procession, singing "Jesus Shall Reign Where'er the Sun." The retiring officers who lead the procession and carry lighted candles, take their places on the platform where chairs have been placed in a semi-circle, each newly-elected officer standing behind her predecessor. The following scripture references are read and each officer tells briefly of the work done by her department, impresses upon the new officer her duties and responsibilities, and hands her the lighted candle. The new officer gives a short response and takes her place in the chair.

President:

"I beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness."—Eph. 4: 1, 2.

Officers:

"So teach us to number our days, that we may get us a heart of wisdom."—Psalms 90: 12

President:

"Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours but God's."—II Chron. 20: 15.

Officers:

"O Jehovah, the God of our fathers . . . art not thou ruler over all the kingdoms of the nations? And in Thy hands is power and might, so that none is able to withstand Thee."—II Chron. 20: 6.

President:

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."—II Timothy 2: 15.

Officers:

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."—Hebrews 2: 1.

President:

"Be strong in the Lord, and in the strength of His might. Put on the whole armor of God."—Eph. 6: 10, 11.

Officers:

"Let us draw near with boldness unto the throne of grace, that we may obtain mercy and find grace to help us in time of need."—Hebrews 4: 16.

President:

"Wherefore beloved . . . give diligence that ye may be found in peace, without spot and blameless in His sight."—II Peter 3: 14.

MONTHLY FINANCIAL REPORT

Conference Offering, 1929. As of April 30, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:

Cash received since March 1, 1929, ... $16,699.18

(The 1929 budget of $363,000.00 is 4.6% raised, whereas it should be 16.6%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on April 30, 1929:

Income since March 1, 1929,	$47,820.72
Income same period last year,	26,280.53
Expense since March 1, 1929,	40,027.67
Expense same period last year,	43,931.42
Mission deficit April 30, 1929,	92,578.42
Mission deficit March 31, 1929,	86,371.61
Increase in deficit for April, 1929,	6,206.81

Tract Distribution. During the month of April the Board sent out 585 doctrinal tracts.

March Receipts. Contributions were received during April by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World Wide Missions	$3,841.38	$6,868.82
Student Fellowship Fund 1928-29	200.00	440.00
Aid Societies' Mission Fund—1927	643.95	910.00
Home Missions	562.64	591.33
Foreign Missions	413.00	566.66
Junior League—1928	125.30	300.88
Junior League—1929	11.00	47.15
B. Y. P. D.—1928	23.25	92.86
B. Y. P. D.—1929	52.50	52.50
Home Missions Share Plan	50.00	50.00
India Mission	212.59	368.36
India Native Worker	50.00	50.00
India Boarding School	97.50	158.75
India Share Plan	181.25	527.05
India Missionary Supports	150.00	665.67
China Mission	310.29	393.39
China Native Worker	23.60	23.60
China Share Plan	105.75	230.75
China Missionary Support	145.03	1,308.13
Sweden Mission	6.50	6.50
Africa Missionary Supports	394.76	* 596.28
Africa Mission	2,084.70	2,165.60
Africa Share Plan	31.25	222.75
Near East Relief	83.51	110.61
China Famine Relief	108.07	183.34
Conference Budget	220.79	1,020.91
Conference Budget Designated	7.66	7.66

* Deficit—by adjustment, transferred to Africa Mission account.

"O God who hast made us incurably incomplete without Thee, and hast set the thirst for communion with Thee deep within our hearts, teach us to pray! Forgive the old selfish prayer of the past! Give us a great love for Thy will, even where it conflicts with our dearest desires! Center all our desires upon Thee, and grant us that poise of soul which comes from putting Thy will first in all things! Through Him by whom all true prayer approaches to Thy mercy-seat, Jesus Christ our Lord! Amen."

THE JUNIOR MISSIONARY

AFRICAN ANIMAL TALE

The Friendly Lion

There was a lion once who, in eating game that he had caught, got a bone fast in his throat. And he went about the bush with his mouth wide open for he could neither swallow the bone nor loosen it. He met a hunter, who, when he saw him, laid down his bow and his quiver and washed his hands and arms up to shoulders. And he went to the lion and put his hands in his mouth and carefully extracted the bone. He pitied the lion, for he was a hunter, too.

And the lion was so grateful, for he knew the man had saved his life. He lay down in the dust and wagged his tail again and again. The hunter showed the lion the edge of his farm. Thereafter the lion used to hunt near the farm and thus frighten away all the antelope that came to eat the farmer's grain.

A mobilu soon learned this and he used to come there to eat the bones and remains of the lion's feasts. One day the lion was putting by a young jikil which he had caught and he saw the mobilu sneaking about. He lay down and the antelope roared and started to run for the mobilu, but the frightened mobilu just lay down on the ground and turned his four feet up to the sky as if he were dead. The lion sniffed in contempt and scratched dust all over the mobilu. (Note: Unexpurgated original Bura—He anjikined on him. It was a chance to put it in.)

Then he went away and left him as if he were dead. And he put the jikil in another place. The cowardly mobilu got to his feet and ran and never did come back. Thus the kind hunter's farm was rid of mobilus and antelope that would devour his grain.

A MISSIONARY WRITES TO HIS SON

My big Boy:

Mother writes to me that you are not a baby any more but a **big boy.** I am really glad to hear it for I know then that you can take care of mother. And while daddy is in Africa I want you to take good care of mother.

Remember that a **big boy** always does right. He never does naughty things. And he always is helpful and willing to work. He is like Dicky Smiley and always bravely smiles. He is a strong boy. I am glad you are becoming a **big boy.**

The other day Daddy went riding on his bicycle. A squirrel came running towards me in the path. He could not have been blind for I never heard of a blind squirrel. I suppose he was thinking very hard about something—maybe about his wife and babies. For he never saw me until I nearly ran over him. Then he just stood right on his hind feet and nearly turned a somersault backwards, he was so surprised. It looked like this

And then you ought to have seen him scamper away in the big, tall grass.

The other day I went hunting to get a guinea. The grass is very tall now and it is

very hard to see the guineas. Since food is so plentiful they do not call to one another. But I crept up behind some tall grass on my hands and knees and looked into a peanut field and there were three guineas. I took aim very carefully and "bang!" I got one fellow. It was like this Sometime you may go hunting with me.

Mamsa is well. He is growing so large. He is getting so fat too. I feed him on peanuts and sweet potatoes. He sends his love to his little master.

And your Daddy sends his love and a big hug and kiss and would like to hold you on his lap awhile. Daddy.

THE SEASONS OF THE YEAR

Come, listen to me and I will tell
About the seasons I love so well.
First, Spring-time will be considered;
Then, with beauty, the earth is covered.

The birds are now once more in sight,
To make the world become more bright.
The grass is green above the ground,
Beautiful flowers are scattered 'round.

The music now is very grand,
Made by frogs instead of band;
And everywhere new life we meet,
Oh, what a glorious time to greet!

Summer is coming again, I know,
And then we'll not need fear the snow;
For the bumblebee in the clover,
Will tell us the winter is over.

So look above and see the blue
Filled with the tint of heavenly hue;
We do not care for Summer heat,
If we have plenty of fruit to eat.

See the apples drop from the tree,
There, they wait for you and me;
We listen to the farmers and hear them say,
"It is time for us to make our hay."

Next, we experience an Autumn day,
And we are reminded to store away
The bountiful harvest out of sight,
Lest Jack Frost should pass this way to-night.

So many colors of beauty we see,
On bush, the briar, the shrub, and the tree;
The birds have begun to fly away,
They will soon be gone but not to stay.

Grapes and nuts will taste just grand,
We may pick them all at our command;
And then we'll all be merry and gay,
To welcome glad Thanksgiving Day.

Cold December bleak and bare,
Some days cold, and some days fair;
But to us there comes no dread,
If the ground with snow is spread.

Christmas is coming soon we know,
Then comes Santa thru the snow;
We must worship at Christmas time you see,
For Christ was sent for you and me.

The nights of winter are long and cold,
'Tis then we enjoy the stories of old;
But let the winds roar and the sleet come down,
By the warm fire-side we'll be seated around.

We should be thankful for the seasons so dear,
And welcome them back year after year.
And always enjoy nature so grand,
By walking with her—hand in hand.

Our lives are like the seasons four,
Here today—tomorrow, no more;
So we should do the best we can,
By serving God and our fellow-man.

—Written by a pupil of the Church of the Brethren Industrial School, Geer, Virginia.

A BED-TIME PRAYER

Dear Father you have given me
So much of love and joy today
That I am thinking joy and love
To other children far away.

Wherever they lie down to sleep,
Yellow and brown and black and white,
Happy and tired with work and play,
Dear Father bless us all tonight.

—Selected.

COURAGE

I love the man who dares to face defeat
And risks a conflict with heroic heart;
I love the man who bravely does his part
Where Right and Wrong in bloody battle meet.

When bugles blown by cowards sound retreat,
I love the man who grasps his sword again
And sets himself to lead his fellow-men
Far forward through the battle's din and heat.

For he who joins the issue of life's field
Must fully know the hazard of the fray,
And dare to venture ere he hope to win;
Must choose the risk and then refuse to yield
Until the sunset lights shall close the day
And God's great city let the victor in.

—Ozora S. Davis,
in the Congregationalist.

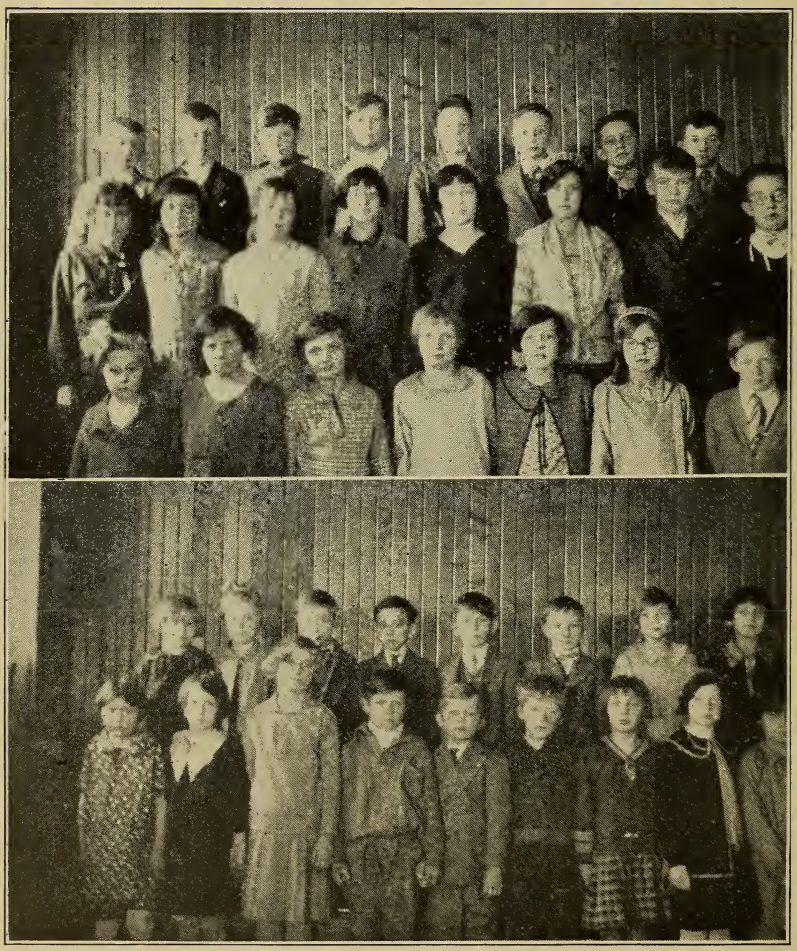

Photo by Dora Beeghly

JUNIORS AND PRIMARIES, Bear Creek Church, Southern Ohio

These children have been good workers in the missionary project. They are following in the footsteps of their elders who have made the Bear Creek congregation noted for its splendid missionary giving

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Westernport, Md., 1917
* Cline, Mary E., 608 N. Leavitt St., Chicago, Ill., 1920
*Coffman, Dr. Carl, 1921, c/o Gen. Miss. Board
* Cripe, Winnie, Bremen, Ind., 1911
Crumpacker, F. H., and Anna, McPherson, Kans., 1908
Horning, Dr. D. L., and Martha, 1919, Elgin, Ill.
* Ikenberry, E. L., and Olivia, c/o General Mission Board, Elgin, Ill., 1922
* Myers, Minor M., and Sara, Bridgewater, Va., 1919
* Seese, Norman A., and Anna, Daleville, Va., 1917
* Smith, W. Harlan, and Frances, 2663 3rd St., La Verne, Calif., 1920
* Sollenberger, O. C., and Hazel, c/o J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Flohr, Earl W., and Ella, 1926

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
* Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, c/o General Mission Board, Elgin, Ill., 1920
Blough, J. M., and Anna, 1309 Franklin St., Johnstown, Pa., 1903
Butterbaugh, Bertha, Franklin Grove, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Naylor, John I., 1911, and Ina, La Verne, Calif., 1921
Lichty, D. J., 1902, and Anna, 1912, 3435 Van Buren St., Chicago, Ill.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912
Wolf, L. Mae, 327 E. 60th St., Manhattan Maternity and Dispensary, New York City, 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

See the Missionary Exhibit at Annual Conference

First Floor, Library Building

The missionary exhibits will be open week days from 8 to 9 A. M.; 12:30 to 1:30 P. M.; 4:30 to 7 P. M. On Sundays from 12:30 to 7 P. M. Missionaries will explain exhibits and talk over the progress of mission work.

Thursday, June 13

5:00-5:30, Africa, Native Industry in Buraland.
5:30-6:00, India, Witch Doctor Methods.
6:00-6:30, China, Latest News From China.—F. H. Crumpacker.

Friday, June 14

5:00-5:30, China, Idol Worship.
5:30-6:00, Africa, Glimpses of How a Bura Baby Is Raised.
6:00-6:30, India, A Day in the Dahanu Hospital.

Saturday, June 15

4:30-5:35, Conference for Missionary Committees. Successful committee members will discuss their plans.

Sunday, June 16

5:00-5:30, Women and Home Life in Africa. (For women only.)
5:30-6:00, Conference of Junior Missionary Project Leaders.
6:00-6:30, Conference of B. Y. P. D. Missionary Project Leaders.

Monday, June 17

5:00-5:30, China, Chinese Children.
5:30-6:00, Africa, Surgery Before and After the Coming of the Missionary.
6:00-6:30, India, Health and Sanitation.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, their successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in their charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI **July, 1929** **No. 7**

375 Congregations and 17 Districts Increased Their Giving Last Year to Missions and Church Promotion . . . . . .

The MISSIONARY VISITOR

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor ADA MILLER, Assistant Editor

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OUR CONTRIBUTORS

H. Stover Kulp, missionary to Africa.

Minnie F. Bright, missionary to China.

Mrs. Mabel Garrett Wagner, chairman of the Children's Committee of the Department of Religious Education, New York Federation of Churches.

Emma Horning, missionary to China.

Sue Heisey, missionary to China.

Julia Ann and Lewis Benton Flohr, daughter and son of Earl Flohr's, missionaries to Africa.

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in EACH donation of four dollars or more to the General Mission Board, either direct or through any congregational collection, provided the four dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give four dollars or more and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor. **NO VISITOR SUBSCRIPTIONS ARE ENTERED UNLESS REQUESTED.**

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L. C. MOOMAW, Roanoke. Va., R. R. 2, **1928-1932.**

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OTHO WINGER, President, **1912-1933.**
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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.
*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

The Effect of Supporting a Missionary

The chairman of a missionary committee in one of the eastern Pennsylvania churches writes us as follows:

"I am interested in the missionary cause. When the suggestion was offered that our church support a missionary a few years ago, cries of 'It can't be done' almost smothered the idea. Now we are supporting the equivalent of two, and none of us miss the money. In fact, all of us are richer."

Such testimony comes from many churches. The spirit of altruism in sharing with others' needs enriches the spiritual life of any congregation, and makes it easier to raise funds for the local work.

The Africa Mission

Report for 1928

H. STOVER KULP

The Staff

THERE are eighteen on the staff of the Africa Mission. Of this number six were on furlough when the year opened. Four of these returned to the field on November 7. On September 20, Dr. and Mrs. Burke left the field on account of Mrs. Burke's health. Although most of the other missionaries were able to remain at their posts practically all the time, the general health of the missionaries can be reported only as fair. It is hoped that as the number of motor roads in Nigeria is increased some place may be found which will be accessible to our missionaries for short vacations. Such a place would be a great asset to the health of our Africa staff.

Of the members of the staff who were on the field for the entire year, five were in their second year of service and two were in their first year. A great part of the time of these missionaries was therefore taken up in language study. In spite of this fact they took a very important part in the activities of the mission.

The year at Garkida has been one which has shown a marked development in every department, with a special effort to inculcate the evangelistic spirit in all mission activities.

Evangelistic Department

During the year ninety-nine people made a public profession of Christianity. They were enrolled in classes where they received instruction to prepare them for baptism and church membership. Twenty-one were baptized during the year.

Regular Sunday services were held in from seven to ten villages in the vicinity of Garkida. As many as thirty or thirty-five of the native Christians help in these services by giving their testimonies and otherwise assisting in the services.

Another important work under this department has been the conducting of week-day classes, three times a week, in five villages. The teaching is done by native Christians, who receive a very small pittance from the native church. They teach Bible truths and reading. Several villages have put up huts at their own expense, in which these classes are conducted and in which the Sunday services are held.

Evangelistic work among the women has had especial emphasis. This work, in charge of Miss Harper, is sure to bring much that is worth while to the native church.

A BAPTISMAL SCENE AT GARDEMNA. This is the first baptizing done at this station. Bro. Earl Flohr is administrator. Bro. Heckman stands at the left taking a moving picture. All but a very few of the onlookers are non-Christians, but their behavior was excellent.

THIS WOMAN IS PUTTING FINISHING TOUCHES ON THE WALL OF THE BOYS' SCHOOL CHAPEL. Baby is tied to her back in the usual way. Walls of houses are built by hand by the men. Women then go over them carefully smoothing them up.

Education

The boys' school at Garkida has had a very successful year. The average attendance during the year was eighty-four; for the last quarter it was 110. The great majority of those reported as having made a profession of Christianity are from the boys' school.

The girls' school, under Miss Shisler, had the struggle which goes with beginning days. It was difficult to maintain a regular attendance, but by constant and persistent effort a distinct advance was made. From among the pupils of this school the first two women were baptized into the church on August 12.

Medical Work

The medical work was most encouraging. A total of 2,086 different patients were admitted into the hospital. In addition 461 home calls were made and 1,250 other treatments given in outlying districts.

Two hospital assistants were in training and during the last two months of the year one of these was sent out on weekly trips and treated from twenty to forty patients each time. Training is being given to other selected school boys from outlying villages. It is hoped that when they return to their homes they will be able to help rid their village of disease.

Confidence is being gained in obstetrical service. Twenty-one cases are reported for the year. A start has been made in treatment of lepers. Plans have been made and adopted for the development of a leper colony.

During the year the medical work was moved into one of the buildings of the Ruth Royer Kulp Memorial Hospital. The two other buildings of this unit will be completed in the near future. Religious services were held in the hospital four times a week. Personal work was done among the patients by native Christians.

Gardemna

Early in the year Brother and Sister Flohr went to the Gardemna Station. It had been without a resident missionary for a few months following Bro. Mallott's leaving for furlough in the latter part of 1927. They had had but one year of language study. With them was an earnest young Christian, named Hyelandiga, and his wife.

The natives put up in the heart of the village a fine large house for holding services. Here services were held regularly. In addition services were conducted in a large number of the surrounding villages. During the year about a score of people publicly confessed Christ. To prepare these for church membership, regular classes were held several evenings a week. Three people were baptized during the year, including the wife of Hyelandiga.

Permission from the government to open a mission school came during the latter part of the year. School was opened in a small

way. A dispensary was opened and the doctor made frequent trips from Garkida to supervise and promote the medical work.

No church has yet been organized at Gardemna. The Christians there hold their membership in the Garkida congregation. As the year closes steps are being taken to organize a congregation at this place.

Dille and Lassa

These two names really indicate but one station. Early in the year it was discovered that the water supply at Dille was insufficient. A change of sites was decided upon. The station is now at a place five miles southeast of Dille, called Lassa. The work suffered a great loss when, in September, the condition of Mrs. Burke's health made it necessary for them to return to America for an emergency operation.

The work among the Margis has lately entered its second year, so things are just beginning. On March 17, the four missionaries, together with three native Christians who had come from Garkida, organized a church.

In January and February Mr. and Mrs. Kulp made a bicycle tour of the district. This gave them a very good idea of the location and size of the villages. It was also a means of introducing themselves and their work to the natives.

School was started in a small way at Dille in March. Eighteen different boys were enrolled. A small number of men became interested enough in the Christian message to assemble a few times a week for Christian instruction.

Although some medical work was carried on at Dille in the fore part of the year, most of the medical work was done at Lassa after Dr. and Mrs. Burke had moved to that place. From July to September about 150 different patients were treated and about $20 given in medical fees.

Visit of the Deputation

The report would be incomplete without a mention of the outstanding event of the year. For some time the Africa missionaries had been urging that a deputation from the home Board be sent to visit our field. They felt that the guidance and suggestions of those to whom many years of experience had given mature judgment would be helpful to us in the beginning years of our work. So it was decided that Brethren Bonsack and Emmert should visit the Africa field.

On November 7 they arrived at the Garkida station and remained with us until the day after Christmas. They visited all of the mission stations and then spent about two weeks with the missionaries in conference. The policies of the various departments were frankly and fully discussed. The

MISSIONARIES AND AFRICAN CHRISTIANS GO OUT TWO AND TWO to visit neighboring villages and to hold Christian services. As many as twelve or fifteen villages are thus reached regularly. This is a picture of the group that went out the first Sunday the deputation was in Garkida.

brethren were able to give many timely suggestions as to wisest lines of policy to be adopted and to warn of mistakes to be avoided.

The contacts they made with the native Christians were especially helpful. It made the Christians keenly aware of their oneness with the whole Brotherhood. It made the native Christians look hopefully forward to the time when they should be self-governing and self-supporting. While the deputation was here the churches decided to organize a church District and the date of the first District Meeting was decided upon.

Their presence in our homes was especially appreciated. Their visit was a bright spot on our somewhat dull social existence. We can never forget the cheer and encouragement they brought.

We feel confident that the years ahead will fully prove the worth-whileness of sending them to us.

TABLE I. FOREIGN STAFF

Date of First Work in Field	Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Residence Stations
1922	18	7	1	8	2	3

THE MISSIONARY

O matchless honor all unsought
High privilege surpassing thought,
That thou shouldest call me, Lord, to be
Linked in work-fellowship with thee;
To carry out thy wondrous plan,
To bear thy messages to man;
In trust with Christ's own word of grace
To every soul of the human race.

—Selected.

TABLE II. THE CHURCH IN THE FIELD

Mission Station	Organized Churches	Other Places Having Regular Services	Baptized during year	Christian Community	Total Church Membership	Others under Christian Instruction	Sunday-schools	Contributions
Garkida	1	7	21	132	22	43		$118.00
Gardemna			3		8*			
Lassa	1	1	1	11	8*	14		40.00
Total	2	8	25	143	38	57		$158.00

* Includes missionaries.

TABLE III. GENERAL EDUCATION

Mission Station	Total under Instruction	Elementary Schools				Fees
		Schools	Total Pupils	Boys	Girls	
Garkida	140	2	140	110	30	$22.50
Gardemna						
Lassa*	18	1	18	18		
Total	158	3	158	128	30	$22.50

* The school was at Dille before the station was moved to Lassa.

TABLE IV. MEDICAL

Mission Station	Physicians	Nurses	Native Assistants	Hospitals	Beds in Hospital	Dispensaries	Vaccinations	Obstetrical Cases	Visit to Homes	Major Operations	Minor Operations	Total individual Patients	Total Treatments	Fees
Garkida	2	2	2	1	25			21	461	41	111	2,086	31,450	$47.50
Gardemna						1								
Lassa	1	1	2			1	536	1	75	5		207		15.00
Total	3	3	4	1	25	2	536	22	536	46	111	2,293	31,450	$62.50

A Letter to Ruth, No. 6

Ping Ting Chou, Shansi, China,
March, 1929.

My dear Ruth:

The weeks fly by and I have just come to realize that it is a month since I last wrote to you. As I think back over this busy month I am impressed again and again with the **old** and the **new** in a struggle and travail for supremacy. Old ideas and customs are being weighed in the balances by a new generation and found to be sadly lacking—lacking in self-expression, and, fine ideals such as you and I have always known and understood. But the new, or those who are promoting a reform, are still **very** few in comparison to the old. I think I have never been so much impressed with the struggle that is on as I have been the past weeks, and I am thinking now only of the struggle for the emancipation of women.

Not many days ago, when I was visiting the sick women in the main ward at the hospital, a young woman, nearly blind, found her way to me and said, with eyes full of tears, "Do you know whether there is any hope or help for my eyes?" I had heard of her case before I met her, and so was a bit prepared when she asked me the question. About four years ago she developed eye trouble, but neither her husband nor mother-in-law was willing to do anything for her relief. She had no way to help herself, and her eyes gradually grew worse and worse. At the end of nearly four years she was rapidly losing her sight. As her sight grew worse her treatment was more cruel, for she was growing more and more worthless to the family. She could not see to sew the family's wardrobe any more, nor prepare food, and to add to her very bitter cup her only little son died. Her own mother, out of pity and sorrow for her, managed the expenses for the three days' trip to the hospital and a brief stay in the hospital, in the hope that her daughter might find relief, but it was too late. The only hope given her was that she could be helped from growing worse, but it was too late to restore her sight.

A few days ago a widow, who is very poor, came to me asking for industrial work. This is her story: She has three small children—a son, ten; a daughter, seven; and a little babe, a son, still nursing. After her husband died his family decided to betroth the little girl and send her to her future husband's home. They would also sell the baby, and keep the oldest son themselves. The mother they would sell too, or in other words, get her another husband. There is a lot of money in selling widows, for they bring $300 now, it is said. You and I cannot imagine the oppressed lives of many of the young women here. This mother felt she just could not separate from her children and never know them again, so she sought refuge in the woman's school in the hope of being able to keep her children with her by supporting them herself.

The other evening little nine-year-old Lotus Flower sat by me here in my home, chatting merrily. Finally I interrupted her and said: "Lotus Flower, are you betrothed?" She said, "Yes, I was betrothed last year." I asked, "How much did your mother and father get for you?" "They got $80 and four bolts of cloth, and I got some bracelets and earrings," and she fondled the silver bracelets on her little wrists. Then I recalled that a young lad had told me that now a girl adds $10 a year to her worth. If she is eight she is worth $80, and if nine $90, and so on. This same lad, who was eighteen, was eager to settle for his young wife before girls got too high, and he told me he had struck a bargain, for he was able to get one who was eleven years old for $90! "Are you able to support her?" I asked. He said, "No, I don't believe I could now." "Then what do you want with a wife when you can scarcely support yourself?" "Yes, but it's a bargain, and if I wait longer I'll have to pay a lot more," he replied.

Not many days ago a mother brought Calvin some wedding cakes which she had saved for him from her daughter's wedding. I saw she was crying, and I asked what her sorrow was. She then sobbed as I have seen few of these women sob and weep. She told me her fourteen-year-old daughter had been married a few days before. She told me how the child cried for a week and would neither eat nor sleep, as she did not want

to marry. The mother pitied her so much, and her own heart was broken. When I asked her if they had no way of preventing the marriage, she said it was impossible. I could tell you story after story that has come to me the past weeks, all so sad and crushing, and it seems I am absolutely helpless to do anything for them. Custom binds them. These are not isolated cases, but typical of what is happening in thousands of homes.

I meet with a class of high-school girls once a week, and as I mingle with them in their now happy, care-free lives, I often wonder what their homes are going to be like. Being so burdened with the sorrows and bondage of so many of these women, I thought it might be well to discuss some of the problems of women with the girls. I said to one of them one evening, "Beautiful Jade, suppose this evening you go to bed as happy and free as usual, but when you awake tomorrow morning you are told that you have been betrothed during the night; what would you do about it?" She hesitated but a moment, and then very emphatically said, "I would not stand for it!" "And what would you do?" I asked. She replied, "I don't know." The new boy and girl are saying, "We won't stand for it"; and many of them are making endless trouble for the older people over early betrothals. I doubt if there is any question receiving so much attention with the young people just now as the one of betrothal and marriage. They want freedom and liberty and self-expression and are going to have it. Woman's rights are coming, and her emancipation is dawning on the horizon, but there is going to be a lot of pain and heartache yet before it comes in its fullness; but we thank God for the sure promise. In this staid old country a divorce was one of the rarest things imaginable not many years ago. More than once we were reminded of the deplorable divorce situation in America, but we do not hear it any more, for it is on the increase here. It is said there were several hundred divorces in this county last year, and in Shanghai alone there were over 1,400, while two years ago there were but one hundred. Women's courts are being established in some counties to care for domestic affairs. If a mother-in-law is too cruel to her daughter-in-law, the daughter-in-law has a right to appeal to this court. In Liao Chou County one of our own Christian girls has been appointed, by the government, chairman of such an organization, and they have been having cases to care for, it is said. So the old and new are in a conflict, but the new is bound to win. Perhaps the new is sometimes indiscreet and uses liberty wrongly, but the old cannot withstand the impact of better ideals —the ideals born of the Christ.

Most affectionately,

Minnie F. Bright.

Missionary Education in Vacation Schools

MRS. MABEL GARRETT WAGNER

"CLUCK! Cluck! Cluck!" called a child on the playground of a daily vacation church school.

"Meow—meow!" snarled a make-believe wildcat, crouching to snatch one of the children pretending to be baby chickens from the mother hen.

Watching from the sidelines a visitor said, "I suppose this is a rest period and has no relation to your program."

"Oh, no," replied the teacher. "It has an important part in our program. We are studying Africa, and this is an African game called 'hen-and-wildcat' which our children have learned to play."

"A missionary course in a vacation school? How can you correlate your activities? What handwork can you have? Is there enough material to last four weeks?"

Such questions are often asked. During the last few years many books and study courses in missionary education for primary and junior children have been offered which seek to correlate activities. Inasmuch, however, as their material is not specifically labeled for use in vacation schools, it is sometimes overlooked by many directors who would welcome its aid.

Ways to Begin a Course

Get your passports here! Visit one of these countries: Africa, Alaska, Japan, Egypt, China, Mexico!

Such was the greeting to the children who enrolled in a daily vacation church school in Camden, New Jersey. Each child decided what country he would like to visit, and was allowed to enroll with that group. Pictures, steamship pamphlets, discussion concerning birth certificates and identification cards needed, all made the game seem very real. The courses were given vitality partly by means of excursions actually made. The South American group visited the Argentine consulate, the Foreign Board of Trade of the Philadelphia Chamber of Commerce, various steamship lines, and the mission boards. Each class participated in original dramatizations of the home life and mission school scenes of the country they were visiting.

"We wanta have fun—we wanta be Indians or cowboys—" such was the exclamation which greeted one teacher of older junior boys. Many of them were youngsters in a crowded city neighborhood who had had no previous association with a church vacation school.

The leader replied, "I want to have fun too. Now the first thing we might do is to decide on a name for ourselves, and on what we should like to do this summer. I once had a club who called themselves the Sioux Indians, and they put on an Indian play. They made their own scenery, and invited their mothers and fathers and brothers and sisters, and any friends who could come."

After some discussion about the life and habits of various tribes, the group voted to call themselves by the name of a particular Indian tribe.

"Now, boys," said the leader, "if you will put your arms on each other's shoulders, I'll show you how an Indian sits down. Ready, sit! Once there was an Indian—" Without the lapse of a second the leader began his Indian story.

And thus a group of indifferent, noisy boys were plunged into a study of interracial friendship. Day after day, huddled together around an imaginary campfire, they listened to Indian folk tales and stories, and learned about how the Indians live now and what some of their needs are. The so-called handwork period was spent in constructing and painting scenery and writing the three-act play they gave on the closing night.

After they had seen an Indian altar, on a trip to an Indian museum, questions arose among them concerning the native religion of Indians. This led to a discussion of how that religion compares with Christianity, and of how Christianity can help Indians in daily life. One evening, after a long hike, the boys and their leader were sitting around a campfire on the banks of the Hudson River. They had had games and eats, and some one asked for a story. A story from the Bible was told to them, and then one of the boys began singing the Indian peace hymn they had used in a worship service. "And the boys worshiped more really then than at any other time this summer," said the leader in describing the scene the next day.

"Let's play Indians," will usually bring a response from boys who come to a summer school merely to work on wood, and wish to avoid Bible periods and worship services. Such a book as "Indian Playmates of Navajo Land," by Ethel M. Baader, with its valuable stories, enterprises, handwork, and listed bibliographies, should prove a boon to any teacher who is concerned about developing this interest of children into something making for religious and social good. Even a casual glance through it will convince anyone how valuable the course would be.

Often the teacher says, "I don't know how to interest my children in missions." I'm wondering if the way other teachers introduced such courses is not suggestive. In "The Call Drum" (pages 78), by Mary Entwistle and Elizabeth Harris, one teacher describes her introduction to the study of Africa as follows:

"Just how to get the children to want to know more about Africa was my problem. We looked at the picture, 'The Hope of the World,' and tried to find out which child we knew the least about. They seemed to know everything (in their opinion) about everyone except the African child. Then we began

to talk about Africa. The children looked it up on the globe. . . . We tried to think of the things that came to us from Africa. Next, we mentioned African animals, and the children all talked at once about elephants,

boa constrictors, lions, leopards, big lizards, gorillas, crocodiles, and antelopes. For next week each child is to try to find out something about some African animal to tell to the class."

Another leader set the stage for a study of Japan by placing in the classroom such articles as a Japanese vase, a toy, a tray, a silk scarf, and pictures and stories of Japanese life. Thoughts and discussion about Japan were naturally stimulated. The children became eager to know more about the Japanese people.

Opportunity in Worship Services

Worship services in a vacation school are rich in possibilities because the short span from one day to another allows for an effective continuation of a chosen theme. It provides an excellent time to help children face the problem of racial prejudices and other problems relating to better understanding among nations. In many schools the church auditorium or chapel is used for worship, so that the environment may be conducive to the reflective mood. Often several classes using different curriculum material unite to hold a joint worship service for which missions and world friendship are the theme. A feature of all the Friendship Press Texts is the worship service, for which carefully planned material is presented.

Many schools have a worship committee formed of the children themselves, to help plan and at times to conduct the services. One group learned appropriate Negro spirituals to sing in their services. For information on the way in which children can be led to participate in worship services, as well as on Negro spirituals and stories to use in connection with a study of Africa, see "In the African Bush," by Jewel Huelster Schwab.

In "Friends of the Caravan Trails," Miss Elizabeth Harris gives a complete record of how one group of boys and girls planned worship services while they were studying the Moslem world. They searched the Bible for appropriate material, hunted hymns which would give unity to the services, created dramatic scenes to vivify the stories, and labored together in writing group prayers which would express the desires of the whole class. All this is carefully recorded for the help of other teachers.

The Lure of Reading

Books about people in other lands provide another open door for missionary teaching in vacation schools. Often children come early to the vacation school, and many teachers do not know what to do with them in that time. Some plan games, in a special room or out of doors. One school arranged for benches to be placed in the hallway, together with a bookcase with children's books and magazines. Another furnished a library corner where children could go to read or borrow carefully selected books of Bible stories and tales of other lands. The child just beginning to read finds keen enjoyment in reading about Kembo of Africa, Ah Fu of China, the Japanese Mitsu, and the three toy camels in India, in the "Nursery Series." Other children enjoy such books as the story book editions of "The World in a Barn," "The Call Drum," and "Windows Into Alaska." These stories are all realistic tales of child life which help our children to appreciate and respect people of other lands. In none of them is there a trace of the attitude of superiority so frequently apparent in missionary stories. It is often through pictures and stories that boys and girls discover how much alike we are the world over. With junior boys and girls the opportunity is only limited by the number of reading books available, for they are eager to read, and find the stories of other lands fascinating.

Note: Reprinted from a leaflet, "Missionary Education in Vacation Schools," by the kind permission of the Missionary Education Movement. This article appeared recently in the International Journal of Religious Education, and was copyrighted by the International Council. Space would not permit printing the entire article in this issue, therefore the paragraphs on Handwork and Dramatization, also a list of missionary books for vacation schools, have been omitted. A limited supply of these leaflets is available from the General Mission Board, Elgin, Illinois.

Notes from the Fields

CHINA

Ping Ting

Emma Horning

Bro. Yin attended the Leaders' Conference at Peking, which is under the leadership of Dr. John R. Mott. Bro. Yin is also a delegate to the National Conference at Hang Chow, which convenes next month.

Miss Edna Flory spent several days in Peking, visiting one of her American nurse friends. She, with a large party of world tourists, was visiting Peking at this time.

We have had three snows this April. However, they were not heavy and melted quickly, doing no damage. There have been several light showers since, but not enough to enable the farmers to plant their grain. We are waiting eagerly each day for a good rain to refresh mother earth.

Much of our church business is now done through committees. At the quarterly council meeting this month there was little business to be transacted, but an educational committee was elected to take charge of the educational work of the station. An industrial work committee was also elected, to take charge of the woman's industrial work.

Our oldest Bible woman, Mrs. Kwan, came in from the evangelistic tent the middle of the month and was placed at once under the doctor's care. High blood pressure is the cause of the trouble. She has spent a number of years in evangelistic work and we cannot expect her to do much more public work. Younger women must take her place, but they are difficult to find because most of them have their family duties to perform.

Miss Mary Schaeffer has gone to the tent to take the place of Mrs. Kwan in helping the other Bible woman teach in the tent and in the homes of the villages where the tent is located. They spend about two weeks at a village. The tent is now working in the nearer villages, some five or six miles from the city.

The "revolt of youth" has reached our mission and we considered it best to close our high school in the middle of the spring term. Although there were about one hundred students enrolled, and some were eager to continue their studies, others were so disrespectful to their teachers that several of them left and it was impossible to continue the school. This is the history of many other schools in China at this time. However, the primary schools are filled to overflowing and are doing good work.

Our city official's daughter, Miss Liu, has finished her third year of college work in Peking and is now planning to continue her school work in America. In preparation for her work in the United States her father asked to have her spend some time in our single ladies' home, studying English and getting acquainted with our customs, food, etc. She is a refined young woman and we enjoy having her in our home very much.

In the ten village campaigns Mrs. Hsun and Emma Horning found a woman that had moved from the city to the village nine years ago. While in the city she had lived near the church and had attended the services occasionally. She had also learned to read a Bible primer. We had lost track of her these nine years, but when she heard that we were in her neighborhood she sent one of the children to tell us to come to her home. She was delighted to see us again. We found that she was faithfully worshiping God in her home, giving thanks for her food, reading her primer and praying before she goes to sleep. She had taught the other women in the court to do likewise. Thus the seed that we are daily sowing is silently growing in many homes and hearts where we had little dreamed that it had taken root.

Liao Chou

April 5 is the Ching Ming Festival, when all China visits its ancestors' graves. It has been fixed by the Chinese Republic as a festival for planting trees. Our schools had a holiday. The boys planted some rapidly-growing trees. They also made kites, which took the shape of centipedes, etc. The people of the city took offerings to the graves in the form of incense, candles, sacrificial money and paper garments for the dead. All these things were burned as the women sat by the graves and wailed and wept.

Evangelistic Chang is in Peking attending a conference under the supervision of the National Christian Council of China. John R. Mott will be the principal figure during these seven days of conference. Mr. Chang represents our station as a delegate.

One of our most promising teachers in the girls' school, Miss Yin, has been stricken with the dreadful disease, tuberculosis, a disease that takes its heavy toll of lives even among our best workers. She is now in the hospital for special care.

There was quite an excitement in the compound here a few weeks ago, when the new Ford pulled in after its trip from Tientsin with Mr. Oberholtzer and Mr. Bright direct-

ing its course to us. The old car certainly looks like a skeleton as it stands by the newcomer in the garage.

The Women's School has moved to the same court with the Girls' School and repair is in progress to make the women more comfortable in their new home. The Women's School has been without a foreign helper for over a year, and the number of women had gone down to six pupils at the close of the school year. Since Sister Hutchison's return it has grown till there are at present sixteen pupils, all married. They are eager to learn to read and understand the Christian doctrine. It is a joy to teach them. Apart from the teaching done in the school there are a number of women, both in the city and in five villages near by, who are receiving weekly teaching in their homes.

The Liao Sisters' Aid Society, under the efficient management of Sister Oberholtzer, is keeping up with very good interest. Often as many as eighteen or twenty hands are busy making the Chinese garments that we sell. The women need the experience that it gives them in a social way, as well as the feeling that they are doing something for some one else. They are greatly delighted over a sewing machine that some good friends in America so generously donated. A number of them are eager to learn to use the machine.

Miss Senger has returned from her long stay in the villages. She has the following to tell: A three-day visit at Jen Sheng, after a long absence, shows that there is a little growth, for which we are thankful. One woman wants to believe in God, but fears that she will be compelled to believe in Christ. She is beginning to give up some of her superstitions. Invitations have come to us to enter two large strategic centers in the Chin Chou territory, where very little work has been done. (Chin Chou may be located on the map of China, printed in the issue.)

There has been some opposition to Christian work in the Chin Chou district. Where the people have accepted Christ hurriedly they often have no depth of faith until they grow into it by experience. The encouraging thing in the whole district is that there is a steady growth in faith. However, some of the weaker ones have dropped back.

We saw a case of demon possession in this district. The strange condition lasted a couple of hours. The woman's eyes took on an unintelligent stare and her voice became unnatural, cursing all those around her. They said that the woman's aunt, who had committed suicide last year, had returned and was talking through the possessed woman, cursing the family for mistreating her while living. The aunt had not been on good terms with the family, and it was for this reason that she had killed herself. An old lady in the village was called in to cast out the demon, which she did by some magical process. None but Christ can save them from the fear that often takes the form of demon possession.

Tai Yuen Fu

Pastor Li and Mrs. Chang report that the work in the capital of the province is encouraging. Few obstacles are hindering the progress of the Gospel. We are very thankful for this condition, for there are all kinds of trouble in China during these days of transition.

The church services are well attended and the people are eager to hear the Gospel preached. They have several classes meeting each week at the chapel. One is a Bible class for the Christians of the church. Another is a Bible class of the inquirers who are preparing to enter the church. A third is a night class for the teaching of English. Mrs. Chang teaches a number of women's classes in the homes.

They write that they are praying that Bro. Myers will return soon to aid them in their work for Christ.

Shou Yang

Sue R. Heisey

The fifteenth of the third moon (April 24 this year) is a great time for the people in and about Shou Yang. It is also a very busy time for the missionary. People who come in to attend the theatrical and buy a few things for their homes during these days always take advantage of this opportunity to see the mission compound and to visit the strange white people. It is very amusing to them to watch us use our knives and forks while we eat. At one meal we had as many as twenty faces peeping in the window at us. A rain on the big day cut down the crowds considerably, but on the following day we had all the sight-seers we could take care of. The evangelists took advantage of the opportunity presented by these curious crowds to tell them the gospel story. One woman from outside the province listened eagerly, although at first she felt sure she would not understand the dialect here; then she turned to those accompanying her and asked with real joy, "Do you understand? I do! I never heard this Gospel before." Once she asked, "Where is Jesus?" A few women stayed in the mission compound with relatives and friends. For these a worship hour was held each evening.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary News

Voluntary Service in India

During the past year the boys in the Vocational School at Anklesvar, India, have voluntarily cared for seven Sunday-schools in the surrounding country. Such service helps the boys and provides a beginning for growing churches.

A Call for Help

Brother Beahm writes from Africa, "Nearly 200,000 Bura people wait for our church to bring them the Gospel. No doubts, inertia, other interests, misunderstanding or fund shortage can change that fact! Send on help!"

Twin Sons in China

A cable came to the mission rooms May 22, announcing the birth of twin sons to B. M. Flory and wife, missionaries to China. Brother and Sister Flory are from Virginia.

Evangelist S. Z. Smith in Oklahoma

For several months S. Z. Smith and wife have been working in the churches of Texas and Oklahoma. They have recently closed a successful meeting at Oklahoma City. Fourteen were baptized. They will conduct a meeting at Ames, Oklahoma, then will go to Cabool, Missouri.

Ralph White Closes Successful Pastorate

Ralph White is closing a successful pastorate at the Johnson City Church, Tennessee, where he has served seven years under the General Mission Board. He plans to take further training next year. Edward Ziegler, who is graduating from Bridgewater College this spring, will succeed Brother White at Johnson City.

A Progressive Christmas Gift

A good sister in Indiana writes: "Enclosed find $5 for the general work of the church. This gift was given to me for a Christmas present, and I feel I can get more good of it by helping others than buying a gift for myself."

Memorials That Build the Kingdom

A few weeks ago the General Mission Board wrote to a good brother in the state of Washington who has contributed generously to the mission cause. The answer comes back very brief: "Brother Slabaugh has gone on to his rest." The widow accompanied this message with $20 in memory of her departed companion.

A Conscience Keen to the Kingdom

A brother in California writes: "I am burdened with a desire to support a native worker on the mission field, India, or as God directs my mite. I am going to tithe my income for that purpose. Here is $60 for the first six months of the year. I pray God I may not be limited to $10 per month. I would love to support a missionary."

Facts Regarding Our Missionary Giving

Our Treasurer, C. M. Culp, of the General Mission Board, has just made some interesting statements regarding the missionary giving of our congregations.

Giving	1927-28		1928-29	
	No.	Membership	No.	Membership
$5 or more	60	9,557	63	10,382
$3.50 to $5	78	12,607	69	10,115
$1 to $3.49	450	65,119	416	60,860
Under $1	361	41,400	386	48,247

This analysis indicates an increase of those who give more than $5 and those less than $1, and a decrease of the middle class givers. Generally the western part of the United States showed more increase than the eastern part.

Good Widows Are Still With Us

"I enclose a check of $10. I hope you will receive it in time for Conference offering. I have not much, but my little will help. I am a poor widow, working away from my church, but I found my Lord. He is able to keep me. Makes no difference where I am." By a sister in California.

The Spirit Is Calling

"We are sending you $21.60 as our Conference offering. It is a poor one. We pity our few members who have most of the wealth here. They are so close at times that they cannot give as they wish. We will try, however, to raise the full $150 for the year as we had planned. We will do this if we have to give half of it ourselves." Signed by the brother who sent in the money for this Kansas church.

This Reminds Us of the Mustard Seed Parable

Years ago missionaries at the Ping Ting Station in China, in their work of preaching the Gospel, told the story to an audience in which was a woman who after the meeting bought a gospel portion. Shortly after this event she moved into the country territory and the missionaries knew nothing of her. Now this year when the missionaries were making a tour into the country territory and came near this woman's home, she sent word for them to come over. There they found that she had been faithful for these years in reading the Bible, saying prayer before meals and before going to sleep. She had not only been doing this herself, but had taught the other women in her court to do the same. Thus in this silent, unnoticed way the gospel seed has been growing and bearing fruit.

The Gospel Messenger Improving

A good brother from Kansas writes, saying, "There is certainly good reading in the Gospel Messenger. It is getting better every week. I have taken the paper for forty years and could not get along without it."

This testimony unsolicited from this Kansas brother reminds us that the Visitor wants to tell its readers that the church paper, the Gospel Messenger, is indispensable to any active member of our church. The subscription price is only $2 a year, less than 4c a copy. Subscriptions should be sent to the Brethren Publishing House, Elgin, Ill.

Young People in Service Abroad

Since the June Visitor was published, and up to June 5, the following new B. Y. P. D. groups have linked themselves with a missionary on the field:

B. Y. P. D.	Missionary	Field
First Irricana, Canada	Ruth Ulery	China
Danville, E. Ohio	Clara Harper	Africa
Lanark, No. Ill.	Dr. Gibbel	Africa
Ivester, No. Iowa	Clara Harper	Africa
Juniata Park, Middle Pa. (Included in Dist. Pledge)	Anetta Mow	India
Manassas, E. Va.	I. S. Long	India
Reedley, Northern Calif.	(Not chosen)	

Once upon a time every missionary now on the field was a young person in a young people's group, and missionary aspirations came into their lives at the call of God, and at the appointment of the home church they left the comforts of America and went out to a great task. Secondly to the consciousness of God's guidance in their work they need the spiritual fellowship of the home church. I cannot think of anything in America that will so sustain and encourage a missionary as the earnest, sacrificial, passionate backing of young people's departments.

It is therefore suggested that the groups that have linked with the missionaries be very generous of their thought of the missionary, their contributions for the work of the missionary, and in their intercession in behalf of the missionary. Write letters freely. A Christmas gift will not be amiss. **Every B. Y. P. D. linked with a missionary and every missionary linked with a B. Y. P. D.** Write General Mission Board, Elgin,

BOOK REVIEW

Blind Spots. I picked up "Blind Spots" with a bit of indifference. But on the train that day as I read, interest and enthusiasm increased with every page. I finished it, wishing that every youth might read this interesting book and then help bring this intelligent brotherliness of the races to pass. It is well written, filled with helpful illustrations and evidences wide experiences, and is recorded with an even temper and discerning mind. With the increasing contacts of the races of mankind, this subject must be studied, and I know no better book for our youth.—Chas. D. Bonsack.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Call to Worship:

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.

Hymn: "O Worship the King"

Prayer of Praise

Hymn: "Christ for the World We Sing"

Bible Reading: God's Call for Intercessors. (Have this recited from memory by one who will speak clearly and distinctly.)

I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. . . . Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? . . . For, behold, the darkness shall cover the earth, and gross darkness the people.

Lift up your eyes, and look on the fields. . . . The whole world lieth in wickedness. And we know that the Son of God is come. . . . That whosoever believeth in him should not perish, but have eternal life. . . . How shall they believe in him of whom they have not heard?

When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he . . . The harvest truly is plenteous, but the laborers are few; pray ye therefore. . . . And he saw that there was no man, and wondered that there was no intercessor. . . . And I looked, and there was none to help; and I wondered that there was none to uphold. . . . I sought for a man among them, that should . . . stand in the gap before me for the land, . . . but I found none.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. . . . I have chosen you, . . . that ye . . . should bring forth fruit; . . . that whatsoever ye shall ask of the Father in my name, he may give it you.

Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth, . . . and the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.

Poem: "The Better Prayer" (See page 228)

"The Three Spirits—China's Past, China's Present, China's Future"

I. The Spirit of China's Past. You Americans are a wonderful people, but I do not like the way you sometimes think of my great country, China. You are proud of your achievements; so are we. Do you know, that when your ancesters were semi-savage tribes in Northern Europe, the Chinese people had a well-advanced civilization? When your ancestors wore clothing of hides, we were dressed in silk. We have four thousand years of history. Conquerors have swept down upon us, but we have absorbed them. Long before Columbus sailed the seas, we had the magnetic compass. Gutenberg introduced the use of movable type in Europe about 1440; we were producing printed books one thousand years before Gutenberg was born. We were pioneers in the manufacture of porcelain and silk. Our Great Wall and our Grand Canal are evidences of the engineering skill of our people. Do you not think that a race which has forty centuries of history and has achieved all these results while isolated from other peoples is worthy of your respect?

II. The Spirit of China's Present. You used to speak of China as the "sleeping giant." She is that no more; she is awake. Seven great events have helped to awaken us, in some of which your country was concerned: the opening of the Treaty Ports in 1842, the sending of the first government students to the United States in 1872, the China-Japan war of 1894-1895, the Boxer Rebellion of 1900, the Revolution of 1911 when China became a republic, the Great World War which brought us, as it brought you, a new patriotism, and a new sense of international relations, and finally, the recent revolution which brought us a new nationhood. These are the outward events which have influenced us. But there has been a great influence working from within, something which you of the West have given us. Away back in 1807 the first Christian missionary went into China. Since then, thousands of men and women have come to us as Christian missionaries. They have given us schools and colleges, hospitals, dispensaries, Christian churches; they have taught us new methods of farming; they have been leaders in sanitation, reforms and

social movements. We owe them more than we can tell, and many of China's leaders recognize that fact.

If you should visit China today, you would find it developing into a great industrial nation. We have great natural resources, in waterways, mineral deposits, and agricultural possibilities. Only recently have we begun seriously to develop these resources. We have great iron and steel plants, cotton mills and other factories, new railways, extensive mining operations. China is taking an important place in the commercial world. She will become one of the competitors for world markets. China is certainly awake!

III. The Spirit of China's Future. But what of China's future? We rejoice in China's development and her winning a place among the nations. We believe that her 400,000,000 people are capable of becoming a great nation. But our future depends much upon how you of the West coöperate with us. We are facing strange new social problems as we develop industrially—problems of great, overcrowded cities, of housing, health, sanitation, hours of labor, employment of women and children. We need your help as never before if we are to solve them in the right way. We have problems of education. A nation of 400,000,000 must learn to read and write. You can help us. We have great religious problems. Our ancient religions have failed to meet our needs; many have turned away from them. Thousands of men and women are throwing away their idols. Many are eager for Christianity because it stands for the prosperous West. But others of us want Christianity for deeper reason—we know that there is in it that power which alone can meet all China's needs. We need Christ. And we look to America to give him to us. You have been our truest friend among the nations. You have shown yourselves friendly in international affairs. Do not fail us in Christian brotherliness. Help us to develop into a Christian nation.

IV. Our Share in the Task. At this point the leader may call attention to the work being done by the Church of the Brethren Mission in China, Shansi Province. (If map is available point out the territory for which our church is responsible. Maps 28x20 inches may be secured from General Mission Board, Elgin, Ill., 15 cents each.)

Our first missionaries to China, Frank Crumpacker and wife and Emma Horning, were sent to China in 1908. They located in Shansi Province, southwest of Peking. Today there are forty-two missionaries to China. Twenty-two others have been sent, of whom five have died and seventeen are now out of service, in most cases because of illness.

Shansi province has an area of 81,000 square miles, on which live 12,200,000 people. The Church of the Brethren Mission is located in the eastern part. It has an area of 6,840 square miles and supports 1,400,000 people, 1,000 of whom are Christians. There is one Chinese evangelist to every 33,740 people and one Christian doctor serves for every 427,000. (For more information see "Our Mission Fields," February Visitor, and

(Continued on Page 228)

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of May 31, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:

Cash received since March 1, 1929, ...$29,341.50

(The 1929 budget of $363,000.00 is 8.8% raised, whereas it should be 25%)

Mission Board Treasury Statement. The following shows the condition of mission finances on May 31, 1929:

Income since March 1, 1929,	$66,114.12
Income same period last year,	40,988.40
Expense since March 1, 1929,	61,745.43
Expense same period last year,	67,843.61
Mission deficit May 31, 1929,	96,002.78
Mission deficit April 30, 1929,	92,578.42
Increase in deficit for May, 1929,	3,424.36

Tract Distribution. During the month of May the Board sent out 980 doctrinal tracts.

March Receipts. Contributions were received during May by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World Wide Missions	$2,282.46	$9,152.28
Student Fellowship Fund 1928-29	1,041.52	1,481.52
Aid Societies Mission Fund—1927	1,241.45	2,151.45
Home Missions	99.08	690.41
Greene Co., Va., Mission	9.37	9.37
Foreign Missions	495.45	1,062.11
Junior League—1928	46.15	347.03
Junior League—1929	40.40	87.55
B. Y. P. D.—1928	50.28	143.14
B. Y. P. D.—1929	6.00	58.50
Home Missions Share Plan	15.00	65.00
India Mission	109.04	476.40
India Native Worker	160.00	210.00
India Boarding School	186.60	345.35
India Share Plan	539.58	1,066.63
India Missionary Supports	1,179.87	1,845.54
Vyara Church Building Fund	100.00	100.00
China Mission	122.18	515.57
China Native Worker	7.68	31.28
China Share Plan	175.00	405.75
China Missionary Supports	734.55	2,042.68
Sweden Missionary Supports	275.00	275.00
Africa Missionary Supports	643.74	47.46
Africa Mission	74.00	2,239.60
Africa Share Plan	160.00	382.75
Near East Relief	19.55	130.16
China Famine Relief	322.47	505.81
Africa Leper Fund	19.03	19.03
Conference Budget	3,446.91	4,352.76

A Message from Africa

Vienna, Va.,
May 29, 1929.

Dear Juniors:

We have been home a little over a week and there has been **so much** to look at and so much to tell that we almost forgot to write and tell you that we got home safely. We had a nice time on the boat. There were so many little children on board.

Now what would you juniors like for us to tell you? Maybe it would be interesting if we told you some things that happened one week. On Thursday night when we went to bed we saw a big, big hole in the mosquito net. A grasshopper had made his supper of mosquito netting. Well, what could we do? Finally, we found one of daddy's handkerchiefs and two pins, but two pins would not hold the handkerchief up, so we took the thermometer which had a pin on the chain and we used it to pin the handkerchief over the hole. No mosquitoes got in and we slept fine.

Friday night after we were in bed mother saw a snake crawling along the roof. She told daddy and he called our boys to bring him the shot gun quick. It crawled through a hole and we did not know where it was, but the boys had a lantern and they looked and looked for it. When they saw it they whistled to daddy and he shot it.

Then on Saturday night, just as we were ready to start out to bed (we sleep out in the yard under a grass roof), we saw a **big** rat come tumbling down the chimney. We don't like rats in the house, so we called our boys to come with their blankets. One boy spread his blanket over one doorway, another over the other doorway, and the other boy chased around to find the rat. He was hiding in the corner of the room under something, but this boy drove him right out under the blanket and they all pounced on him.

Nothing exciting happened on Sunday night.

We are sending the picture of our bicycle after daddy put a low seat on it for us. That gave us the most fun. We passed many an evening riding.

DO YOU SUPPOSE the African boy can ride this bicycle?

We are sending a picture of our place at Gardemna. It was so level and nice we could play fine. Do you see some of our playmates in the picture?

One little boy tends his father's sheep. They are white. Sheep in Africa do not have wool; they have hair, so we are sending a picture of a small flock.

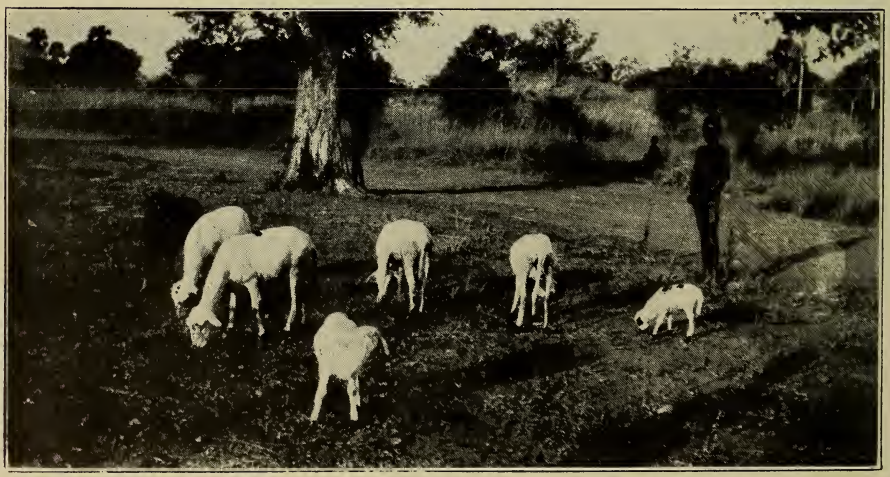
We received letters from a few Juniors while we were still at Gardemna. Maybe some of you will write to us at Vienna, Va.

Good-bye,

Julia Ann and Lewis Benton Flohr.

P. S.—Our church at Gardemna is 50 feet by 25 feet. It is a very nice, big church. The people built it themselves and they like it because it is theirs. We love to go to church there.

OUR MISSIONARY HOME at Gardemna



A LITTLE SHEPHERD in Africa

A Missionary Writes to His Son

and sometimes each on his own chair, and we will talk and talk and talk. And I will tell you stories and you can tell me stories. We will have great fun playing. Be a brave and good boy until then.

With love,

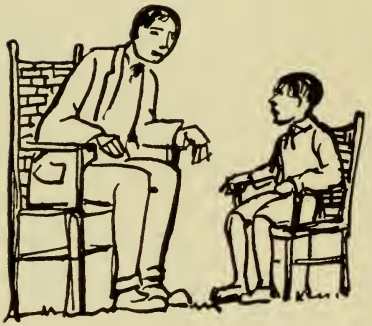
Your Father.

My dear Son:

I think it will be very nice and sunshiny where you are now. But here it is **so** hot. Just like it used to be when you were here. Do you remember Wanyegu, Anjiguir, Mamsa, and Jibberhyel? Well, they still live with your daddy.

And since my own little boy is far away across the ocean I have to talk to my black boys. This is the way we sit almost every night.

But when I get to America I will have my own boy to talk to. Then we will sit like this,



A Missionary Hen

She was not a comely hen. Her legs were very short, her body rather long and slim and her head of no special kind at all—just a comman barnyard pullet of last summer's late hatch, a dusty Dominique. But she was the delight of our small hero, who himself was not very large, considering his ten happy years.

Because she was a late chick, he had been allowed to adopt her; and never was hen more loved, more petted or more fully responsive to a child's affection.

This bright Sabbath morning in early April the boy stood gloating over fifteen brown eggs in a small chip basket which he had very carefully lifted from the high shelf in the pantry.

There was no question about it, Pet was broody. Tomorrow probably he would bring fresh straw from the stack, and having dusted it well with sulphur, he would make a new nest and place therein these golden prospects and soon—not very soon either, but in three weeks—he'd see.

The minister had delivered a searching address, a powerful appeal for missions. So interesting was it that the child had not noticed how long it was; and as he slipped stiffly down from the high bench and stood on his feet, he almose tumbled over, for his sitting so long in one position had stopped the circulation of the blood and his feet had "gone to sleep."

Walking homeward along the road, he

was so quiet and absorbed in his thoughts that his mother spoke to him twice before he heard her.

"Mother," the childish voice was eager; "mother, I'd like to give something to take the story of Jesus to other people, but I haven't anything; and if father gives me money it wouldn't be my gift, would it?"

"Have you nothing, dear, that you could give?"

The small head was working hard. "Yes, mother; I have Pet. Oh, I know!"

It was considerable sacrifice; but having engaged to do it he stuck closely to his bargain.

The young hen took kindly to the new nest and the fifteen brown eggs. She sat so faithfully that her small owner was wont to drag her from the new duties to feed her. But one attempt was sufficient; for from one hand a tiny stream of blood ran down, mute evidence of the effectiveness of Pet's beak.

There were fifteen of the hatch, a most remarkable result, and only one casualty in the rearing. One adventuresome one stepped into the water trough and before assistance came was past help. But the fourteen thrived. Not even gapes attacked them; and when August arrived, they were so near the size of their mother that it was hard to distinguish between them.

The Sulphur Springs wagon, which regularly visited the farm, carried away the flock; and though the price received was only fifty cents each, it was for that time and day a fair one.

The seven dollars, after the history was told, looked rather large to the preacher, and he asked the child if he meant to give it all.

"All but Pet," he answered. "I could not give her; she's my missionary hen."—Selected

ACTIVE JUNIOR LEAGUERS

The Juniors at Rossville, Indiana, are busy at work for their African Brothers. Mrs. Lillian A. Hufford, their leader, writes about their activities. They had a paper and magazine drive. Then each child earned a certain amount one week and reported how he or she earned it. The children's mothers made the "Bird Life Quilt," patterns of which have appeared in Our Boys and Girls this year. The quilt will be exhibted at Annual Conference and will be sold for Africa mission work.

You will be interested in their clever plan for learning the names of our Africa missionaries, including Brother Williams, who died when the work was in its beginning. The first letter of each word in the following will stand for the name of a missionary: "Black Brothers Have Found Salvation, Having Heard Kind Missionaries Read God's Word." Of course the husband and wife are included in one letter. "Burke, Beahm, Heckman, Flohr, Shisler, Harper, Helser, Kulp, Mallott, Robertson, Gibbel, Williams."

SUGGESTED PROGRAM

(Continued from Page 224)

"Our Work in China," March Visitor.)

Prayer: Let each woman pray for our China mission, for our church, and for herself, that we may be a witnessing church for Jesus Christ our Lord. Close with the Lord's Prayer.

Hymn: "In Christ There Is No East Or West."

("The Three Spirits" is adapted from a group of ten minute programs issued by The American Board. Used by courtesy of The American Board.)

THE BETTER PRAYER

I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live;
I thank thee more for bread to give.

I thank thee, Lord, for snug-thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for place to rest,
But more for shelter for my guest.

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with the loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is thy love I share.

—Selected.

The Record of Giving

of the Church of the Brethren

For the Year Ended February 28, 1929

Statistics Arranged by

Congregations and Church Districts

General Statistics

Compiled by the

Council of Boards

Church of the Brethren

Elgin, Illinois

Giving of Individual Congregations

Name of Congregation

1. Florida & Georgia

Arcadia	$ 10.00
Brooksville	14.30
Clay County	36.00
Lakeland	8.22
Sebring	516.50
Seneca	49.23
Winter Park	37.84
Zion	60.64
Unallocated	130.00

2. North & South Carolina

Bailey	
Brummett Creek	28.75
Flat Rock	19.82
Golden	1.90
Green River Cove	
Little Pine	3.94
Melvin Hill	32.17
Mill Creek	17.39
Mt. Carmel	6.86
Mountain View	
New Bethel	.33
New Haven	12.34
Paterson Chapel	2.61
Peak Creek	7.74
Pigeon River	
Pleasant Grove	20.27
Pleasant Valley	10.40
Rowland Creek	
Spindale	3.09
Unallocated	20.00

3. Tennessee

Bailey Grove	
Beaver Creek	15.25
Bristol	
Cedar Creek	
Cedar Grove	7.40
Central Point	
Cumberland	
Ewing	
French Broad	15.00
Fruitdale	20.00
Hawthorne	
Jackson Park Memorial	4.00
Johnson City	75.78
Knob Creek	79.89
Liberty	1.53
Limestone	18.75
Lone Star	
Meadow Branch	43.73
Midway	
Mountain Valley	71.48
New Hope	
Oneonta	8.00
Piney Flats	
Pleasant Hill	5.00
Pleasant Mount	
Pleasant Valley	2.50
Pleasant View	
Sweetwater Valley	8.00
Walnut Grove	3.00
White Horn	
Wolf Creek	
Unallocated	70.45

4. Southern Virginia

Antioch	278.65
Beaver Creek	8.00
Bethlehem	118.14
Boone Mill	47.80
Brick	141.31
Burks Fork	4.31
Christiansburg	35.21
Coulson	21.00
Fraternity	378.03
Fremont	
Laurel Branch	21.00
Maple Grove	
Mt. Hermon	11.89
Mt. Jackson	
Pleasant Hill	2.50
Pleasant Valley	15.26
Pulaski City	5.00
Red Oak Grove	43.50
Schoolfield	5.92
Shelton	34.90
Smith River	
Snow Creek	18.97
Spray	9.00
St. Paul	
Texas Chapel	10.00
Topeco	106.47
Walkers Well	
White Rock	1.83
Unallocated	5.00

5. First Virginia

Antioch	77.00
Cloverdale	670.14
Copper Hill	35.61
Crab Orchard	35.79
Daleville	417.16
Greenbriar	
Green Hill	54.56
Hopewell	5.00
Peters Chapel	
Johnsville	18.98
Kanawha Valley	
Lynchburg	67.31
Monroe	
Mt. Joy	33.82
Oak Grove	148.47
Oakvale	
Otter River	18.12
Peters Creek	215.64
Pleasant View	150.23
Poages Mill	49.32
Roanoke, Central	172.19
Roanoke, First	965.12
Roanoke, Ninth St.	181.80
Saunders Grove	
Selma	15.76
Smith Chapel	
Terrace View	60.07
Tinker Creek	23.00
Troutville	321.57
Unallocated	77.71

6. Eastern Virginia

Belmont	61.19
Bethel	
Central Plains	
Fairfax	347.09
Hollywood	52.96
Locust Grove	24.50
Madison	10.29
Manassas	309.93
Midland	176.66
Mine Run	
Montebello	
Mt. Carmel	406.32
Nokesville	200.59
Oronoco	2.00
Rappahannock	
Richmond	24.50
Trevilian	
Valley	113.61
Unallocated	21.00

7. Second Virginia

Barren Ridge	660 65
Beaver Creek	158.01
Bridgewater	2,035.18
Buena Vista	6.00
Chimney Run	12.90
Concord	
Crummits Run	9.15
Elk Run	163.32
Hevener	
Lebanon	611.76
Middle River	698.44
Moscow	61.40
Mt. Vernon	4.00
North Fork	13.00
Pleasant Valley	1,128.52
Sangerville	436.69
Staunton	37.75
Summit	647.11
Valley Bethel	128.81
Waynesboro	46.00
White Hill	14.00
Unallocated	69.00

8. Northern Virginia

Brocks Gap	25.20
Cook's Creek	591.47
Damascus	3.28
Flat Rock	360.46
Greenmount	787.03
Harrisonburg	191.67
Linville Creek	563.85
Lower Lost River	32.40
Mill Creek	1,717.93
Moorefield	
Mt. Zion	87.46
Newport	40.00
No. Mill Creek	
Pleasant View	25.20
Powells Fort	
Rileyville	72.50
Salem	156.11
Smith Creek	60.02
South Fork	9.00
Timberville	420.48
Unity	461.78
Upper Lost River	46.81
Woodstock	117.29
Unallocated	

9. First West Virginia

Allegheny	19.80
Bean Settlement	18.00
Beaver Run	154.20
Capon Chapel	13.50
Cheat River	2.00
Eglon	620.45
Greenland	163.86
Harman	145.20
Keyser	66.50
Knobley	99.03
New Creek	
North Fork	11.00
Old Furnace	60.50
Red Creek	22.00
Sandy Creek	723.32
Seneca	11.00
Tearcoat	101.45
White Pine	146.44
Unallocated	26.29

10. Second West Virginia

Beans Chapel	5.00
Bethany	34.90
Goshen	5.00
Mt. Hebron	
Mt. Zion	
Pleasant Hill	4.00
Pleasant Valley	32.00
Shiloh	5.00
Union Chapel	
Valley River	58.00
Unallocated	31.00

11. Eastern Maryland

Baltimore, First	348.73
Baltimore, Woodberry	559.10
Beaver Dam	88.25
Bethany	494.32
Bush Creek	403.24
Denton	591.14
Frederick City	252.50
Green Hill	182.67
Locust Grove	47.23
Long Green Valley	394.58
Meadow Branch	1,692.78
Middletown Valley	529.45
Monocacy	136.16
Mountaindale	10.00
Myersville	195.63
Piney Creek	72.62
Pipe Creek	1,533.00
Reisterstown	
Sams Creek	212.60
Thurmont	53.00
Washington City	1,032.13
Unallocated	224.00

12. Middle Maryland

Beaver Creek	173.01
Berkeley	28.93
Broadfording	402.17
Brownsville	385.11
Hagerstown	2,664.82
Johnsontown	19.49
Licking Creek	
Long Meadow	248.85
Manor	317.79
Pleasant View	1,340.86
Welsh Run	288.31
Unallocated	193.11

13. Western Maryland

Bear Creek	304.68
Cherry Grove	175.56
Fairview	21.46
Frostburg Mission	
Georges Creek	53.77
Maple Grove	14.51
Oak Grove	
Pine Grove	
Westernport	90.49
Unallocated	50.00

14. S. E. Pa., N. J. & N. Y.

Ambler	272.23
Amwell	13.00
Brooklyn, First	94.06
Brooklyn, Italian Mission	32.00
Coventry	799.30
Greentree	1,407.73
Harmonyville	179.37
Norristown	302.13
Parkerford	424.10
Philadelphia (Bethany)	295.00
Philadelphia (Calvary)	308.63
Philadelphia (First)	1,177.74
Philadelphia (Geiger Memorial)	75.00
Philadelphia (Germantown)	1,355.67
Pottstown	96.63
Royersford	937.00
Springfield	333.97
Wilmington	59.00
Unallocated	38.21

15. Middle Pennsylvania

Albright	225.15
Altoona, First	1,014.18
Altoona, 28th St.	296.97
Ardenheim	207.17
Artemas	34.95
Aughwick	143.02
Bellwood	31.85
Burnham	28.30
Carson Valley	146.30
Cherry Lane	51.13
Claysburg Mission	21.50
Clover Creek	627.65
Dry Valley	540.85
Dunnings Creek	150.00
Everett	525.43
Fairview	230.35
Hollidaysburg	96.38
Huntingdon	2,230.95
James Creek	47.25
Juniata Park	116.04
Koontz	176.84
Leamersville	41.27
Lewistown	2,070.05
Lower Claar	13.00
New Enterprise	897.29
Queen	32.60
Riddlesburg	71.30
Roaring Spring	325.17
Smithfield	22.44
Snakespring	837.45
Spring Run	718.40
Stonerstown	47.10
Tyrone	73.21
Upper Claar	2.32
Spring Mount	118.30
Williamsburg	303.77
Woodbury	936.90
Yellow Creek	162.93
Unallocated	328.73

16. Western Pennsylvania

Bear Run	3.39
Berlin	20.12
Bolivar	63.35

Brothers Valley	20.49
Chess Creek	
Conemaugh	380.64
Connellsville	85.06
Cumberland	32.00
Elbethel	
Fairview-Sculton	
Geiger	129.46
Georges Creek (Fairview House)	35.02
Georges Creek (Uniontown House)	202.39
Glade Run	103.60
Greensburg	495.01
Greenville	23.23
Hooversville	30.95
Hyndman	
Indian Creek	13.21
Johnstown	2,193.33
Ligonier	229.40
Locust Grove	120.29
Manor	246.16
Maple Glen	114.53
Markleysburg	21.40
Meyersdale	535.89
Middle Creek	208.05
Montgomery	34.66
Morrellville	159.01
Moxham	235.04
Mt. Joy	418.36
Mt. Pleasant	82.17
Mt. Union	58.00
Nanty Glo	7.60
Penn Run	163.08
Pittsburgh	745.19
Pleasant Hill	75.45
Plum Creek	169.57
Quemahoning	518.77
Red Bank	44.71
Rockton	43.20
Rockwood	51.86
Roxbury	630.14
Rummel	694.60
Salisbury	109.70
Scalp Level	1,437.33
Shade Creek	363.92
Sipesville	136.25
Somerset	42.00
Summit Mills	48.97
Ten Mile	31.22
Westmont	173.44
Windber	171.97
Wooddale	30.00
Unallocated	484.00

17. Eastern Pennsylvania

Akron	165.59
Annville	1,103.27
Chiques	1,452.80
Conestoga	953.85
Conewago	221.52
East Fairview	498.09
East Petersburg	1,932.24
Elizabethtown	4,185.24
Ephrata	1,580.87
Fredericksburg	301.53
Harrisburg	1,007.94
Hatfield	299.23
Heidelberg	287.49
Indian Creek	1,308.38
Lake Ridge	129.75
Lancaster	1,105.57
Lititz	523.11
Maiden Creek	401.87
Mechanic Grove	301.13
Midway	533.04
Mingo	1,326.06
Mountville	627.23
Myerstown	352.27
Palmyra	2,715.37
Peach Blossom	678.12
Reading	94.99
Richland	1,141.69
Ridgely	291.32
Schuylkill	35.57
Shamokin	59.66
Spring Creek	962.12
Spring Grove	73.99
Springville	216.55
Swatara, Big	594.04
Swatara, Little	649.38
West Conestoga	614.14
West Green Tree	746.10
White Oak	1,662.75
Unallocated	546.59

18. Southern Pennsylvania

Antietam	204.99
Back Creek	328.80
Buffalo	54.05
Carlisle	420.68
Chambersburg	126.83
Codorus	493.33
Falling Spring	148.68
Hanover	247.98
Huntsdale	283.98
Lost Creek	281.49
Lower Conewago	70.69
Lower Cumberland	169.40
Marsh Creek	139.35
Mechanicsburg	333.17
Mount Olivet	122.46
New Fairview	232.00
Newville	71.77
Perry	70.65
Pleasant Hill	173.19
Ridge	55.86
Shippensburg	201.35
Sugar Valley	155.90
Upper Codorus	391.62
Upper Conewago	817.60
Waynesboro	7,740.48
York	1,006.76

19. Northeastern Ohio

Akron	402.67
Alliance	53.25
Ashland City	458.07
Ashland Dickey	387.86
Baltic	249.35
Bethel	100.88
Black River	366.45
Bristolville	
Canton City	274.21
Center	278.88
Chippewa	131.07
Cleveland	482.18
Danville	414.01
East Chippewa	355.17
East Nimishillen	411.20
Freeburg	637.00
Goshen	156.00
Hartville	686.31
Kent	30.22
Loudonville	10.00
Maple Grove	224.67
Mohican	36.68
New Philadelphia	87.15
Olivet	786.39
Owl Creek	350.42
Reading	188.43
Richland	211.03
Springfield	114.01
Tuscarawas	41.61
West Nimishillen	234.41
Woodworth	66.87
Wooster	384.40
Zion Hill	180.75
Unallocated	153.87

20. Northwestern Ohio

Bellefontaine	104,37
Black Swamp	241.52
County Line	190.90
Defiance	157.01
Deshler	58.31
Dupont	89.09
Eagle Creek	515.02
Eden	55.78
Fairview	47.56
Fostoria	212.43
Greenspring	267.30
Hicksville	3.86
Lick Creek	101.33
Lima	378.98
Marion	101.60
Pleasant View	942.46
Poplar Ridge	230.85

Portage	35.89
Rome	66.22
Ross	29.00
Sand Ridge	20.50
Silver Creek	306.33
Stony Creek	304.84
Sugar Creek	80.95
Swan Creek	105.75
Toledo	151.85
West Fulton	5.56
Unallocated	32.58

21. Southern Ohio

Ash Grove	
Bear Creek	1,170.52
Beaver Creek	158.00
Beech Grove	216.00
Bradford	44.00
Brookville	691.13
Cassel Run	
Castine	236.94
Charleston	
Cincinnati	77.07
Circleville	2.45
Constance	20.00
Covington	717.50
Donnels Creek	520.11
East Dayton	214.52
Eversole	204.22
Ft. McKinley	1,238.45
Georgetown	363.49
Greenville	379.70
Hamilton	2.50
Harris Creek	355.31
Lexington	15.00
Lower Miami	373.10
Lower Stillwater	522.38
Marble Furnace	36.94
May Hill	5.00
Middle District	168.71
Middletown	87.34
New Carlisle	1,284.10
Oakland	627.41
Painter Creek	567.69
Piqua	77.24
Pitsburg	438.21
Pleasant Hill	122.52
Pleasant Valley	45.73
Poplar Grove	231.40
Prices Creek	229.02
Salem	1,404.09
Sidney	73.33
Springfield	200.04
Stone Lick	
Strait Creek	20.10
Trotwood	1,247.44
Troy	45.95
Union City	246.59
Upper Twin	129.43
West Alexandria	122.96
West Branch	48.64
West Charleston	200.00
West Dayton	446.17
West Milton	332.73
White Oak	
Unallocated	546.76

22. Michigan

Battle Creek	105.36
Bear Lake	
Beaverton	182.71
Crystal	27.40
Detroit	178.00
Elmdale	81.00
Elsie	36.10
Flint	7.42
Grand Rapids	147.39
Harlan	10.00
Hart	45.00
Homestead	
Lakeview	66.95
Long Lake	48.00
Marilla	
Midland	19.59
New Haven	81.01
Onekama	77.91
Ozark	3.20
Pontiac	8.05
Rodney	8.20
Shepherd	205.10
Sugar Ridge	132.97
Sunfield	65.37
Thornapple	129.86
Vestaburg	10.00
Woodland	355.00
Woodland Village	187.58
Zion	22.25
Unallocated	226.60

23. Northern Indiana

Auburn	109.26
Baugo	168.73
Bethany	395.78
Bethel	172.60
Blissville	33.85
Blue River	193.65
Bremen	282.90
Buchanan	14.48
Camp Creek	29.60
Cedar Creek	64.43
Cedar Lake	67.12
Center	78.95
Elkhart City	655.88
Elkhart Valley	250.23
English Prairie	74.52
Fort Wayne	172.15
Goshen City	425.07
LaPorte	251.98
Maple Grove	167.00
Middlebury	473.50
Mt. Pleasant	290.51
Nappanee	524.76
New Paris	852.01
New Salem	181.00
North Liberty	282.88
North Winona	294.75
Oak Grove	128.81
Osceola	160.00
Pine Creek	225.40
Pleasant Chapel	91.38
Pleasant Hill	107.15
Pleasant Valley	315.14
Plymouth	503.24
Rock Run	261.24
Salem	50.00
Shipshewana	93.37
South Bend, First	1,206.52
South Bend, Second	45.30
Tippecanoe	11.85
Turkey Creek	169.50
Topeka	4.00
Union Center	379.01
Wakarusa	301.97
Walnut	142.24
Wawaka	33.00
West Goshen	1,324.64
Yellow Creek	298.55
Unallocated	123.30

24. Middle Indiana

Andrews	151.90
Bachelor Run	366.75
Beaver Creek	82.99
Bethel Center	39.83
Burnettsville	35.61
Cart Creek	85.16
Clear Creek	516 05
Delphi	96.21
Eel River	400.00
Flora	728.39
Hartford City	
Hickory Grove	301.21
Huntington City	324.12
Logansport	14.00
Loon Creek	284.69
Lower Deer Creek	48.73
Manchester	5 931.49
Markle	68.73
Mexico	1,315.82
Monticello	167.92
Ogans Creek	36.65
Peru	246.25
Pipe Creek	822.51
Pleasant Dale	157.75
Pleasant View	253.20
Plunge Creek	211.63
Portland	31.53

Prairie Creek	11.50
Roann	123.37
Salamonie	426.29
Santa Fe	121.89
South Whitley	83.13
Spring Creek	488.05
Sugar Creek	26.00
Upper Deer Creek	3.65
Wabash City	56.00
Wabash Country	94.81
Walton	175.23
West Eel River	69.65
West Manchester	755.38
West Marion	30.77
Unallocated	198.25

25. Southern Indiana

Anderson	536.31
Arcadia	114.89
Beech Grove	56.45
Bethany	
Buck Creek	547.00
Fairview	166.00
Four Mile	600.00
Howard	92.25
Indianapolis	307.03
Killbuck	31.00
Kokomo	93.99
Ladoga	19.00
Maple Grove	49.00
Middletown	29.04
Mississinewa	100.01
Mt. Pleasant	54.60
Muncie	330.78
Nettle Creek	546.37
New Bethel	30.25
New Hope	1.00
Pyrmont	170.75
Richmond	20.00
Rossville	476.00
Sampson Hill	11.00
Summitville	13.50
Upper Fall Creek	33.78
White	117.73
Unallocated	583.90

26. Western Canada

Bow Valley	635.40
Fairview	17.50
First Irricana	345.70
Merrington	120.05
Redcliff	10.20
Second Irricana	171.75
Vidora	40.35
Unallocated	10.00

27. North Dakota and Eastern Montana

Berthold	29.10
Bowden Valley	
Brumbaugh	81.02
Cando	203.45
Carrington	65.88
Egeland	75.22
Ellison	85.42
Englevale	67.97
Grandview	43.50
James River	43.70
Kenmare	193.92
Milk River Valley	20.00
Minot	226.25
New Rockford	11.76
Pleasant Valley	20.20
Poplar Valley	
Ray	2.50
Salem	
Surrey	197.14
Turtle Mountain	
Williston	
Unallocated	16.00

28. Northern Illinois and Wisconsin

Ash Ridge	15.00
Batavia	95.69
Bethel	748.49
Chelsea	4.60
Cherry Grove	243.38
Chicago	2,406.41
Chippewa Valley	70.16
Dixon	115.40
Elgin	1,292.52
Franklin Grove	1,055.62
Freeport	76.97
Hickory Grove	115.12
Lanark	954.03
Lena	159.91
Maple Grove	73.40
Milledgeville	422.57
Mt. Carroll	8.00
Mt. Morris	2,064.81
Pine Creek	114.25
Polo	800.26
Rice Lake	92.34
Rock Creek	2.50
Rockford	139.51
Shannon	115.15
Stanley	93.24
Sterling	272.19
West Branch	219.74
White Rapids	61.23
Worden	8.77
Yellow Creek	44.27
Unallocated	480.62

29. Southern Illinois

Allison Prairie	182.67
Astoria	202.48
Big Creek	47.61
Camp Creek	2.00
Canton	40.57
Cerro Gordo	962.26
Champaign	37.39
Decatur	104.60
Girard	542.02
Hurricane Creek	59.00
Kaskaskia	17.50
LaMotte Prairie	146.06
Liberty	70.66
Martins Creek	10.00
Mulberry Grove	49.00
Oak Grove	87.81
Oakley	149.33
Okaw	538.94
Panther Creek	118 94
Pleasant Grove	4.00
Romine	22.00
Springfield	47.57
Virden	1,057.47
Woodland	439.18
Unallocated	67.63

30. No. Iowa, Minnesota, and So. Dakota

Curlew	450.81
Greene	185.50
Guthrie	89.23
Hancock	29.77
Ivester	2,255.65
Kingsley	170.75
Lewiston	66.97
Minneapolis	100.00
Monticello	209.75
Nemadii	36.45
Root River	512.73
Sheldon	527.89
Slifer	15.45
South Waterloo	3,382.39
Spring Creek	103.65
Union Ridge	113.22
Willow Creek	134.41
Winona	22.75
Worthington	90.90
Unallocated	30.45

31. Middle Iowa

Ankeny	35.05
Bagley	90.35
Beaver	28.21
Brooklyn	48.85
Cedar	181.78
Cedar Rapids	2,114.41
Coon River	107.61
Dallas Center	1,156.77
Des Moines	187.40
Des Moines Valley	303.64
Dry Creek	29.12
Fernald	
Garrison	40.32
Indian Creek	
Iowa River	99.21
Maxwell	116.27

Muscatine	43.69
Panther Creek	1,088.06
Prairie City	130.34
Unallocated	10.00

32. Southern Iowa

Council Bluffs	111.67
English River	1,209.05
Fairview	73.00
Franklin	40.74
Libertyville	148.16
Monroe County	
Mt. Etna	220.75
North English	220.11
Osceola	15.27
Ottumwa	130.73
Salem	100.10
South Keokuk	244.45
Unallocated	2.00

33. Nebraska

Afton	52.58
Alvo	59.00
Arcadia	27.86
Beatrice	147.41
Bethel	473.69
Edison	
Enders	115.64
Falls City	64.05
Juniata	38.00
Kearney	89.83
Lincoln	496.66
Octavia	207.26
Omaha	56.32
Red Cloud	
Silver Lake	54.00
South Beatrice	271.36
South Loup	33.50
South Red Cloud	
Unallocated	151.00

34. Northeastern Kansas

Abilene	126 92
Appanoose	312.50
Buckeye	61.77
Calvary	7.70
East Maple Grove	7.50
First Central Church	43.26
Holland	99.86
Lawrence	32.20
Lone Star	155.27
McLouth	149.21
Morrill	1,113.24
Navarre	121.99
Olathe	206.27
Ottawa	383.05
Overbrook	136.86
Ozawkie	64.52
Ramona	49.53
Richland Center	186.70
Rock Creek	46.18
Sabetha	473 90
Topeka	266.63
Wade Branch	
Washington	66.83
Washington Creek	44.33
Unallocated	430.66

35. Northwestern Kansas

Belleville	103.91
Burr Oak	30.21
Maple Grove	54.35
North Solomon	174.69
Quinter	333.97
Victor	128 30
White Rock	133.97
Unallocated	118.83

36. Southeastern Kansas

Fort Scott	33.00
Fredonia	179.73
Galesburg	42.00
Grenola	17.00
Hollow	94.60
Independence	47.20
Mont Ida	43.61
Osage	265.56
Paint Creek	97.03
Parsons	211.13
Scott Valley	46.00
Verdigris	20.50
Unallocated	58.00

37. Southwestern Kansas

Bloom	107.50
Conway Springs	110.71
Eden Valley	110.66
Garden City	167.19
Hutchinson	145.18
Larned Rural	171.60
McPherson	1,300.39
Monitor	1,278.31
Newton	16.75
Peabody	25.91
Pleasant View	68.72
Prairie View	53.22
Royer Community	
Salem	36.73
Wichita, First	356.51
Wichita, West	74.45
Unallocated	22.41

38. Eastern Colorado

Antioch	64.07
Bethany	
Bethel	
Colorado Springs	89.21
Denver	95.52
Haxtun	90.43
McClave	42.10
Miami	126.87
Rocky Ford	489.62
Sterling	675.75
Wiley	113.43
Unallocated	9.00

39. Western Colorado and Utah

First Grand Valley	243.01
Fruita	102.05
Grand Junction	8.00
Unallocated	1.00

40. Oklahoma, P. T. and New Mexico

Ames	3.10
Bartlesville	60.00
Bethel	6.00
Big Creek	241.67
Clovis	403.94
Elk City	
Guthrie	31.75
Leedy	
Monitor	42.00
Oklahoma City	33.34
Paradise Prairie	
Pleasant Plains	7.50
Prairie Lake	
Red River	
Thomas	248.41
Washita	456.62
Waka	66.83
Unallocated	111.70

41. Texas and Louisiana

Falfurrias	34.00
Fort Worth	159.96
Manvel	171.70
Nocona	12.28
Roanoke	395.70
Rosepine	128.25
Unallocated	26.28

42. Northern Missouri

Bethany	22.56
Honey Creek	8.30
Log Creek	
North Bethel	43.54
North St. Joseph	42.07
Rockingham	221.81
Shelby County	135.27
Smith Fork	288.03
South St. Joseph	39.20
Wakenda	194.25
Unallocated	15.58

43. Middle Missouri

Adrian	28.50
Centerview	8.00
Deepwater	42.50
Happy Hill	76.70
Kansas City, First	73.28
Mineral Creek	266.36
Osceola	

Prairie View	24.00
Spring Branch	
Turkey Creek	94.00
Warrensburg	611.44
Unallocated	45.00

44. Southern Missouri and Arkansas

Austin	
Broadwater	166.85
Cabool	54.10
Carthage	79.63
Cedar County	5.00
Fairview	50.00
Jasper	39.20
Nevada	25.00
New Hope	
Oak Grove	18.75
Peace Valley	7.85
Pilot Knob	
Shoal Creek	19.60
Springdale	118.00
Unallocated	74.11

46. Northern California

Butte Valley	49.96
Chico	40.10
Chowchilla	44.76
Codora	5.00
Elk Creek	27.92
Empire	451.27
Figarden	153.09
Fresno	75.58
Laton	469.48
Lindsay	1,010.10
Live Oak	94.94
McFarland	757.75
Modesto	390.41
Oakland	370.64
Patterson	168.01
Raisin	59.47
Reedley	256.50
Rio Linda	36.40
Waterford	98.78
Unallocated	169.20

47. Southern California and Arizona

Covina	1,624.12
Glendale	420.98
Glendora	734.19
Hemet	211.35
Hermosa Beach	294.64
Inglewood	194.44
La Verne	5,242.70
Long Beach	1,388.37
Los Angeles, Belvedere	376.11
Los Angeles, Calvary	463.59
Los Angeles, First	902.67
Pasadena	2,779.25
Phoenix	75.24
Pomona	247.80
San Diego	109.96
Santa Ana	117.34
San Bernardino	143.85
Unallocated	731.29

48. Idaho and Western Montana

Boise Valley	261.80
Bowmont	85.18
Clearwater	4.15
Emmett	231.55
Fruitland	340.88
Kalispell	51.76
Moscow	38.73
Nampa	439.10
Nezperce	283.44
Payette Valley	216.98
Twin Falls	224.56
Weiser	137.04
Winchester	261.32
Unallocated	86.26

49. Oregon

Albany	52.04
Ashland	133.19
Grants Pass	208.50
Mabel	127.00
Myrtle Point	106.00
Newberg	14.50
Portland	204.26
Weston	8.47
Unallocated	14.00

50. Washington

Forest Center	46.93
Greenwood	48.45
Mt. Hope	40.00
North Spokane	100.26
Okanogan Valley	180.71
Olympia	202.01
Omak	200.23
Outlook	57.55
Richland Valley	35.00
Seattle	187.69
Sunnyside	214.66
Tacoma	152.20
Wenatchee	210.50
Wenatchee Valley	521.24
Whitestone	94.66
Yakima	567.92
Unallocated	59.89

Congregations Giving $5 or More Per Member

Cedar Rapids, Middle Iowa	87	$24.33
Sterling, Eastern Colorado	30	22.52*
Waynesboro, Southern Pennsylvania	577	13.41
Mingo, Eastern Pennsylvania	99	13.39
Maxwell, Middle Iowa	9	12.92*
Curlew, No. Ia., Minn. & S. Dak.	36	12.52
Pleasant View, Middle Maryland	118	11.37
Covina, Southern California	145	11.20
Freeburg, Northeastern Ohio	58	10.98
Turkey Creek, Middle Missouri	9	10.44
Springdale, S. Missouri & Arkansas	12	9.83
Monitor, Southwestern Kansas	132	9.68
Pasadena, Southern California	287	9.68
Patterson, Southern California	18	9.33*
Cedar, Middle Iowa	20	9.08
Elizabethtown, Eastern Pennsylvania	475	8.81
Omak, Washington	23	8.70
Pipe Creek, Middle Indiana	96	8.57
Palmyra, Eastern Pennsylvania	320	8.49
Mabel, Oregon	15	8.46
Royersford, S. E. Pa., N. J. & N. Y.	116	8.08
Long Beach, Southern California	174	7.98
Indian Creek, Eastern Pennsylvania	170	7.70
La Verne, Southern California	688	7.60*
McLouth, Northeastern Kansas	20	7.46*
East Petersburg, E. Pennsylvania	263	7.35
Ivester, Middle Iowa	307	7.34*
Green Hill, Eastern Maryland	26	7.03
Monticello, No. Ia., Minn., & S. D.	30	6.99*
Sheldon, No. Ia., Minn., & S. D.	76	6.94
English River, Southern Iowa	176	6.87
Polo, Northern Illinois	120	6 67
Cleveland, Northeastern Ohio	73	6.60
First Los Angeles, Southern California	137	6.59
Manchester, Middle Indiana	922	6.43
Dallas Center, Middle Iowa	185	6.25
South Waterloo, No. Ia., Minn., & S. D.	535	6.13
La Motte Prairie, Southern Illinois	24	6.08
New Paris, Northern Indiana	140	6.08
McFarland, Northern California	127	5.96
Nezperce, Idaho	48	5.90
Annville, Eastern Pennsylvania	187	5.90*
Berthold, North Dakota and E. Montana	5	5.82
Panther Creek, Middle Iowa	187	5.82
Richland, Eastern Pensylvania	198	5.77
Lewistown, Middle Pennsylvania	359	5.76*
Meadow Branch, Eastern Maryland	300	5.64*
Carlisle, Southern Pennsylvania	75	5.61
Clear Creek, Middle Indiana	94	5.49
Snake Spring, Middle Pennsylvania	154	5.44
Donnels Creek, Southern Ohio	97	5.36
Harrisburg, Eastern Pennsylvania	188	5.36
Mexico, Middle Indiana	248	5.31*
Olathe, Northeastern Kansas	39	5.28
Bethel, Northern Illinois	142	5.27
Ft. McKinley, Southern Ohio	236	5.25*
Mechanicsburg, Southern Pennsylvania	64	5.21
Chiques, Eastern Pennsylvania	279	5.21
Long Green Valley, Eastern Maryland	76	5.19
Maiden Creek, Eastern Pennsylvania	78	5.15
Conemaugh, Western Pennsylvania	74	5.14
Bear Creek, Southern Ohio	229	5.11
West Manchester, Middle Indiana	150	5.04

* This average exceeded $5 only through the known extra large contributions of one or more individuals.

GENERAL STATISTICS OF GIVING FOR YEAR ENDED FEBRUARY 28, 1929

Summary of Giving by Districts, Quotas and Classification of Membership as to Giving

District	Total Credits	Quotas Assigned	Total Membership	Members Giving Per Capita				
				Nothing	Under $1.00	$1.00 to $3.49	$3.50 to $5.00	$5.00 or More
1. Florida and Georgia	$ 862.73	$ 1,675.00	505		198	307		
2. North and South Carolina	187.61	370.00	1,106	181	925			
3. Tennessee	449.76	2,325.00	2,136	730	1,329	77		
4. Southern Virginia	1,323.69	3,050.00	3,876	407	3,382		87	
5. First Virginia	3,814.37	5,060.00	4,327	277	2,041	2,009		
6. Eastern Virginia	1,750.64	2,150.00	1,984	241	1,223	520		
7. Second Virginia	6,941.69	9,525.00	4,878	129	2,921	820	1,008	
8. Northern Virginia	5,769.94	8,175.00	5,286	447	2,301	2,538		
9. First West Virginia	2,394.54	3,650.00	2,580	93	1,292	1,195		
10. Second West Virginia	174.90	475.00	435	126	271	38		
11. Eastern Maryland	9,053.13	10,050.00	3,718	40	684	2,479	113	402
12. Middle Maryland	6,062.45	7,930.00	3,059	146	628	2,167		118
13. Western Maryland	710.47	1,100.00	844	145	469	230		
14. S. E. Pa., N. J., & N. Y.	8,200.47	9,275.00	3,093		543	2,046	388	116
15. Middle Pennsylvania	13,944.49	17,750.00	8,622	15	3,977	4,064	53	513
16. Western Pennsylvania	12,447.18	18,600.00	10,771	188	6,409	3,920	180	74
17. Eastern Pennsylvania	31,780.45	28,600.00	7,992		527	3,941	1,267	2,257
18. Southern Pennsylvania	14,343.06	14,175.00	5,062		1,546	2,758	42	716
19. Northeastern Ohio	8,945.47	13,125.00	4,256	12	1,196	2,785	132	131
20. Northwestern Ohio	4,837.84	7,560.00	2,442		350	1,798	294	
21. Southern Ohio	16,507.93	20,285.00	8,791	159	2,963	4,286	821	562
22. Michigan	2,468.02	4,300.00	1,971	66	1,044	729	132	
23. Northern Indiana	12,483.20	18,825.00	5,790		726	4,520	404	140
24. Middle Indiana	15,383.09	18,900.00	5,346	7	966	2,788	75	1,510
25. Southern Indiana	5,131.63	6,112.15	2,673	16	781	1,593	283	
26. Western Canada	1,351.04	970.00	401		48	182	171	
27. No. Dakota & E. Montana	1,383.03	1,395.00	735	109	56	395	170	5
28. Northern Illinois & Wisconsin	12,366.15	16,025.00	4,082		993	966	1,861	262
29. Southern Illinois	5,006.69	6,655.00	2,477		964	1,131	358	24
30. No. Iowa, Minnesota & S. Dakota	8,528.72	8,770.00	2,151		536	631		984
31. Middle Iowa	5,811.08	4,725.00	1,477	65	420	485	19	488
32. Southern Iowa	2,516.03	2,775.00	968	42	87	663		176
33. Nebraska	2,338.16	3,185.00	1,385	58	628	557	142	
34. Northeastern Kansas	4,586.88	4,850.00	1,922	10	385	1,077	391	59
35. Northwestern Kansas	1,078.23	1,375.00	902		620	282		
36. Southeastern Kansas	1,155.36	1,375.00	715		260	387	68	
37. Southwestern Kansas	4,046.24	5,040.00	1,951	12	905	596	306	132
38. Eastern Colorado	1,796.00	2,865.00	1,185	31	768	324	32	30
39. Western Colorado	354.06	470.00	237		122	115		
40. Okla., P. T. & N. Mex.	1,712.86	1,555.00	848	104	184	362	198	
41. Texas and Louisiana	928.17	1,150.00	506		175	331		
42. Northern Missouri	1,010.61	2,100.00	1,159	5	867	250	37	
43. Middle Missouri	1,269.78	1,560.00	683	80	244	216	134	9
44. So. Missouri & Arkansas	658.09	900.00	559	91	262	187	7	12
46. Northern California	4,729.36	6,260.00	1,828		551	764	368	145
47. So. California & Arizona	16,057.89	13,400.00	2,895		78	1,131	255	1,431
48. Idaho & W. Montana	2,662.75	2,500.00	1,031		60	803	120	48
49. Oregon	867.96	1,090.00	493		189	289		15
50. Washington	2,919.90	3,365.00	1,533		183	1,128	199	23
Unallocated	4.943 69							
	$276,047.48	$327,397.15	133,666	4,032	48,277	60,860	10,115	10,382

Summary Classification of Comparative Giving

Giving	Congregations: Number	Membership	%	Gave	%	Average in each Group
$5.00 or more	63	10.382	7.8	$ 77,558.56	28.1	$7.47
$3.50 to $5.00	69	10,115	7.6	41,777.42	15.1	4.13
$1.00 to $3.49	416	60,860	45.5	120,353.79	43.6	1.98
Under $1.00	386	48,277	36.1	24,492.76	8.9	.51
Nothing	95	4,032	3.0			
	1,029	133,666	100.%	$264,182.53		
Unallocated and District giving				11.864.95	4.3	
				$276,047.48	100.%	

Giving Per Capita by District and General Classification of Giving

District	Average Cont. per member, 1922	Average Cont. per member, 1923	Average Cont. per member, 1924	Average Cont. per member, 1925	Average Cont. per member, 1926	Average Cont. per member, 1927	Average Cont. per member, 1928	Total No. Churches	Churches Contributing: Nothing	Under $25	$25 to $200	Over $200
1. Florida and Georgia	$	$	$	$5.82	$3.87	$1.86	$1.71	8		3	4	1
2. North and South Carolina				.35	.05	.20	.17	19	5	12	2	
3. Tennessee	.58	.94	.39	.61	.50	.55	.21	31	15	12	4	
4. Southern Virginia	.51	.68	.34	.48	.29	.61	.35	28	6	13	7	2
5. First Virginia	1.66	1.31	1.17	1.41	.78	1.18	.88	29	7	5	12	5
6. Eastern Virginia	1.24	1.18	1.34	1.13	.89	.83	.88	18	6	4	4	4
7. Second Virginia	2.01	1.90	2.41	2.11	1.64	1.68	1.42	21	2	6	6	7
8. Northern Virginia	1.30	1.38	1.56	1.38	1.34	1.42	1.09	23	3	2	11	7
9. First West Virginia	.71	1.01	1.18	.89	1.01	1.31	.92	18	1	7	8	2
10. Second West Virginia	.08	3.42	.27	.21	.31	.86	.40	10	3	4	3	
11. Eastern Maryland	2.92	3.19	3.16	2.83	2.73	2.63	2.43	20	1	1	6	12
12. Middle Maryland	2.31	2.53	2.33	1.98	2.09	1.89	1.98	11	1	1	2	7
13. Western Maryland	.30	1.02	1.31	.83	.78	1.17	.84	9	3	2	3	1
14. S. E. Pa., N. J., & N. Y.	2.13	3.94	2.58	2.94	2.52	2.94	2.65	18		1	6	11
15. Middle Pennsylvania	1.73	2.18	2.01	2.02	1.84	1.62	1.62	39	1	4	18	16
16. Western Pennsylvania	1.53	1.93	1.75	1.95	1.41	1.26	1.15	53	4	8	26	15
17. Eastern Pennsylvania	2.56	3.23	3.12	3.74	4.04	3.65	3.97	38			6	32
18. Southern Pennsylvania	1.82	2.42	2.21	2.42	2.17	2.86	2.83	26			12	14
19. Northeastern Ohio	3.19	2.99	3.58	3.15	3.32	2.70	2.10	33	1	1	12	19
20. Northwestern Ohio	3.13	3.83	2.98	3.16	2.52	2.67	1.98	27		3	15	9
21. Southern Ohio	2.28	2.19	2.01	1.91	1.88	1.92	1.88	52	5	6	15	26
22. Michigan	.09	2.15	2.68	2.40	2.05	1.24	1.25	29	3	8	16	2
23. Northern Indiana	2.41	2.74	2.61	3.15	2.88	2.57	2.15	47		3	23	21
24. Middle Indiana	2.35	2.93	3.08	3.41	2.68	2.77	2.88	41	1	3	21	16
25. Southern Indiana	1.67	2.09	1.78	2.01	1.70	2.25	1.92	27	1	5	14	7
26. Western Canada	3.80	1.52	1.90	2.96	1.50	4.27	3.37	7		2	3	2
27. No. Dakota & E. Montana	.91	1.43	1.21	1.36	1.31	1.20	1.88	21	5	4	10	2
28. Northern Illinois & Wisconsin	4.97	5.34	4.27	4.48	3.59	2.78	3.03	30		5	14	11
29. Southern Illinois	2.59	2.76	2.10	2.38	2.09	1.78	2.02	24		5	13	6
30. No. Iowa, Minnesota & S. Dakota	3.68	4.94	4.08	4.42	3.61	3.36	3.96	19		2	11	6
31. Middle Iowa	2.84	4.17	3.18	4.67	3.06	3.14	3.89	19	2		13	4
32. Southern Iowa	3.98	2.78	3.23	2.76	3.02	2.37	2.60	12	1	1	6	4
33. Nebraska	2.63	2.23	1.70	1.98	3.76	1.63	1.69	18	3		11	4
34. Northeastern Kansas	1.89	2.74	2.66	2.40	2.40	1.92	2.38	24	1	2	15	6
35. Northwestern Kansas	1.09	1.41	1.40	1.32	.84	1.07	1.19	7			6	1
36. Southeastern Kansas	2.17	1.67	1.75	1.44	2.66	1.39	1.61	12		2	8	2
37. Southwestern Kansas	3.31	2.30	3.11	2.74	2.31	2.40	2.07	16	1	1	11	3
38. Eastern Colorado				1.91	1.69	1.46	1.51	11	2		7	2
39. Western Colorado	.52	.47	1.42	1.29	.91	1.04	1.49	3		1	1	1
40. Okla., P. T. & N. Mex.	1.17	1.37	1.66	1.60	1 22	1.51	2 02	17	5	3	5	4
41. Texas and Louisiana	.82	1.96	2.42	3.12	2.72	2.33	1.83	6		1	4	1
42. Northern Missouri	1.82	1.59	2.17	1.80	1.54	1.27	.87	10	1	2	5	2
43. Middle Missouri	2.30	2.03	1.74	1.54	1.95	1.79	1.85	11	2	2	5	2
44. S. W. Mo. & N. W. Ark.	.71	1.06	2.23	.87	.67	*1.06	*1.18	14	3	4	7	
45. First Ark. & S. E. Missouri	.94	2.28	2.64	2.82	.89							
46. Northern California	1.96	2.67	2.06	2.29	2.19	2.22	2.58	19		1	11	7
47. So. California & Arizona	4.23	5.49	3.66	5.13	3.51	4.87	5.54	17			5	12
48. Idaho & W. Montana	1.67	2.20	2.61	2.76	2.50	2.14	2.58	13		1	4	8
49. Oregon	2.61	3.56	2.53	1.77	1.42	1.97	1.76	8		2	4	2
50. Washington	1.51	2.60	1.92	1.97	1.58	1.71	1.90	16			10	6
								1,029	95	155	445	334
Average of entire Brotherhood	$2.19	$2.50	$2.35	$2.44	$2.15	$2.11	$2 06					
Average necessary to raise budget	2.99	3 85	2.78	3.10	2.94	3 09	2.91					

* Includes District No. 45 in merger as Southern Missouri and Arkansas

The only spiritual dynamic is the living Spirit of the Crucified and Risen Christ himself. The whole Moslem world is awaiting the release of this vital force through human personalities, vitalized by this Holy Spirit and witnessing with a new power to the Cross of Christ as the central fact of faith and life. We submit that the spiritual dynamic for such a compelling witness is, in the good purpose of God, always available. But there is nothing in the Bible nor in the experience of the church to suggest that it is available cheaply. Each marked release of the Holy Spirit of God in human lives must be at the cost of definite surrender and prayer.—Student Volunteer Movement Bulletin.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Knight, Henry, March, Va., 1928
Sherman, Russel and Marie, 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Fahnestock, Rev., and Mrs. S. G., 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
White, Ralph, and Matie, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

• Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924
• Clapper, V. Grace, Westernport, Md., 1917
*Coffman, Dr. Carl, 1921, % Gen. Miss. Board
• Cripe, Winnie, Bremen, Ind., 1911
Crumpacker, F. H., and Anna, McPherson, Kans., 1908
• Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922
• Myers, Minor M., and Sara, Bridgewater, Va., 1919
• Seese, Norman A., and Anna, Daleville, Va., 1917
• Smith, W. Harlan, and Frances, 2663 3rd St., La Verne, Calif., 1920
• Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Heiser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

• Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
• Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926
Flohr, Earl W and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, % General Mission Board, Elgin, Ill., 1920
Blough, J. M., and Anna, 1309 Franklin St., Johnstown, Pa., 1903
Butterbaugh, Bertha, Franklin Grove, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Naylor, John L., 1911, and Ina, 1921, DeGraff, O.
Lichty, D. J., 1902, and Anna, Trotwood, Ohio, 1912
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
• Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912
Wolf, L. Mae, 327 E. 60th St., Manhattan Maternity and Dispensary, New York City, 1922

• Otherwise employed in America until conditions permit return to the field.

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General Mission Board
Elgin, Illinois

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You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, their successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in their charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
ORG. 1884
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI August, 1929 No. 8

PARENTS OF MISSIONARIES

Spiritual Grandparents of Many Christian Converts
Picture Taken at Manchester Conference

See Page 260 for Names

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor ADA MILLER, Assistant Editor

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Lola Helser, missionary to Africa.

Emma Horning, missionary to China.

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M. R. ZIGLER, Home Mission Secretary, **1919.**

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

Dentistry in India

H. P. GARNER

IT is very essential to good health that the teeth should be carefully cared for. In America, where dentists may be found in most every small town, this is not so much of a problem, but in a country like India, where there are millions of people and only a few dentists, it is a different problem. For the American missionary it is quite good that we have some American dentists. But even then it is not a small task or a cheap one to go several hundred miles and stay two or three days, or maybe a week, to get dental work done. It means railway fare and hotel bills, besides the dentists' bills, which are usually high, in spite of the fact that 10 per cent discount is given to missionaries.

During the last rains, after trying everything at home and enduring weeks of suffering from toothache, it was necessary for Brother and Sister Butterbaugh to make the trip of 200 miles to Bombay for dental work. It was in the midst of the rainy season and the roads were closed to cart travel; rivers were full of water and almost uncrossable, but it was necessary to go or continue to suffer. The trip of twenty miles to the railway was made partly on horse and partly on foot. The water in the rivers was up to the armpits. It was not a light thing to do, with the head bandaged up in a towel, a swollen face and an aching tooth, to walk through the mud for miles and wade the rivers. But they bravely did it.

While a missionary, or some one with intelligence and money may be able to do this, what about the poor Indian who has no money for travel and none for dental bills? Who is to take care of him? During the month of January the writer had a call from the headman of one of our villages to come to his village and pull several teeth for his wife. It is a fifteen-mile walk by footpath over several steep mountain ridges, or about forty miles by motor. We did not feel that we could make a trip especially for this and leave our work at home, and so did not go. Even at ten miles an hour, which we average with our Ford over these hills, it would require at least a full day to make the trip and do the work and look after the school of the village. We asked that they bring her to the bungalow where we would draw the teeth if possible. They called us a second time and offered to pay us for the use of the motor to come, but

Improving the Food Supply of India

we did not go. In the meantime the woman got a little relief and the matter was dropped. Then her son, who is a village schoolmaster, got the toothache, and he came for me to draw his tooth. It was badly decayed and the top broke off. I treated it and told him to wait a few days and see how it acted. In three or four days he came back and said he had had no rest and asked me to try again. I told him I thought I could pull it if he could stand the pain for a few seconds. I extracted it and he went away happy. This renewed the interest in others of the village, and when I went to their village the latter part of April I went prepared to pull some teeth.

I might make a confession here, that before I went on furlough in 1923 and 1924 and spent the eight months in Livingstone College, London, taking a short medical course, Sister Garner had more nerve to pull teeth than I had. I got some experience there under a competent dentist, who gave us special instruction in the art of pulling teeth. Then, too, you are moved with compassion when people come to you and complain of suffering toothache for days. They have no medicine and they appeal to you for help.

About a half hour after arriving in the above-mentioned village of Mahalunga, as we were sitting on the veranda of the house of the patel (headman), they asked me if I came prepared to pull teeth. I told them I had, and sent a man to the motor to get my equipment. The patel's wife was the first; we pulled three for her. Now what followed may sound unhygienic, unscientific, unclean and un-everything else, but we waited on about twelve patients and pulled thirty some teeth in an hour and a half without any anesthetic and antiseptic of any kind, except my hand soap, which was used to clean my hands and the instruments. I did not anticipate a picnic like that and was not fully prepared for it. But we had a jolly time pulling teeth. They would come up one after the other and sit on the stool brought from the schoolroom. It was most likely the first time that some of the women ever sat on a stool. They would come up, sit down and open their mouth, then put in two fingers and say "Ah, ah," meaning "this tooth." I tapped on it with a small instrument, so as to make sure, and asked "This one," and they would say "Ho ho!" and we pulled it out. The patel's wife came back the third time after having a little rest each time, and we ended with seven out of her mouth. The patel himself had two roots taken out. I think that it might have made a good motion-picture film, but we did not have any one to take it.

After it was over they sat down and joked and laughed over it. Then they began to tell me how they had called the witch doctor and diviners and had killed a goat or two, some chickens, and spent a good deal of money to drive away this evil spirit of toothache. A neighboring little king, who is a friend of the patel, wanted him to take his (the king's) team, and drive about twenty-five miles to another little king, who had a good doctor, and have the teeth pulled. But he said, "No; we will wait for Padri saheb." They laughed and said that all of their expense was foolishness and amounted to nothing, and how easy it was for me to come there and pull out these teeth, one after another, and relieve them of their pain and trouble. I told them they did not need a witch doctor nor a diviner, but just a pair of pinchers and they could pull out each other's teeth without cost. They replied that they did not have the courage. I told them that I had done a hundred-rupee job for them for nothing, and they had spent their money and given it to the witch doctor for nothing. But several days after returning home they sent in a goat as a present to me, to show their appreciation of what I had done for them. I had several times before this pulled several teeth with my Ford pliers. This is an experience that we will not soon forget, and we also hope and pray that it may open the way to do still greater and more important work among the people of that village.

Ahwa, Dangs, Surat Dist., India.

"Any program which is not missionary is not adequately Christian, and any individual who does not look on all the peoples of the world as possible members of the family of God has not yet learned what God is like or what it means to follow in the steps of the Master."

The Use of the Mite Box

MRS. E. G. HOFF

SHE had had the commandment "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength" so indelibly written on her heart that true to its deepest significance she carried out the very letter of the law. With a feeling of guilt and shame at her unworthiness she, a widow without support except a mere pittance of her own earnings, wended her way to the top of Zion's hill and passed within the portals. Within her was the spirit of Job when he said, "Though he slay me yet will I trust him."

Men in rich robes, with embroidered phylacteries on their foreheads were there, dropping with proud mien, silver and gold into the brass bound chest till it rang with a clinking sound as of abundance. At a lull in the extravagant filling of the coffers this widow in her somber robes with bowed head dropped in her living—the two mites. Clenched fists, angry frowns, harsh voices, were manifest when the great Teacher who sat over against the treasury touched their weak points, "This widow has cast in more than you in your abundance for she has given all."

And so, of this woman, as of another woman who from her larger resources made an equally lavish gift it is true that, wherever the gospel is preached, this that she did is told as a memorial of her.

The significance of this menial act on the part of this humble devoted Jewish widow can hardly be estimated. Out of it has grown a great movement for the support of missions. What Dorcas and her deft fingers in the arts of needlecraft has done for the Ladies' Aid and Woman's Auxiliaries, the widow's mite has done for the support of missions in a substantial way.

Some one with prophetic vision has grasped the significance of this simple incident in the temple and has conceived the idea of a mite box. The movement still perpetuates the original idea, the recognition of the value of small things. A mite, it is agreed, denotes the smallest coin current among the Jews. The value then of the two mites was little more than a farthing. The originator of the mite box idea evidently conceived the idea that small donations are acceptable, and the prophetic eye without doubt was able also to visualize to what dimensions even so small a coin as a copper cent cast in daily by one individual alone for a year, and over a period of years, would amount to. That same intuition grasped to what enormous sums it would mount if hundreds of women gave a cent a day for the period of one year or a number of years. If you are interested in mathematical calculations try it. Suppose one gives a cent a day to the mite box. It would contain $3.65 at the end of the year, an almost negligible sum for the average individual. Over a period of five years it would total $18.25 for the individual. If your woman's missionary society consisted of fifty members your treasure chest would have contained $912.50 in five years if allowed to accumulate.

We dare not despise the day of small things. The trickling spring from melting snow becomes the deep mighty river; the grain of sand, the majestic mountain; the mustard seed which is so small, tree-like in maturity; a spark of flame may devour a huge structure or convert it into an enormous workshop of industry. Likewise the pennies saved make the dollars. One district of a sister denomination numbered 100,000 members in a recent year; $50,000 was received, averaging thirty-two cents apiece. There were 30,000 members without mite boxes. If each of these had sent a box with only thirty-two cents it would have added nearly $10,000 more.

Let us suppose that in our own denomination of nearly 1,000 churches with a membership of 120,000 there are 30,000 women. With each giving a penny a day $100,000 could be raised in one year. Small numbers have wonderful multiplying qualities that may astound us if we follow them.

As a part of our own church activities the mite box is comparatively a minus quantity but none the less a potential one. It might be well to consider the use of the mite box in a local congregation. Here as in any other enterprise there must be some one functioning under the Aid or Missionary

Society who believes in it, believes in its efficacy to aid missions as well as prove a blessing to the one who contributes to its contents. The task of the mite box secretary then is to prove her salesmanship and sell her goods. The initial step puts the mite box in the home; the final comes at the end of the year when the boxes are opened. A program may be centered around the use of the mite box upon their distribution. Custodians who have been appointed to arrange boxes at the altar distribute them to the recipients. Appropriate scriptures may be read, and prayer together with a responsive service of dedication and consecration be engaged in by the leader and members.

For receiving the boxes a similar program may be arranged with processional and presentation of boxes at the altar. Stories of how the mite box has helped the individual members will add a bit of informal program. Or the two, the distributing and the receiving, may be merged into one service. Much material may be secured through the different denominational boards.

There are available through the Brethren Publishing House appropriate mite boxes for offerings. Perchance some might be left to their own resources for devising a mite box if the church felt it impossible to purchase all of a kind. A spool box, a typewriter ribbon box, a mint box, a small baking powder can will fill the need admirably. After all it's the thing contained rather than the container which is of value.

In our local society last year the secretary introduced the announcing of her final sum in a unique way. Her curiosity led her to count the pennies, the number of nickels, the dimes and so on. She even weighed the hundreds of pennies and other classes of coins giving us the values in pounds and ounces. She showed it to all, sacked, ready for the bank and it was a substantial sum when at last she revealed the totals.

Just how much good may result from the use of mite boxes and in helping to clear deficits in mission funds it is hard to estimate. The greatest remuneration is not in dollars and cents but in soul growth and contentment that come from giving purposefully, systematically and sacrificially. Giving till it hurts brings great joy and peace. One widow who gave her all might have kept in her own pocket one of the mites or just half, but she preferred to trust and so cast in her all. Should we choose to do half as much ours might be the greater blessing. But upon self examination do we even tithe our gifts? Certainly we must not give less.

Giving to their silent Partner, the mite box is an observance religiously adhered to by those who have become devotees to its worth. It is interesting to observe the methods used to fill the mite box. There are those who give their cent a day. So many do accumulate in our purses that we sometimes wish we were rid of them. What better use could be made than depositing them in the mite box? One woman who felt she could not give all her pennies decided to deposit all the Lincoln pennies. A cent on the rainy or cloudy days of the year, or the days of sunshine has been adopted by some. It is the testimony of many that a check written and deposited upon the day of the opening of the boxes does not prove as great a blessing as that which has been prompted at intervals by some rich experience. Many have chosen to place their mite as a thank offering for special blessings, restoration of health, escape from a great danger, special protection, unexpected financial gain. Such is the custom of several friends of mine. One joyfully said, "I visited a poor crippled friend and when I came home I ran to place a thank offering for my health." Another said, "If I had been a step lower on my descent downstairs I'd have fallen with nothing to grasp. I went quickly to place my thank offering." Another said, "My box is always on the front room table where I am constantly reminded of it."

Further, the mite box might be a savings account in which is placed three cents saved on two dozen eggs, two cents on a pound of butter, one dollar on buying at the remnant counter or at a sale of coats and dresses. Self-denial might be practiced on confections and perfume. The blessing accrues to the individual who decides upon her own way for filling her mite box and sticks to her practice throughout the year. It is well to remember to offer a prayer a day along with a penny a day. "A poor prayer is usually a poor payer."

(Continued on Page 249)

Meditations

RUSSELL A. SHERMAN

THE sun has just disappeared behind the "Ridge." The sky is rosy and tinted with gold where it is visible through the gap. Hidden beauty is everywhere. The groves on the foothills are now but dark patches. The clearings, wherein are the growing crops, are in the shadow of the hills. A hush, broken only by the tiny creatures of the field and forest, or the tinkle of a bell as a cow browses unseen on some distant brushy slope, has settled over all and turns our thoughts towards meditations.

Yonder, to the right, is old "High Top" rising above the highest of his fellows, a great, dark silhouette against the sunset sky where beyond it still lingers the light of departing day which crowns it with a glorious halo. It is the cool of the evening and it seems God is walking in his garden; that he would still walk with man and commune with him. And they are there, multitudes of God's highest creations. There, hidden by the trees and rocks and slopes, are hundreds of mountain homes, and in a large number of them boys and girls and men and women who are straying away from the tender Shepherd's care; away, to be lost in the mountains. There are a thousand challenges to the missionaries of the Church of the Brethren Industrial School.

Truly, God walks in his garden, but men have hidden away. A voice rings clear, "Go ye"; "Tell them I love them, bid them return unto me." We dare not fail. Christ has no other way.

Geer, Va.

Growth in Village Churches

NETTIE MABELLE SENGER

IN the little Chinese village where I spent Chinese New Year the Spirit of the Lord is working and the people are coming to want more of Christ. This is the village of which I wrote some time ago, saying the one Christian man was meeting persecution. Now the Christians have increased in number till there are several families following Christ. In one home the father, mother and grandmother are members; in another home the father, mother and daughter are Christians; in the third home the second brother and the third brother's wife are Christians. Three more homes have men in the church, but no women baptized; however, they are believers.

The church is planning its own finances and does its inviting of outside help. This little group, with us, went out in two groups during Chinese evangelistic week and returned each day thrilled over the experiences of the day. The joy of giving the Gospel is always great. There is a marked growth in the thinking of the women the last few years. They feel the restlessness of the country. They are more open to teaching. Every place we go a small number are in earnest and long to know more of Christ.

After the touring we met in a class of two weeks, when the people wanted all Bible. One Christian from a near-by village came and joined us in the class, which was indeed a feast unto the soul. As we close, another day of prayer is called for, which will be next Sunday. The members are having local difficulties, for which they want help in prayer. When the people begin to pray in earnest we can look for results. Let us help them in prayer. Distance cannot separate praying hearts.

Chin Chou, Shansi, China.

THE CHRISTIANS AT KAO LAO. Bro. Chen who stands at the right teaches their boys' school and his wife the girls' school.

A Letter to Ruth, No. 7

Ping Ting, Shansi, China,
April, 1929.

My dear Ruth:

In my latest letter to you I was a bit afraid I might have left an impression too dark and hopeless regarding the women and girls of China. What I wrote you was facts which could be multiplied many thousands of times within our own territory, and if you would ask me, "Is China like that?" I could say, "Yes, many times over." Then, if I took the time to tell you of the many happy homes where genuine love and sympathy is known, and where culture and refinement and other beautiful graces are cherished, and tell you nothing but that side, and you would ask me "Is China like **that?**" again I would have to say "Yes, this is China." And if I were to tell you of bandits and robbers and anti-foreign and anti-Christian attitudes, and you would ask, "Is China like that?" I most surely would have to say, "Yes, this is China." So you see the **real** China is a mixture of all these things, and one could write at length on any of these and others and keep within the bounds of truth. But that China is changing from the old to a new, or at least to something different, goes without a question.

We have read of the conduct of flaming youth in America socially. Here the youth are often blinded with a false zeal for their country, and they usually are students. They often have little respect for authority in the institution, driving out the president, or dean, or any of the professors upon the slightest provocation. They shout "Down with imperialism!" when urged to obey the rules governing the school, evidently not knowing just what imperialism is. For the second time in the history of our high school we have had to close our doors because of the "flaming conduct" of youth. You don't know how it crushes our hearts, and how disappointing it has been to have to close the doors and tell the youth that, because of their ungovernable attitude, we no longer are able to give them what we long to give. And then to have a few of them continue on the premises, and write on the walls of the church, language cursing the foreigners and some of the Chinese Christians, and hear the windows crash as they deliberately throw stones, and smash furniture and other equipment, or steal equipment and sell it, and to cut the electric light wires into shreds! Of all this we have been having a taste, and a very bitter taste it is. And then to be told by Chinese friends of their threats of burning buildings, and similar acts of vandalism, did not make our hearts very peaceful. We are still in the midst of the storm. We feel the worst is over, but one can never tell just what is going to happen next here. And if you ask, "Is China like **that?**" I would have to say, "Yes, this is China, too." There were many good boys in school, who wished to go on in their studies, but a few "flaming" ones made it impossible, and again some good boys have been drawn into evil.

If you and I were to make a trip into North Shansi and farther west we would come into one of the worst famine-stricken areas the world has ever seen. Some of the most pitiable tales come to us of conditions existing there. Think of young girls, little girls and young women, being huddled together at the railway station, where they have been gathered by men who bought them for a small price of parents who wanted a little money to buy food. In these groups of thousands of girls and women are young wives and mothers, who have been sold as well. They are crowded on the train, and it moves away carrying them to distant cities, where they will be sold for sums of money as wives, or slaves, or concubines. Then today we might see little children as we moved among the crowd, while tomorrow these same children will be making a meal for a starving family. Think how terrible it must be when children are kidnaped and eaten to relieve the pangs of hunger! And the missionary says thousands are dying daily from starvation. Help is reaching them too late. How we long to help!

Not many days ago two famine relief collectors came to our house. Calvin and I were alone. Of course I did not know they were false when I invited them into the house, but I surely did not like the looks

of them nor their attitude when they came into the house. They were representing the Red Cross, they said, and were Christians (this was said for effect). They showed me their Red Cross cards and books which seemed officially stamped. I gave them a small sum of money. I wanted to give a lot more, but I felt a bit doubtful of their honesty. They left in peace and I was glad, but a few days later we learned of their being false; that in all probability they were connected with an organized group of men, as they all had the same story. One of our fellow-missionaries told of how he and his helpers came across men like these, who also were representing the Red Cross, so they said. They would go to a village, show their credentials, with the statement that Yen Hsi Shan, the governor, was backing them, and tell the village elder to have $100 ready for them by a certain time. Of course the village elder was intimidated and would manage to get the money asked for. They would then go on to another village and repeat their story, and so gathered a large sum of money from the villages. I felt I had not entertained angels, but wolves in sheep's clothing, and I have been urgently warned by friends not to allow strangers within our doors, especially when alone, in these days of China's turmoil. You may think it very unsafe for us to live here, but I really believe China has a little distance to go yet in catching up with the United States when it comes to crimes and robberies; at least it would seem so from a recent statement I read of what President Hoover says about it. It seems America takes the lead of the nations in this respect, and we have to accept it with a feeling of chagrin, and sometimes I am inclined to feel anxious for **your** safety when I read such items of news!

We are here as ambassadors for our King, and in spite of some disappointing things and dark clouds we cannot but recognize the Hand that is unlocking so many once-closed doors and thrusting wonderful opportunities upon us. It takes brave hearts, and we greatly need your prayers.

Most affectionately,

Minnie F. Bright.

THE USE OF THE MITE BOX

(Continued from Page 246)

It is well to consider by way of caution the motive back of the gift. A certain mother surely missed the mark when she compelled her children to place a cent in the mite box whenever they broke a dish. The means to the end defeated the very purpose of the offering and created an aversion rather than an attraction to the mite box. Let our motives and gifts be of the positive rather than negative nature. If we decide to place an offering in the box every time we are tempted to gossip, after a time we have cured our gossiping habit but what have we left to fill our mite box with unless we provide a substitute? It might be well to drop another precaution never to rob or borrow from the mite box only in extreme circumstances. The temptation arises so often to use loose change. To break such a habit perhaps we should rigidly demand interest at seven per cent for the loan. In a certain prize story these mite boxes are referred to as "beloved apostles of trifles, evangelists of fragments, and holy priests of insignificances." We do not consider dollars as fragments yet they may be made up of such, one hundred of our cents. Jesus urged that the fragments, trifling as they may have seemed in comparison to that which was eaten, be gathered and saved. A cent dropped into the mite box is insignificant until it has accumulated, manifold, yet each insignificant offering brought to the altar brings a blessing to the donor as did the priestly offerings. The little girl was right where she interpreted the "mite" box to be a "might" box. The one follows the other—great things are made up of smaller things in quantities.

Isn't it a natural consequence that we long to share with some one our own joys! The mite box is our opportunity to do a little at a time for the great work of enlightening those who sit in darkness. Jesus still sits observing, over against the treasury—

Have you had a kindness shown,
Pass it on! Pass it on!
'Twas not meant for you alone,
Pass it on.
Let it travel through the years,
Let it dry another's tears,
Till in heaven the deed appears.
Pass it on!

Elgin, Ill.

Jose Kelly Writes About Mexico

Dear Friends:

A heart warming expression has come to Mexico from the people of the United States. The President, the Ambassador, the press and the periodicals which mirror the judgment of those who stand on guard in Social Welfare, have grasped with amazing quickness the facts in the present disturbance.

As a Mexican, it would hurt me deeply if people were to say, "The Mexicans are fighting again." The Mexicans are not fighting again. Looters are abroad and the Government of Mexico is now engaged in rounding them up.

The rebels would quit this moment if the government would offer bribes, but the government is determined that there shall be no placating of thieves with bribes of money or concessions. From Mexico City to the smallest barrios and pueblos government by law shall be established and the rights of every citizen safeguarded.

There are several kinds of wilderness, but the most impressive variety is ignorance. When Diaz made his last report he claimed there were 48,000 in school. Today, because Calles battled through this wilderness, there are 1,750,000 in school. This is the important point to concentrate on instead of generals and armies. Almost two million children in school and others coming along. In a few years they will relieve us and because of education for them the burden will be easier.

The other morning, tired from a long difficult trip, I was awakened by the whirr of an airplane. As I rushed to the window I saw the sunlight on a silver monoplane and I knew that Bob Pesqueira, envoy of the President of Mexico, was on his way to Naco. Flying from one point to another, directing, advising, helping, Bob Pesqueira symbolizes the intelligent Mexican. He says that wrong people simply mean wrong thinking and the job is to clean out wrong thought, while correct ideas should be defended when necessary with life. In the midst of war talk some one mentioned American art, and he quickly said, "Don't you see that Aztec Art is American Art, the Art created on this continent?" A few hours later he was winging his way towards Mexico City, doing his best with the highest efficiency, and with an understanding heart that in some towns below him held by looters are loyal Mexicans, and their friends in dislodging thieves must try not to sacrifice them.

Riding through the mesquite to check points along the border I encountered Governor Rodriguez of Baja California, who is the recognized chief on the western sector. No one would accuse him of being weak, yet here again was the same concern for the innocent bystander. Rodriguez has planes, three bright shining new ones and men to use them. He may have to send those planes over Nogales, but he won't do it until he has tested other means of dislodging the usurpers, and only then because it would be better to sacrifice some of the people than for all to return to the old bondage.

When this trouble started Rodriguez was building a dam to provide water for 5,000 hectares of land. He had thought and planned about this for a long time, knew what it would mean to the people in his district, and it was with unspeakable regret that he saw this work stopped and the money diverted to military channels.

I mention these two from the many ethical high class men who are defending the destiny of Mexico. You have reason to believe in Mexico and to hope that this disturbance will be the final one of its type.

There were people of vision who once held up the arms of Moses; today you uphold the arm of the Mexican Government. Perhaps you would like to write to President Emilio Portes Gil, Chapultepec, Mexico City, Mexico. Your confidence and understanding gives him refreshed strength to remain steadfast, determined to carry on the reforms for which the Mexican people have so long struggled.

Sincerely,

(Signed) Jose Kelly

Commissioner of Commerce, Industry and Labor of Mexico.

Mexican Consulate, El Paso, Texas.

The Troublesome Mite-Box*

ELLEN WARNER

THE mite-box secretary was sitting perhaps a little straighter in her chair than was necessary. Her attitude did not give an impression of restful comfort. It had been borne in upon her conscience a week before that, being mite-box secretary, it was really necessary for her to place more than ten boxes among a hundred members. Having resisted conscience till she could work up her soul to the proper pitch of courage, she had started out this morning, one half of her being filled with high resolve, the other half with an aching dread that seemed centered in the pit of her stomach. Just now the high resolve had taken wings, but the aching dread spread upward to her heart and throat like a nausea. Opposite her, her hostess, Mrs. Brown, sat, also very straight, and Mrs. Brown was expressing her mind.

"It's always something," she said. "I've been dropped on for extras every other week this whole year. I belong to every society the church maintains, and it keeps me from September to June worrying how to get my dues paid up. Every time I get the money ready to pay up everything and think that for once I'm square with the world, somebody comes with an appeal for something extra, and there goes my dues money for extras, and I begin the weary struggle for dues over again."

She took breath, and so did the mite-box secretary. The latter was frightened, and angry. She longed to open her mouth and express her mind, but a natural slowness to speech restrained her till she had remembered that "a soft answer turneth away wrath."

"It's only a very little that goes into a mite-box, anyway, and it goes in so gradually you can hardly feel it," she suggested, timidly.

"Probably I shouldn't feel it if I had your income," responded her hostess unkindly, "but I have to count my pennies and I feel every one. I've been associated all my life with people who have more money than I, and I've never known what it was not to have to make one dollar do the work of two, so that my family and I could keep up with the procession. And now the children are getting older and have to have their spending money—other children do and I can't deny them everything. I declare I'm so perplexed from year's end to year's end to make both ends meet, that I doubt if a thousand years in heaven could make me begin to stop worrying about the money."

The mite-box secretary had a timid inspiration. "There's something in the Bible about casting all your care upon the Lord," she said in a trembling voice.

"Yes," answered Mrs. Brown dryly. "That's sweet philosophy but it won't work in actual life. You'll find that all those admirable people who cast their care on the Lord have some unselfish friend or relative taking care of them. If I don't do my managing, my whole family has to suffer for it. Of course," she added, somewhat personally, "if I saw five thousand dollars coming my way every year, I could cast a little more care on the Lord than I do."

The mite-box secretary was timid, but she was also persistent. She had gone forth to place mite-boxes, not to relieve Mrs. Brown's family cares. Her courage was rising with danger and, passing over Mrs. Brown's impolite personal allusions, she searched her mind for another argument. It presented itself at once and seemed quite appropriate.

"I know a woman of very limited means," she said, "who brings in a good, full mite-box every year; and the way she does it is to drop a penny into the mite-box every time she has any special reason for thankfulness."

"Would you like to leave one here on those conditions?" inquired Mrs. Brown, a gleam in her eye indicating that she saw a short road out of her present uncomfortable situation.

The mite-box secretary hesitated a moment. Mrs. Brown did not look like a person often overcome with thankfulness. On the other hand, she, too, saw the short road out of the uncomfortable situation, and it would be one mite-box placed, at any rate. So she answered: "Yes, if you will agree to drop a penny in every time you say or think you are thankful for something."

"All right," agreed Mrs. Brown, "leave your mite-box if you want to. I don't want it and you know I don't; but if I don't feel any obligation to it except when I'm thankful for something, I hardly see how it can be a very great burden."

"I hope you're trustworthy," said the mite-box secretary, waxing facetious as her spirits rose with the thought of having really placed a box. As she deposited it on Mrs. Brown's writing desk, she said again: "You won't overlook your promise?"

"No," replied Mrs. Brown, also looking more amiable at the prospect of being left alone. "I'm an honest woman, and I won't break a promise."

*Used by kind permission of Woman's Home Missionary Society, Methodist Episcopal Church, 420 Plum St., Cincinnati, O. Additional copies may be secured from above address, 2 cents each.

The mite-box secretary gathered up her boxes and slipped out of the door and down the steps with much the motion and feeling of a whipped house cat, and Mrs. Brown went back to her library to take up her morning's work where it had been interrupted. She eyed the modest box with spiteful mirth.

"You brought nothing into this house," she said, addressing it in wicked parody, "and it is certain you will take nothing out. I'm thankful that mite-box secretary is got rid of so easily. She left me a little time to sew before the children come home."

Mrs. Brown had left the library and was half way upstairs to her sewing room before the expression she had used to the mite-box smote upon her consciousness. She tried to evade it, but her conscience was a fairly good one, and she had to admit that the departure of the mite-box secretary had really brought from her a feeling and expression of thankfulness. Slipping unwillingly back to the library, she took up her purse and deposited a penny in the box according to agreement, saying to herself with a grim smile at the irony of fate: "How the mite-box secretary would enjoy this if she knew it!"

The innocent mite-box, sitting calmly in its original position on Mrs. Brown's desk, might have been some fallen East Indian idol, so disturbing did it prove to Mrs. Brown's peace of mind. She was a happy wife and a loving mother, and she did not mean to be irreverent or ungrateful; but her husband's literary work brought in a small income and large social obligations, and her time and purse were continually overtaxed. "No one in the church can ever understand," she would say, "why, when I have a five dollar bill, I can't pay four dollars to the grocery and three to the dressmaker, and save out a little for the Lord."

The mite-box secretary had called Friday morning, and, as we have seen, before noon the mite-box had been enriched by one unwilling penny.

After their noon dinner Mrs. Brown stood at the window watching her three little girls off for school. The fourth child, her only son, was taking the sweet, noon-day nap of a two-year-old in his bed upstairs. Mrs. Brown had never allowed herself to realize that worrying is not a necessary accompaniment of managing. As the three little girls went down the street they inspired her only with weary thoughts of the number of petticoats, dresses, and coats that were necessary for them, all to be made by her own hands, for any economy of that sort, if it was possible, was always necessary. She was tired, and the thought of her fall sewing did not rest her. "Well," she said to herself half aloud, as her eyebrows lifted with a weary sigh: "I'm thankful one of them is a boy, anyway. There will come a time when I can take him to the ready-made counter with a clear conscience." She looked up, and something smote suddenly upon her mind and eyes. The little red mite-box was directly in range of her vision. She thought the little slit in its face was grinning at her. She was angry. She felt as if a demon were pursuing her. But she was honest. There was one penny left in her purse and she fed it to the mite-box, and fled upstairs to be out of sight of it.

Her troubles were not over, however. Again and again in the coming weeks the same impatient, "I'm thankful," helped to gratify the greedy mite-box. Often when she committed the offense there was no penny in her purse, and she tried to satisfy her conscience that she couldn't pay what she didn't have. But her conscience seemed to be in league with the intruder, and the result was that the mite-box sat on a folded slip of paper, containing a debit account, which was always carefully settled when the purse filled up again. When Ethel fell out of the pear tree and tore a new dress to shreds, the despairing mother said: "I'm thankful you didn't break your neck!" and a penny went to the mite-box. When Martha came home with a school card all "Fairs," without one illuminating "Good" or "Excellent," her mother exclaimed, "I'm thankful they aren't all "Poors"! and the mite-box rejoiced again. When Mr. Brown brought two unexpected guests to dinner on washing day, Mrs. Brown said in disgust, as she counted all the possible slices of cold roast, "I'm thankful he didn't bring three!" and again the little red mite-box scored. But in time she became wary of her pet expression. The mite-box began to feel a lack, and it was not yet half full. Its prospects were dark and it began to look mournful instead of important.

The darkest hour for mite-boxes, however, is just before dawn. There came in the middle of the winter an awful Saturday, when Mrs. Brown had given the one little maid-of-all-help permission to spend the afternoon out. Something seemed to drop upon her all at once. Her head roared, her eyes burned, her nose smarted—she was coming down with a violent attack of the grip. The children were all at home, and they had company. It was half snowing and half raining, they could not play out of doors. All the long dreary afternoon, with splitting head and aching bones, she tried to keep her courage up while she settled quarrels, calmed their spirits, rubbed their bumps, and preserved her property from destruction. She thought, half dazed and wild with the pain in her head, of Wellington at Waterloo saying, "Oh, that night or Blucher would come!" It went on in her head over and over, "Oh, that night or Mary"—was it Mary or Blucher? She tried to sit up and at least watch the baby till the little maid

should return. At five, one long hour before she looked for relief, the bell rang, and out of the wet and darkness outside there appeared, as if by a miracle, an angel of light, in the person of the old nurse who had lived for months at a time in the Brown family. With clever touch and understanding hand she quickly put the sick woman to bed; and as poor Mrs. Brown, trembling and faint in every nerve and fiber, stretched herself between the cool sheets of her own bed, she gasped: "Oh, I'm thankful for a good bed and some one to take care of the children!" Instantly, like Aladdin's genie, there floated before her eyes the image of a little box with a slit in its top. In her agony she groaned out the nearest approach to profanity that ever passed her lips. "O Lord!" it said, "do I have to pay that mite-box even for having the grip?" Her fever was raging and her mind could not exactly find itself, but in what she thought was a lucid moment she seized her nurse's hand. "Nurse," she said hurriedly, "go get my purse out of my writing desk and put a penny into that little red box on top of the desk. Do it now!" The nurse tried to put her off, thinking it was only the delirium of her fever, but she insisted, while red boxes and mite-box secretaries seemed floating in until the room was full. "Do it now! Do it now!" she continued to cry.

To quiet her the nurse did as she was told, but she kept the story to tell to her friends, as illustrating what peculiar freaks manifest themselves in delirium.

While Mrs. Brown lay comfortably in bed after the fever had passed, waiting for her strength to return, and with time to think about her mite-box, she began to feel more kindly toward it. At first she laughed at herself. "We 'first endure, then pity, then embrace,'" she said. "Probably next year I'll ask for two." But as the days went on she thought many times how heavy the box had grown, how much good in the world the grand total of all these mites could do, and how little self-denial it meant to fill a mite-box even out of her slender purse. "I know there must be a dollar in it," she said to herself, "and I'm not a bit harder up than I always have been. Positively I haven't felt it at all, and I might as well admit that I haven't." There was creeping into her heart a real feeling of tenderness for the little box. It was no longer to her a malevolent idol—it was a good angel. After her recovery she slipped in a penny because she was truly thankful to be out of bed. When the children were exposed to whooping cough and didn't have it she put in a penny for each. On one notable occasion she put in a nickel. Mr. Brown had given her the whole month's allowance one Saturday evening, and as usual she had gone over the amount with a most careful calculation of what each dollar would have to do if the Brown family were to keep their heads above water. On Sunday morning, when she was ready to start for Sunday school with the children, she slipped the bills into a book of her husband's library, sure that they would never be discovered. The afternoon was half gone when she remembered her money and went to get it. There was a vacancy on that shelf.

"Where is that volume of Channing's sermons?" she hurriedly asked of her husband.

"I lent it to Ross," he replied.

"Did he come for it himself?" she asked.

"No, he sent Ralph. It was just before you came from Sunday-school."

Mr. Brown was an absent-minded man, and did not even look up from his magazine, for he was reading an article by Maeterlinck on "Immortality" and could not notice his wife's agitation. As for Mrs. Brown, she stood for one horrible, sick moment contemplating the situation. Ralph was notoriously careless. It was impossible that he would get the book home without fluttering the bills out by the way. Mrs. Brown felt that she could not summon strength to go after them, nor patience for any one else to go. For the instant she seemed paralyzed. Then a wave of unspeakable relief followed. The bills had not been in Channing after all. She had thought that volume too conspicuous, and had taken them out and tucked them into a little copy of Christian Perfection on the top shelf. She found them there, and with trembling hand put five times the usual penny into the box.

On the day before the mite-box opening of the society, Mrs. Brown, missing her son, went into the library in her search for him. The mite-box was gone from its place on her desk, there was a chair close beside the desk to show a possible ascent and descent for a baby, and by the register sat baby John, in the act of putting the pennies from the mite-box down the grating. There were three pennies remaining in the box. A wave of anger and disappointment swept over Mrs. Brown. She had grown to love the mite-box, and here were its contents gone for naught. But no! It was under that register they had had a netting spread, because Martha had been fond of rolling marbles there, and her best ones always went into the furnace. With a feeling of great relief Mrs. Brown picked up baby John and set him in the corner where he was accustomed to atone for his faults in solitary confinement. "I'm thankful you put the pennies into a safe place," she said, and as she restored the mite-box to its place, she gave it another penny.

That evening, when the children were all in bed and Mr. Brown safe in his newspapers, Mrs. Brown lifted out the grating and picked the pennies from the register hole. She sat down at her desk, set the little

box before her, and counted the total; one hundred and fifty pennies and one nickel. One hundred and fifty-one times she had said, or thought, that she was thankful, and most of these seasons of thankfulness were connected with some trial. These pennies were going out to do some special good in the world. It pleased her to think that on the thorny plant of her hard, everyday experiences there had grown these sweet though trying blossoms to brighten the life of some one with less than she had to be thankful for. A verse from Mrs. Browning came into her mind as she sat considering the real meaning of the mite-box:

In the pleasant orchard closes
"God bless all our gains," say we.
But, "May God bless all our losses"
Better suits with our degree.

Returning the box to its place she stood before it with a smile less sarcastic than the one with which she had favored it when the first penny went in, and saying softly to herself: "I'm thankful the mite-box secretary called," she slipped into its happy mouth the first penny of the second year.

Notes from the Fields

INDIA NOTES

Ahwa

Kathryn B. Garner

The week preceding Easter we had special services each evening. Thoughts were given as to the events that took place on each day of that holy week. Meditation on those scenes, singing about the facts and looking at pictures of our Savior's experiences at that time were the means of bringing all who entered into the services nearer to our Lord. On Easter morning a sunrise prayer meeting was held on a hilltop not far from our compound.

April 6 Mr. Choudari, who is known as the children's missioner in Marathi, came to us and gave some splendid messages to the old as well as the young. He has excellent lantern slides and tells the Bible stories, as he shows the pictures, in an impressive way, bringing out the truths to be learned. At 7 o'clock each forenoon he conducted a devotional period with the older boys and teachers, which was followed by an hour's Bible study. Each evening, while the durbar (fair) was on, illustrated lectures were given to large crowds of non-Christian people. One evening Mr. Choudari gave Haridasi, a temperance story taken from Indian life. Another evening Bro. Nathalal Mahader, one of our elders in Gujarat who knows Marathi quite well, gave a temperance lecture also. Several Bible students from Bulsar were here and helped in the meetings, but their language being Gujarati their songs and words didn't reach the people as well as they might have done. Mr. Choudari had a way of teaching songs to our people, so they stuck, and since then we often hear them being sung morning, noon or night from one direction or other.

May 16 we rejoiced in seeing eighteen souls make a covenant with their Lord to follow him, and they were buried with him in baptism.

The following day we held our love feast. Not as large a number communed as sometimes, there being only a few over one hundred, but everything passed off nicely and we believe all were strengthened for future service. Those who partook of the service for the first time entered into it whole-heartedly.

It was quite a shock to us when we returned to the station after a few days' absence to find that one of our older Christians had passed away. He died quite suddenly, having taken ill rather late Friday night and died Saturday noon.

Our school here in Ahwa opened May 28 after a six weeks' vacation. A number of new pupils are enrolled. As we begin this school year with its added responsibility we feel keenly the loss of Brother and Sister Butterbaugh, and we wonder who will come to take up their work.

Y. S. Hiwali, who has been head master for ten or eleven years and has rendered efficient service, has been given leave to take the ten months' Bible course being given in our Marathi Bible School, which opens at Vada June 4.

Ramchandra Amolik, a village master for years, who for the last year or two has been helping to supervise the schools along with his teaching, has also been given leave to take the same course. We believe they will return to us with a deeper Christian experience and be able to do larger service.

One of our best village schools opened, after a short vacation at durbar time, with fourteen new pupils, several of them being girls. Others say they are coming. Two new village schools are being opened on the side of Dango next to Gujarat. The masters who have been employed are native of that community and have been in training in our Boys' Vocational School at Anklesvar.

Jiwa Holkar is the first Dangi boy to pass the Vernacular Final examination. Believing that it will do him good to have some

experience we are having him teach this year before going on further in his training.

Two of our boys who passed Sixth Standard here the past year are going to Palghar this year, and two who were there last year will return.

There is a great work before us in training lives for God's service. We need leaders with a passion for souls and a deep Christian experience. All who will, can help through intercession. As he leads, will you do your part?

Ahwa, via Bilimora, Surat Dist., India.

AFRICA

Garkida

Lola Helser

The Flohr family and Dr. Robertson's left for Jos April 5, the former proceeding to America. A large crowd of people gathered to bid them good-bye. Among the group were many friends of Julia Ann and Lewis Benton. Many Bura children and the other missionary children were reluctant to part with their playmates. Brother and Sister Flohr have a host of friends among the Bura people. Their fellow-missionaries and their Bura friends wish them a safe and pleasant journey and a good furlough.

Capt. Taylor from Yola visited the mission April 10-12. He has been the superintendent of education for Adamawa (formerly Yola) Province for fourteen years. He appreciated the work being done in our schools and gave a number of valuable suggestions.

Wr. Webster from Yola visited us April 15-16. He is the new resident for Adamawa Province. Eleven years ago he visited Garkida and took two Bura men as prisoners. Both men returned to their wives and children a couple of years ago. One of them is a quite competent carpenter and is employed by the mission. One of the main objects of Mr. Webster's recent visit was to have a look at the proposed leper and agricultural plots. Applications for both have been put in his hands.

Dr. and Mrs. Robertson and Jane returned from Jos April 17, accompanied by Mr. and Mrs. Brisson, Danish missionaries from Numan. They visited with us almost a week and then proceeded to their mission station at Pella, which is on the road to our Lassa station. The Robertsons spent a day at Lassa, and upon returning proceeded to Gardemna for a couple of weeks' rest.

Encouraged by the Deputation the mission plans for more extensive fruit gardens. An order was sent to a large fruit plantation at Ibadan, along the Lagos-Jos railway. The order consisted of mango, orange and lemon trees and a few more pineapple and banana plants. The trees were shipped to Jos and brought by motor to Garkida. The rains are near and the project promises to be a success.

Both boys' and girls' schools closed April 26. A host of Bura friends came to enjoy the day. There were contests and games for all. On the next day the boarding boys left for their homes, some as far as twenty miles away, to help their parents plant their farms. Many asked for our prayers that they might keep their Christian faith during vacation. Also many bought Gospels, song books and readers.

Njida Gwari, the first Bura church clerk and also District Meeting writing clerk, has taken unto himself a wife. Kubali has publicly confessed Christ, and we trust that this will mean the establishing of another Christian home. He is one of the most faithful and consistent of the Christian group.

This morning, the 29th, Dr. and Mrs. Gibbel and Kathleen left for Lassa, where they expect to reside until their furlough is due this fall. Brother and Sister Heckman will return to Garkida later in the week to resume their work here.

CHINA

Ping Ting Chou

Emma Horning

The following announcement gave the mission a pleasant surprise: The Flory family received two parcels on May 22, 1929.

Contents, twin boys,
Daniel Christian,
Byron Morton, Jr.
D. C., 6 lbs. 8 oz.; B. M., Jr., 6 lbs.

Mary Schaeffer has just returned from a three weeks' country trip. During this time she visited the Christians in twelve villages in the eastern part of our territory. It has taken her a year of hard travel and teaching to reach all the Christians in the outlying districts. She is rejoicing that another year's work is completed.

Miss Liu, the daughter of our Ping Ting official, has finished three years of college work in Peking and is now preparing to sail for the United States to continue her education in Cleremont College, California. We hope the church people in that district will make her stay in America very pleasant and profitable.

The educational board, composed of mem-

CAMERA
From MANCHESTER

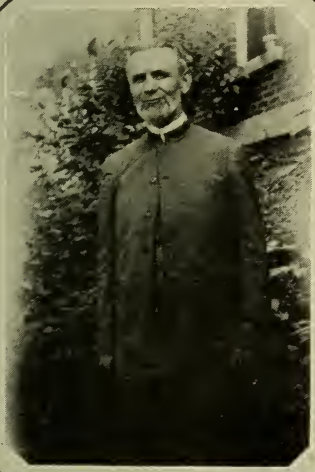
RIGHT COMMITTEE OF ARRANGEMENTS

LEFT FLOYD MALLOTT DELIVERED THE MISSIONARY CONVOCATION ADDRESS

OTHO WINGER PRESIDENT MANCHESTER COLLEGE

JAMES M. MOOR
WAYNESBORO,
1930 MODERAT

RECORDS
m
CONFERENCE



HENRY K. OBER
ELIZABETHTOWN, PA.
1929 MODERATOR

BELOW -
PAUL AND NAOMI RUPEL
APPOINTED TO AFRICA

ELIZABETH OWENS
ELEANOR SCHECHTER
APPOINTED TO AFRICA

CLARA HARPER
ON FURLOUGH FROM AFRICA

lp
Meeting
ch Of The Brethren
North Manchester Ind.
June 12 to 19-1929.

bers from all the central stations, met at Ping Ting to hire the teachers for another year. Most of the teachers were rehired and all of the salaries were increased two dollars per month.

Bro. Yin has just returned from the Mott Conference at Hang Chou, near Shanghai. We hope the inspiration he received from this great gathering will prove of much benefit to our mission. He has lately been appointed on the National Christian Council of China. This is the first time we have been represented on this council.

May 17 Chinese and missionaries met with Brother and Sister Bright to celebrate their twenty-fifth wedding anniversary. Some sixty friends were present and all enjoyed refreshments of cookies, peanuts and tea. All appreciated the fellowship and wish them many happy returns of the day.

May 30 the Brights received a cablegram, announcing that their daughter Esther, in America, would be married June 1. Joy and sadness fill the parents' hearts—joy for her joy and sadness because they can not be with her for the occasion.

Lulu Ullom Coffman had been temporarily buried in Peking, where she died last summer. This spring her body was removed to our cemetery in Ping Ting. It was transferred by mule litter and the journey required many days, but she now lies by the side of the other Mrs. Coffman and their little son George. Before the body was interred a beautiful memorial service was held, in which both missionaries and Chinese took part. The Chinese will never forget the years of loving service she gave them.

Minnerva Metzger, Laura Shock and Emma Horning each made a short visit to Shou Yang this month. Bro. Bright spent several days at Taiku, one of our neighboring missions. Their building committee desired his advice in its plans for building new educational buildings. Mr. Moyer of Taiku called at Ping Ting in the interests of agricultural study, which subject he teaches in the school there.

Junior church and Sunday-school is the best attended and most interesting part of our Sunday services. Some eighty children take an active part in these exercises. Each Sunday afternoon a group of women from the women's school visit the homes in the city, giving them a gospel message and also teaching them how to care for the mothers and babies. The result of this teaching is lowering the mortality among the babies and mothers to a considerable degree.

Drought continues all over the northwest of China. Little rain has fallen in some places for three years. Many places are too dry to plant the grain this year. The famine relief committee is doing all it can to relieve the suffering, but the widespread drought and the great distances to transport food make the work very difficult. At best there will continue to be great suffering.

In this district we have had no rain for weeks and we are hoping and praying for rain, but we have had enough moisture to start the crops, so have hopes of a harvest. Our people took up a generous collection of $306.70 (Mex.) to help relieve the suffering in the northern part of our province. Some of our women, who have scarcely enough to eat, gave generously. They know what it means to be hungry.

There are 1,109 Chinese students in the United States. In addition to these there are numbers of laundrymen, gardeners, and other workmen. How many are within your reach? With how many are you making friends? It is much less expensive to Christianize them at your door, and perhaps it is as effective as the mission work in China.

The Bible societies report the sale in China of the following in 1928:

Bibles	26,433
Testaments	413,201
Portions of the Bible	11,014,003
Concordances	5
Bibles for the blind	41
Total	**11,453,683**
Increase over last year	2,965,625

Liao Chou

The Liao Chou Aid Society met at Mrs. Oberholtzer's yesterday to sew for her. The women enjoyed the afternoon in a social way, as they sipped their tea and ate the generous supply of cookies always to be found in her cupboard. They accomplished a lot with their needles. It is only with the sewing machine that the American seamstress can "save her face" in a bunch of Chinese needlers.

The hospital here continues very busy. Tuberculosis cases lead the list. The nurse who had typhoid fever some three months ago, followed by T. B., has now succumbed to the disease. She was a fine Christian girl, but died in a heathen home with an angry father, angry because the mother allowed the daughter to be in a hospital.

Mrs. Pollock has charge of the nursing in the men's ward since Nurse Jung is gone. He had been in the hospital here for eight or ten years. He has located his family at

Ping at present, and has taken a new position with the American Board hospital at Techou, Shantung.

Miss Shock has had her troubles keeping teachers for the year. Miss Yin, a local Christian girl whose sister died of T. B. last fall, is now in the hospital, fighting the same disease, but seems to be improving. A teacher from a neighboring mission went home after a two days' notice, to get married. Two others are running a temperature and are not equal to full work.

The boys' school enjoyed a Saturday picnic, walking to a temple in a pine grove about four miles from the city. A picnic dinner was served, but it did not consist of ham sandwiches, dill pickles and coffee. The foreign men were invited to go with them. They took their own lunch, but gladly gave it to the boys in exchange for steamed buns, bean sprouts and other Chinese food. All were happy for the change. The boys had a lively time among the pines and wild roses, as they scampered over the hillsides.

Nettie Senger spent a short time in the city, after her winter work alone in the southwest Chinchou district. She has now gone again to work among the Christians in the eastern territory around Ma Tien.

Shou Yang

Sue R. Heisey

Sisters Neher and Kung spent several days in the out-station of Chin Ch'uan. The people there are very open to the gospel message. The mother of one of the Christians showed a much changed attitude and seemed hungry to listen to the message. She came almost every afternoon, that we might teach her songs and how to pray, as well as help her to understand more about the way of the Christian life. Another woman, who learned much about the Gospel while working in the girls' school at Shou Yang, said she could be a Christian in Shou Yang but not in Chin Ch'uan. She feels the temptations and persecutions are too great for her. She was assured that the same Lord was present to help her in Chin Ch'uan as in Shou Yang.

In the home of one of the Christians there is a rather interesting case of child marriage. The wife of one of the sons, also a nominal Christian, gave birth to their first child at thirteen. By the time she was sixteen she was the mother of two children. She has no mother-in-law and is the only woman in the home. Can you think what this child marriage means to the children? At the time our American girls are happy and free these girls so often are carrying responsibilities too heavy for their young shoulders. Is it any wonder that so often they grow old prematurely?

In a small village, K'u Ch'uang, where little or no teaching has been done, the workers were filled with praise to find hearts which had evidently been taught of the Holy Spirit. There were women who had a finer grasp of truth than many who have heard the gospel story many times. May these dear hearts continue to grow in the light.

At the same village the message of the workers was challenged by a young student in the crowd. He asked question after question until he seemed satisfied and had nothing more to say. It seemed in the beginning his meaning was to discredit the workers before the crowd, but the Lord was true to his promise, and gave power to witness to the hope that is within us. Many of the students of China are just like this young man. They have turned from the old religions only to accept the doctrine of atheism. Pray for the student life of China in its search after truth.

Sisters Ulery and Wang spent the greater part of the month in Yu Hsien County. Previous to this trip Sister Ulery held a class on the "Prayer Life of Christ" for the benefit of some of the Christian women, hoping they might be drawn closer to their Lord and be made to realize more the place of prayer in their Christian life. One of the women was baptized last December.

The first few days of their stay in Yu Hsien was spent in one of the homes of a Christian friend. Here they received a hearty welcome. The daughter-in-law had spent three or four months at Shou Yang, and had not failed to carry back the message she had heard. They wanted to know more of the Story and be helped with songs. This gave a splendid chance to share with them the Good News that we had come to bring.

From this village they went to Tung Liang Ts'un, about two miles from there. Upon entering the court it was found to be full of people waiting to receive them, and to see what kind of a queer creature this foreign lady was going to be. As the crowd was large they were entertained outside. During the first three days the crowd did not decrease much; hence the opportunity for work was proportionately great. The first contacts were made with the children by telling them stories and singing songs. They learned with a surprising rapidity, thus keeping our group of workers busy helping them. The Father is to be praised for this

(Continued on Page 262)

Missionary News

MISSIONARIES TO BE SENT OUT IN 1929

Four new missionaries were appointed at the recent Manchester Conference. Paul Rupel of the Greenwood congregation, Wash., and Mrs. Rupel, formerly Naomi R. Ziegler of the Unity congregation of Virginia, Miss Elnora Schechter, R. N., Brooklyn, Iowa, and Miss Elizabeth Owens, R. N., North Dakota, were all approved to go to Africa. It is not yet decided whether Sister Owens will sail this year or next.

In addition to these four new missionaries, four who were approved at the La Verne Conference in 1928 are scheduled to sail. They are, Dr. J. W. Fox and Mrs. Bessie K. Fox of La Verne, to go to India, and Glen E. Norris of Pennsylvania and Mrs. Lois (Detwiler) Norris of Walnut Grove congregation, Pa., to go to Sweden. The sailing date of the Norrises is set for August 10. Missionaries on furlough scheduled to return to the field include the following: To China: M. M. Myers, E. L. Ikenberry, O. C. Sollenberger, F. H. Crumpacker and their families; also Sisters V. Grace Clapper and Winnie Cripe. To India: J. M. Blough, D. J. Lichty, J. E. Wagoner, L. A. Blickenstaff and wives, and Elsie K. Shickel, B. Mary Royer and Olive Widdowson. To Africa: Clara Harper, Sara Shisler and Dr. Homer L. Burke and wife. The return of all missionaries is dependent on satisfactory health certificates. In a few cases these certificates are not yet secured.

PARENTS OF MISSIONARIES

The parents of missionaries are not to be forgotten on the records of those who have rendered great sacrificial service to the Kingdom of God. Parents who read this can well imagine the tugging at heartstrings when the children who have been intertwined in the family for many years set sail for a foreign land for life service. But if the parents of missionaries were to testify they would tell of the great joy that comes with great sacrifice.

We know of at least one missionary, Mary Coppock, mother of Hazel Sollenberger, who was at Conference but did not get in the picture.

Left to right standing: Mrs. Joseph Kaylor, mother of J. I. Kaylor, missionary in India; Mrs. H. W. Barkdoll, mother of Mrs. Kathryn Garner, India; Mrs. Nancy Marshburn, mother of Mrs. J. I. Kaylor, India; Mrs. Mary Winger, mother of Mrs. Ira Moomaw, India; David Blickenstaff, father of Lynn A. Blickenstaff, India; E. S. Brubaker, father of Mrs. Lynn A. Blickenstaff, India; Mrs. Clara Woods, mother of Beulah Woods, India; H. W. Barkdoll, father of Mrs. Kathryn Garner, India; A. J. Nickey, father of Dr. Barbara Nickey, India; Mrs. A. J. Nickey, mother of Dr. Barbara Nickey, India; David Heckman, father of Mrs. J. E. Wagoner, India, and Mrs. David Heckman, stepmother of Mrs. J. E. Wagoner, India.

Front row left to right: Mr. and Mrs. W. H. Shull, parents of Chalmer Shull, India; Mrs. J. Schechter, mother of Elnora Schechter, Africa; Mr. and Mrs. G. S. Ikenberry, parents of Ernest Ikenberry, China; Mrs. I. N. H. Beahm, mother of Wm. Beahm, Africa, and Mrs. Baxter Mow, India.

Middle row left to right: Mrs. J. E. Wolf, stepmother of Mae Wolf and mother of Bertha Butterbaugh, India; Mrs. Ida Moomaw, mother of Ira Moomaw, India; Mrs. Mary E. Landis, mother of Dr. Laura Cottrell, India; Mrs. Levi Blickenstaff, stepmother of L. A. Blickenstaff, India; Mrs. Emma Eby, mother of Mrs. D. J. Lichty, India; Mrs. Eleanor Brumbaugh, spiritual mother to many missionaries, and Mrs. E. S. Brubaker, stepmother of Mrs. L. A. Blickenstaff, India.

STUDENT VOLUNTEERS ELECT NEW OFFICERS

Rev. Desmond Bittinger was elected president of the Student Volunteers, at their business meeting held at North Manchester, Ind. Bro. Bittinger, a graduate of Elizabethtown College, now pastor of the First Church of the Brethren, Lima, Ohio, will be doing student pastoral work at Bethany this coming year. Miss Bertha Longanecker, graduate of Juniata College and senior at Bethany Seminary, was reëlected vice-president and educational secretary. Rev. Edward K. Ziegler, the outgoing president, is taking the pastorate of the First Church

of the Brethren, Johnson City, Tenn.

A survey of the Volunteer Movement is to be made during the coming year by the Department of Missions of Bethany Seminary under the supervision of the new officers.

MISSIONARY SOCIETIES REPRESENTED ON THE COUNCIL OF WOMEN'S WORK

The women of the Church of the Brethren, in their business session at Annual Conference, elected Sister Nora Rhodes, Dallas Center, Ia., secretary of Women's Missionary Societies. Sister Rhodes has been interested in the work of Women's Missionary Societies for a number of years, and for several years has conducted the Women's Department in The Missionary Visitor, giving suggestive programs and helps for women's societies.

Realizing the need of a more unified organization for women's work, two years ago the Aid Societies, Women's Missionary Socities, and other women's organizations requested Conference to appoint a committee to study the whole question of organization of women's work. The committee appointed brought the following report, which was adopted:

Believing that a more unified effort in the various departments of women's activities in our church would greatly enhance their work, we, the committee appointed at the Hershey Conference, 1927, present the following report:

After careful and prayerful study the committee feels that the work of our women falls definitely under five heads; viz., The Aid Society, Mothers and Daughters' Association, Children's Division, Missionary Societies, and Bible Study. These five divisions each need a special leader or secretary; these secretaries to compose a board called The Council of Women's Work of the Church of the Brethren. The president of the Aid Society to be the secretary of the Aid Work on this council. The president of the Mothers and Daughters' Association shall be the secretary of that organization on this council. The secretary of the Children's work, who is appointed by the Board of Religious Education, shall be the secretary of the children's work on this council. The secretaries of the Missionary Societies and Bible Study shall be the secretaries of their respective departments on this council.

Beginning with 1929, the secretaries of the Missionary Societies and Bible Study shall be elected by the women of the church for a term of four years, to be presented to Conference for approval.

The members of this council shall have an organization among themselves with president, vice-president, and secretary-treasurer. Once each year there should be a meeting, reporting the work of the various departments and plans for the future.

In order to maintain a coöperative spirit with all the work of the General Brotherhood, we suggest that this Council of Women request the privilege of one session of committee work together with the Council of Boards.

Respectfully submitted.

Committee:

Mrs. M. J. Weaver,
Mrs. Levi Minnich,
Mrs. J. C. Myers,
Mrs. S. L. Whisler,
Mrs. J. Z. Gilbert.

Council of Women's Work

Secretary of Aid Society Work—Sister R. D. Murphy.
Secretary of Mothers and Daughters' Work—Sister J. Z. Gilbert.
Secretary of Missionary Activities—Sister Nora Rhodes.
Secretary of Bible Study—Sister Laura Swadley.
Secretary of Children's Division—Sister Ruth Shriver.

STATISTICS OF THE CHURCH OF THE BRETHREN AS OF JUNE 1, 1929

Organized 1708 by Alexander Mack at Schwarzenau, Germany

Total number of congregations in the United States, 1,031; membership, 133,751.

Total number of churches in foreign lands, 27; membership, 5,290.

Total number rural or country churches, 822, in United States.

Total number of city and small town churches, 494, in United States.

Total number of ordained ministers, 2,843.

Total number of churches maintaining paid pastors (fully or part time), 401.

Total number of churches without pastors, 630.

Total number foreign missionaries in the field, 101.

Total number foreign countries now served by our missions, five.

First foreign mission established by the church in Denmark.

Total amount money expended on foreign missions in 1928, $234,876.95.

Total number of colleges deriving support from our Brotherhood, 9.

Total number of students enrolled in these colleges, 4,900 (est.).

Total number of students preparing for the ministry, 300 (est.).

Total number of people served by our Sunday-schools in 1928, 135,955.

Total enrollment of men in Bible classes, 18,000 (est.).

Total new members added to the church in 1928, 3,722.

Total membership of the Church of the Brethren, 139,041.

Total number of churchhouses abandoned as places of worship during 1928, 12.

Total number of new churchhouses erected during 1928, 16.

Total number of new congregations started during 1928, 7.

—Men's Work Bulletin of the Church of the Brethren.

ENOUGH AND TO SPARE

The United States, with a land area of 6% of the world's surface and a population of only 7%, possesses 83% of the world's automobiles; reports 75% of the world's consumption of rubber; has 65% of all the telephones in use; claims 55% of the world's business and industrial output; reports 13% of the world's foreign trade, and 34% of the total railroad mileage in the world. We have 17,000,000 telephones in the United States while Germany has less than 2,500,000 and the United Kingdom less than 1,500,000. (America's position in world trade and industry as compiled under the direction of Julian Arnold, American Commercial Attache.)

COMMISSION ON WORLD PEACE

The General Conference of the Methodist Episcopal Church last May appointed a commission on World Peace. This commission elected as executive secretary Rev. Alvin C. Goddard. We understand that "the Methodist Episcopal Church is the first denominational body to provide a definite budget for its agency in behalf of peace."

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of June 29, 1929, the Conference (budget) offering for the year ending February 28, 1929, stands as follows:

Cash received since March 1, 1929, ...$119,536.15
(The 1929 budget of $363,000.00 is 32.9% raised, whereas it should be 33.3%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on June 29, 1929:

Income since March 1, 1929,	$92,866.67
Income same period last year,	69,251.02
Expense since March 1, 1929,	87,262.27
Expense same period last year,	97,779.46
Mission deficit June 29, 1929,	94,767.07
Mission deficit May 31, 1929,	96,002.78
Decrease in deficit for June, 1929,	1,235.71

Tract Distribution. During the month of June the Board sent out 326 doctrinal tracts.

March Receipts. Contributions were received during June by funds as follows:

	Receipts	Total Rec'd. since 3-1-29
World-Wide Missions	$ 8,249.92	$17,402.20
Student Fellowship Fund 1928-29	200.42	1,681.94
Aid Societies' Mission Fund—1927	296.00	2,447.45
Home Missions	98.72	789.13
Greene Co., Va., Mission	22.84	32.21
Foreign Missions	1,257.07	2,319.18
Junior League—1928	47.21	394.24
Junior League—1929	217.96	305.51
B. Y. P. D.—1928	1.36	144.50
B. Y. P. D.—1929	201.04	259.54
Home Missions Share Plan	25.00	90.00
India Mission	1,410.67	1,887.07
India Boarding School	51.25	396.60
India Share Plan	483.00	1,549.63
Anklesvar Churchhouse	50.00	50.00
India Missionary Supports	4,792.83	6,638.37
Vyara Church Building Fund	510.00	610.00
China Mission	185.62	701.19
China Boys' School	22.00	22.00
China Share Plan	127.50	533.25
China Missionary Supports	1,883.86	3,926.54
Sweden Mission	225.55	232.05
Sweden Missionary Supports	550.00	825.00
Africa Missionary Supports	1,579.32	1,626.78
Africa Mission	794.66	3,034.26
Africa Share Plan	28.75	411.50
Near East Relief	80.85	211.01
China Famine Relief	73.97	579.78
Conference Budget	65,657.95	70,010.71
Conference Budget Designated	46.16	53.82

NEWS FROM THE FIELDS

(Continued from Page 259)

opportunity. We also had many opportunities with the women. The first two days only the women of forty years or over came out. The girls and young wives also were invited to come. They proved to be ready listeners, and seemed to understand the message. There were perhaps two reasons for this. One is, that many of the girls have read a half year and many have read in school three or four years. There are also two Christians in the village, and they have shared their message with their neighbors.

Shou Yang County seems to be working more energetically at destroying the idols than some of the other counties in Shansi. With the exception of one or two types of temples, which the government is leaving, nearly all the other idols have been destroyed. Some of the neighboring counties have not done as much along this line. We almost tremble at the responsibility this places upon the Christian church.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Mission Study Books, 1930

Following is a complete list of mission study books for 1930 as recommended by the Missionary Education Movement. Suggestions as to the book most suited to your use may be secured from the General Mission Board, Elgin, Ill.

FOREIGN MISSIONS

Theme: The general theme of the educational program for adults, young people and seniors is "The World Mission of Christianity." Against the background of the studies and discussions at Jerusalem, the books for these grades restate and reinterpret the world task of Christian missions. For the intermediate, junior, and primary grades new books are offered on the Philippines.

FOR ADULTS AND YOUNG PEOPLE

Human Needs and World Christianity by Francis J. McConnell, bishop of the Methodist Episcopal Church, New York City; author of "Democratic Christianity," "Is God Limited?" etc.

A prophetic book of great significance in the new literature of missions. It emphasizes the human values which lie at the base of the Christian world task. Bishop McConnell summarizes these values in his chapter titles: Better Health, More Wealth, Sounder Knowledge, Larger Freedom, Closer Fellowship, The Vision of God. Cloth ready in April, paper ready in June. Cloth, $1.50; paper, 75 cents.

Christianity's Supreme Issues; a Study in Perspective. By T. H. P. Sailer, author of "The Moslem Faces the Future," etc.

A course for advanced study groups on major aspects of world missions, using as source material both Bishop McConnell's book and the reports of the Jerusalem meeting of the International Missionary Council. Ready in May. Paper, 25 cents.

Roads to the City of God by Basil Mathews, author of "The Clash of Color," "Livingstone the Pathfinder," etc.

A brief, graphic report of the Jerusalem meeting. Recommended for general reading and for use as background material for study classes desiring a short, vivid, popular course. The leaders' material for such a course is supplied in the pamphlet next listed. Ready. Cloth, $1; paper, 50 cents.

World Missions as Seen from Jerusalem by Milton T. Stauffer, secretary of the Foreign Missions Conference; editor of "Christian Voices Around the World."

A study course based on "Roads to the City of God." Contains plans for discussion, activity, and worship, that will enable the leader to bring a vision of the world tasks to the average class of church members. Also offers carefully selected background material from the Jerusalem Reports. Ready in April. Paper, 50 cents.

Opinion Tests on World Missions. A series of work sheets for the use of members of classes using the above course. Ready in April. Paper, 10 cents.

A Faith for the World by William Paton, secretary of the International Missionary Council, London.

A new English book of great value. For supplemental use with the courses listed above, for general reading and for reference work. Ready. Cloth, $1. (English edition.)

From Jerusalem to Jerusalem by Helen Barrett Montgomery, author of "Prayer and Missions," "The Bible and Missions," etc.

A book for women published by the Central Committee on the United Study of Foreign Missions. To appreciate the significance of the last Jerusalem meeting it is useful to go back to the first and to review the wonderful story of the nineteen centuries between. This book gives that story. Ready. Cloth, 75 cents; paper, 50 cents.

FOR YOUNG PEOPLE AND SENIORS

All in a Day's Work by Godfrey E. Phillips, Foreign Secretary of the London Missionary Society, author of "The Outcastes' Hope," etc.

Just what does a foreign missionary actually do today? This book gives a graphic and compelling answer to that question in the form of a series of short, vivid talks given by a young missionary home on his first furlough. Ready in May. Cloth, $1; paper, 60 cents. "Suggestions to Leaders" will be issued; 15 cents.

FOR INTERMEDIATES

Seven Thousand Emeralds by Frank C. Laubach, Missionary of the American Board, Manila; author of "The People of the Philippines," etc.

A reading book on the Philippines for students of high-school and junior-high-school age. Gives stories of many heroic Filipinos and describes their country. Challenges the youth of America to know the Filipinos better and shows how the young people of the two countries may help each other. Ready in April. Cloth, $1; paper, 75 cents.

The New Philippines by Edna J. Leidt, junior-high-school specialist. A course for leaders of intermediate groups based on "Seven Thousand Emeralds." Gives background material and definite suggestions for class sessions. Ready in May. Paper, 50 cents.

FOR JUNIORS

Jewels the Giant Dropped by Edith Eberle, formerly a missionary in the Philippines, and Grace McGavran, junior specialist of the United Christian Missionary Society.

Another of the popular Friendship Press Texts, giving stories, lesson material, worship programs, handwork, etc. Miss Eberle's stories are interesting and full of valuable information regarding the Philippine Islands. Miss McGavran is an experienced director of religious education and in addition, has spent several years in the Orient. Ready in June. Cloth, $1; paper, 75 cents.

Going to Jerusalem by Margaret Applegarth, author of "The Honorable Japanese Fan," "Friday's Footprints," etc.

The junior book published by the Central Committee. A story of the missionary enterprise throughout the centuries, told for children. Ready. Cloth, 75 cents; paper, 50 cents.

Picture Map of the Philippines.
A decorated map in bold outline with a separate page of pictures to be cut out, colored and pasted on the map at proper places. Very popular. Ready in June. Paper, 50 cents.

FOR PRIMARY GRADE

Filipino Playmates by Jean Moore Cavell, primary specialist, formerly a member of the staff of Hartford School of Religious Education.
This book is similar to other Friendship Press Texts. Excellent for week-day or vacation use as well as for regular Sunday-school or mission band meetings. The lesson plans in this course are based on the actual experience of the author in teaching several groups of primary children. Ready in May. Cloth, $1; paper, 75 cents.

Philippine Picture Sheet.
Consists of a twelve-page folder of interesting pictures of life in the Philippines. Useful for note-book work, posters, lesson illustrations, etc. Ready in June. Paper, 25 cents.

FOR BEGINNERS

Mitsu, a Little Girl of Japan by Winifred E. Barnard and Helen Jacobs.
A new addition to the very popular "Nursery Series," delightful little volumes like the "Peter Rabbit" books with a colored picture opposite each page of text. Other titles in the series are: "Ah Fu," "Kembo," "The Three Camels," and "Esa." Ready. Boards, 50 cents each.

The Little Lord Jesus by Lucy W. Peabody, author of "Just Like You," etc.
An attractive book with thirty pictures and colored decorations. Carries very little people over to Palestine, making them acquainted with the early life of our Lord and connecting their life with the children of the world. A publication of the Central Committee on the United Study of Foreign Missions. Ready. Leatherette, 25 cents.

HOME MISSIONS

Theme: The theme for adults and young people is "The City." The intermediate book is on "Race Prejudice"; the junior and primary books on "Mexicans in the United States."

FOR ADULTS AND YOUNG PEOPLE

The City's Church by H. Paul Douglass, author of "From Survey to Service," "The Church in the Changing City," etc.
A really great book on the church and the city. For study classes and for general reading. Dr. Douglass holds an outstanding position among American students of the problem of religion in the city and in this book he presents in fascinating form an absolutely unique interpretation of the inner forces of city life and their effect upon religious institutions. Cloth edition ready in March, paper in May. Cloth, $1.50; paper, 75 cents.

A Manual to accompany "The City's Church" by Kenneth D. Miller, author of "Peasant Pioneers."
A comprehensive manual for the use of leaders of classes. Ready in June. Paper, 25 cents.

The Crowded Ways by Charles Hatch Sears, Executive Secretary of the New York City Baptist Mission Society, author of "The Redemption of the City," "Church City Planning," etc.
An introduction to the study of the city and its religious life. For use by groups who prefer a course of somewhat popular nature. Dr. Sears' long experience in city work has given him a rare knowledge of city conditions. The many human touches and concrete illustrations add to the interest of the book. Ready in May. Cloth, $1; paper, 60 cents. Suggestions to Leaders by John Bailey Kelly will be issued, 15 cents.

FOR YOUNG PEOPLE AND SENIORS

Blind Spots. Experiments in the Self-Cure of Race Prejudice by Henry S. Leiper, associate secretary of the Commission on Missions of the National Council of the Congregational Church, formerly a missionary in China.
Deals with race and other prejudices in a way that will prove of great interest to young people or seniors. Written as a result of the author's experience in discussing these questions with many groups of young people. Probably ready in June. Cloth, $1; paper, 60 cents. Suggestions to Leaders, by Henry S. Leiper, 15 cents. Probably ready in June.

FOR INTERMEDIATES

Pioneers of Goodwill by Harold B. Hunting, author of "Stories of Brotherhood," "How We Got Our Bible," etc.
Fascinating sketches of twelve great men and women who have been pioneers in the general field of home missions, including the realms of business and education as well as the ministry. A chapter of the book is devoted to each of the following: John Eliot, Henry Muhlenberg, Junipero Serra, Bishop Whipple, Samuel Armstrong, Lucy Laney, Sheldon Jackson, Hudson Stuck, Frank Higgins, Cora Stewart, Roswell Bates, and Arthur Nash. Attractively illustrated. Ready in May. Cloth, $1; paper, 75 cents.

Good News Across the Continent by Mary Jenness, author of "Meet Your United States," etc.
A course of home missions for leaders of intermediate groups. Based on "Pioneers of Goodwill" which furnishes the reading material for the students. The course, however, is not limited to this book and is so planned that it gives, in twelve lessons, a connected study of Christianity across America. Supplies background material and suggestions for activity, dramatization and discussion. Ready in June. Paper, 50 cents.

FOR JUNIORS

Jumping Beans by Robert T. McLean, for many years a worker for the Presbyterian Church among Mexican immigrants, and Mabel Crawford, junior specialist.
A Friendship Press Text on Mexicans in the United States in which Dr. McLean draws on his rich experience of many years to furnish some of the most delightful stories that have been offered in this series of text books. Mrs. Crawford's lesson plans are based on actual experience with a group of junior boys and girls. Ready in June. Cloth, $1; paper, 75 cents.

A Play on Mexicans in the United States by Florence Crannell Means, author of "Black Tents," "Tara Finds the Door to Happiness," etc. Ready in May. Paper, 25 cents.

FOR PRIMARY GRADE

Rafael and Consuelo by Florence Crannell Means, author of "Black Tents," etc., and Harriet Fullen, Teaching Fellow, University of Southern California.
A new Friendship Press Text. The stories by Mrs. Means give the experiences of a brother and sister who come from Mexico to this country. The leader's helps by Miss Fullen provide practical plans for a project course rich in interest and full of helpfulness for better understanding of Mexicans. Ready in May. Cloth, $1; paper, 75 cents.

Mexicans in the United States Picture Sheet.
A twelve-page folder of pictures for notebooks, posters or class work. Ready. Paper, 25 cents.

MOUNTAIN BUILDERS

Have you seen the third issue of Mountain Builders, the student's number? It is full of spicy news about the school family and community. There are literary articles and poems by the students.

Mountain Builders is published quarterly by the Church of the Brethren Industrial School, Geer, Va. Subscription price, 25 cents per year.

CONSECRATING THE NEW MONEY TO CHRIST

The World Service Commission of the Methodist Church has suggested to their members that each one dedicate the first new dollar bill received to helping spread the message of Christ through the missionary movement. The plan is also being taken up in other denominations and it is expected that it will be widely used.

We propose that every church set aside a day for a special stewardship-missionary program, when announcement of the plan, "Consecrating the New Money to Christ," will be explained. Then later, after the summer vacation, arrange a service of dedication of the money thus contributed.

A service of worship has been prepared and is available without charge from the General Mission Board, Elgin, Ill.

THE MISSIONARY REVIEW OF THE WORLD

This splendid interdenominational magazine on missions brings a world vision to all its readers. At the recent Annual Conference a number of people expressed the wish that the Missionary Visitor might publish more news from other denominations. Lack of space prevents responding to this desire in any large way. We therefore recommend the Missionary Review of the World. The subscription price is $2.50 per year. Ministers may receive it 6 months for $1, and ministers who secure five regular subscriptions are entitled to it free. It would be a splendid project for a young people's class or the missionary committee to secure five subscriptions so it might be sent to the minister. A congregation would be measurably helped in its missionary spirit if six copies of this periodical were being read by its members.

The May number contains a very valuable series of articles on answering objections to foreign missions, and giving the reasons for conducting the work energetically. Also the July number contains a very stimulating series of articles on successful work that city churches are doing. A sample copy of the Review will be sent free to any minister sending in a request to the Missionary Review Publishing Co., 156 Fifth Avenue, New York. Order from Brethren Publishing House, Elgin, Ill.

PICTURE AND STORY MATERIAL

Primary Picture Stories. Stories with large accompanying pictures on the following countries:

Africa Picture Stories
China Picture Stories
India Picture Stories
Italian Picture Stories
Japan Picture Stories
Latin America Picture Stories
Little Neighbor Picture Stories
Negro Picture Stories
Playing Together Picture Stories
Young Americans Picture Stories
Alaska Picture Stories (colored)
(50 cents each title except "Alaska," which has colored pictures and is 75 cents.)

Picture Sheet Series. Twelve to Sixteen-page folders. Titles as follows:

Africa
Alaska
America at Home
Boys and Girls of India
Boys and Girls of Japan
Child Life of the World
Children of the City
Chinese Snapshots
Egypt and Modern Heroes of Bible Lands
Eskimos, The
Everyday India
How We Are Fed
How We Are Sheltered
Indians of the Southwest
Italians, The
Latin American Neighbors
Life in Moslem Lands
Missionary at Work, The
Negro Neighbors
Orientals in the United States
Work Around the World
(25 cents each.)

Picture Maps
Africa, Latin America, North America
(Paper, 50 cents each.)

Order from Brethren Publishing House, Elgin, Ill.

A WEEKLY TITHING BULLETIN

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus the relief from half of the expense of the ordinary church bulletin. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed, or mimeoed at one impression. Pages 2 and 3 carry one of twenty tithing messages. It combines simplicity, effectiveness and economy. Send for free samples and price list. Please give your denomination; also mention the Missionary Visitor. The Layman Company, 740 Rush Street, Chicago.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Mite Box Opening

Hymn of Praise: "We Praise Thee O God"
Scripture Lessons:
(1) Self-centered: Mark 10: 17-24.
(2) Systematic giving: Mal. 3: 10-12.
(3) Generous giving: 2 Cor. 9: 6-10; John 12: 3-8.
(4) Sacrificial giving: 2 Cor. 8: 9-15; Acts 20: 35.
Prayer
Hymn: "Take My Life and Let It Be" (Third verse repeated softly as a prayer.)
Story: "The Troublesome Mite Box." (Page 251.)
Recitation: "The Mite Box Speaks." (Page 270.)
Playlet: "The Plea of the Mite Boxes." (Page 267.)
Talk: "The Use of the Mite Box." (See article page 245 for suggestions.)
Hymn: "Lord, Help Me Live from Day to Day."
Other program suggestions:

"Mrs. Cantaford's Mite Box." A short story. May be used as a dialogue.

"Shaken." A dialogue.

"What the Mites Do." A playlet. Two women and several children.

Order from Woman's Home Missionary Society, Methodist Episcopal Church, 420 Plum St., Cincinnati, O. First two, 2 cents each. Playlet, 5 cents.

"U and the Mite Box." A story. Methodist's Foreign Missionary Society, Boston, Mass. Each, 4 cen s.

"Three Little Mite Boxes." (Page 269.)

NOTICE!

Women's Missionary Societies

Have you planned your programs for the coming year? You will want to use at least one of the two exceptionally well-written missionary books recommended for use by Women's Missionary Societies. "The Crowded Ways," a study of the city and its religious life, written in popular style and filled with many concrete illustrations, will make an interesting study for city, small town and rural groups. Both rural and city folks need to know the problems of the city today. "From Jerusalem to Jerusalem" gives a report of the recent Jerusalem Conference and the story of the spread of Christianity during the last nineteen hundred years. This is a rich course for groups that will spend time in preparation. More information about these books may be found on pages 263 and 264.

Suggestive programs based on these two texts will appear in the Missionary Visitor, beginning with the September issue. We are suggesting that "The Crowded Ways" be used this fall. However, choice of the texts is left with the individual groups.

Many societies have found it an advantage to plan the entire year's program in advance. To assist whose who do this, the twelve programs, which will appear monthly in the Missionary Visitor, six for each text mentioned above, are being prepared in advance in mimeograph form and will be sent free upon request. Devotional services are worked out in detail, suitable stories and poems are included, and other available material is suggested.

MITE BOXES

This mite box may be secured from Brethren Publishing House, Elgin, Ill. Price, 25 for $1.00; 50 for $1.75; 100 for $2.50.

CLOTHING BUREAU SUGGESTIONS

Church of the Brethren Industrial School, Geer, Va.

There are many calls on our clothing bureau now for summer clothing. Men's clothing, low shoes for men, women and children, dresses of all sizes, women's aprons, summer underwear, and infants' clothing, are especially in demand.

About an average of once a week we have calls for infants' complete outfits. Often we do not have enough blankets, dresses and underclothing to meet the calls. We shall be glad for new or used clothing of any of the things above mentioned.

In our school family for boys from 10 to 18 years we need shirts, overalls, hose, shoes, underwear, belts and caps. For the girls from 10 to 18 years, dresses, underwear, hose, shoes, and nightgowns are in demand. We also need unbleached sheets and pillow cases for both cots and beds.

THE PLEA OF THE MITE BOXES*

A Playlet

(Four enter dressed as mite boxes. Choose slender and fleshy ones carefully.)

No. 1. Well I guess we are all here. My, how that mite-box secretary will enjoy taking out all the nickels and dimes it has taken us all the year to accumulate.

No. 2. She surely will! I never felt so full before.

No. 1. How strange it would seem to be full. The little children in the famine sections of India are as well fed as I am. How in the world a woman expects a mite box to live a whole year on six little coppers is more than I can see! But it is not the thinness that hurts me most; physical hunger is nothing to heart hunger. I am ignored and forgotten.

No. 3. You would not say that if you were in my place. I am so full my sides are bulging out and my top nearly bursting. It has been great fun to be a mite box this year.

No. 4. Well, do tell us how you do it!

No. 3. All right, I'll tell you, girls, but I want you to know that last year I was just as flat and hollow as any of you. I think my weight is due to being well fed and carefully looked after. Mrs. B. was so proud of me when she took me home (heavy sigh from No. 1) that she gave me the most prominent place in the house—on the living room mantle. Then she said to me, smiling, "Little mite box, you look hungry. How would you like a dime for lunch?" Reaching for her purse she took out a shiny new dime and dropped it right into my mouth. My, but it tasted good! So much better than copper or even nickel. That very night some callers happened in and the preacher and a lawyer fell to discussing the merits of their respective professions. My owner said, "This is good. When you are through, every one will vote for the best argument and the loser will have to put a quarter in the mite box." They had lots of fun and finally the preacher said, "Well, while my work is by far the most desirable, I will admit that both are necessary. The undertaker's business is better because of the doctors, you know, and so with the lawyers and preachers. You hunt up and advertise crime and we kill it." Everybody voted for the preacher, so the lawyer had to give me a quarter. I was glad it ended that way, for lawyers' quarters are harder for mite boxes to get than preachers'.

No. 5. (Limping in, groaning). Ouch! Oh, my poor side! I really didn't want to come, girls, looking so bad and feeling worse.

No. 1. You poor thing, you surely do look bad! What has happened to you? Let me help you.

No. 5. This year I went to a doctor's home to live. Mrs. A. really meant well and wanted to treat me kindly. I was fed regularly and well the first week. My trouble began the very first Saturday when the newsboy came, and I heard him say, "It is twelve cents, Mrs. A." Well, she looked in her pocketbook and found she had no change. Then she came over to me and, being a doctor's wife, she naturally thought, "Shake well before taking." She cut my mouth open a little farther, then shook me until I gave her two nickels and two pennies. From that time on, I was fed just enough for Johnnie's candy, Mary's gum and Mrs. A.'s postage. Each time I began to feel encouraged I was shaken, shaken, shaken, until I might just as well have been in the Japanese earthquake. I did want to say, "Oh, don't you know when you do that you are taking money that should pay missionaries' salaries, build schools, or provide doctors for suffering children?" Why do people have no mite-box conscience?

No. 2. My family has. I really mean it when I say that I never was so full before. I know you never expected it, for I've heard people say they wonder how poor Mrs. C. ever manages, her family is so large and her husband earns so little. But I never spent a happier year. Probably I didn't have as much silver as some of you—but such a quantity of pennies! Mrs. C. said, "Now I'll put in just two pennies every Saturday night." She didn't fail once. That made one dollar. Then one day Mr. C. came home sick. The doctor shook his head and said, "It acts like pneumonia." They were careful and prayed, and she took good care of him. In three days he was back at work. "Just think," said Mrs. C., "how terrible it would have been if Jim had been laid up with awful doctor's bills to pay." So she fed me a whole quarter as a Thank-Offering. Yum, yum, it was good! Everything that happened for which she was thankful meant something to me, so I kept sending up mite-box petitions for their continued success, for mine was sure to follow. I know so well that what I get goes to hospitals far away and can help furnish doctors for little children. Just think of the souls and lives we are expected to save!

No. 5. Ouch! Ouch! Did I tell you about my operation? (All act bored and turn away, seeming to be leaving.) When I had been shaken until I was on the verge of a nervous breakdown, and had no nourishing food to build me up, Mrs. A. started down town one day to shop. She opened her purse and said, "Dear me, no carfare. Nothing but a five dollar bill"—whatever that is.

No. 4. Is that a kind of money?

No. 5. I don't know, but if it is it must be foreign money.

* Reprinted from Missionary Review of the World by permission.

No. 3. No, sir! For I'm a well-kept foreign mite box and never tasted one.

No. 5. Well, anyway, she was in too much of a hurry to shake me so she just made an incision here in my side and left me almost lifeless. I suppose having a doctor for a husband she does not consider operations seriously, but if she could see, as I can, the little pinched faces of the sick children and no doctors for miles and miles, maybe she would think twice before taking back the money she had given me to work for the Lord, in building the King's Highway. All the year she talked about reducing, but she likes to eat so well that she succeeded in reducing only her mite box. Oh, if I could only have kept what she gave me I should have been proud today instead of ashamed of myself and her. I can't try again. (Heavy sigh.)

No. 1. I feel that way, too. Here I am covered with dust (tries to blow it off) and if the preacher had not moved little Jane's heart to the point of giving me a penny, I should not have been in sight when my great opportunity came. A neighbor came to pay Mrs. D. a nickel she had borrowed. Mrs. D. said, "Why, my dear, I couldn't think of taking so small a sum; forget it." The neighbor said, "All right, I'll drop it in your mite box." And she did. I was encouraged for weeks. A whole nickel! Why is it that when a woman thinks of putting a nickel in her mite box she is sure she can't afford it, but when her neighbor wants to return it, it is too small for consideration? I suppose God knows. I can't go on. My heart is broken. I am deserted and alone.

No. 4. Cheer up, girls! You know there are two ways to spell our name. I prefer M-I-G-H-T myself. We are not so big but we are mighty. If we were filled with radium think of the wealth, power and healing we should contain. We cannot have radium, but if we could all be filled full of nickels and dimes, think of the curative power we should hold, for that money can so easily be changed into these things. This spelling means so much to me. The M stands for money, I for inside, G for get it, H for hold it, T for treasury. The whole thing in a nutshell: money inside—get it—hold it for His treasury.

No. 3. MMMMMMMMMMoney!!! How good it tastes (smacks lips).

No. 1. Yes, I imagine it would if you could get it.

No. 5. What good is it if you can't hold it? If they spell it that way, I'll try again next year. Will you (turning to No. 1)?

No. 1. Yes, for His sake I will try it again. He was forsaken and despised. I'll go on and maybe next year I'll be able to do more for Him.

No. 4. But sisters, look! Who is this strange, ghostly looking creature that has come uninvited among us? Unearthly as it looks, perhaps it can tell us why it is here, since this is an occasion when inanimate things have been given the gift of speech in a good cause. (Turning to the ghostly figure.) Tell us, friend, why you have come, and what message you bring.

Ghost (should be perfect in mask and sheet). Yes, sisters, I have a message for these women, a very solemn one, although I do not believe that any of this group needs it. But hearing it, they will arouse to greater effort on behalf of the women who do. I am the ghost of many mite boxes—the boxes that never were cared for even at house-cleaning time, the boxes that women took "just because they thought they had to," the boxes that women were too indifferent to bother with, and all boxes that for any reason never got back to a mite-box opening. I am the Mite-Box Ghost. I have come to haunt the women who have taken the lives of mite boxes. And if there are any here who do not come in any of these classes, and for any reason do not need to be troubled because they didn't have mite boxes, I am commissioned, as the spirit of lost mite boxes, to bring you a further message.

Won't you, each one, as you take your mite box for next year, take it as if it were a new child in your home and your heart, and let it represent a little unprivileged child somewhere—a tiny Japanese maiden from the land of cherry blossoms, a Chinese girlie weeping over the pain of her bound feet, one of India's little girls with the fate of a child widow hanging over her, or a kinky-haired African child. And ever, as you drop in a bill or a coin, say a prayer for the children of the world whose only hope is the missionary mite box. And above all, dear women do not fail to spell it M-I-G-H-T box.

I go, now, back to the realm of lost mite boxes. Farewell. (Exeunt all.)

A CRY FROM AFRICA

Katherine Lampton Paxson

How long, O Lord, how long!
From burning sands to blazing skies,
Shall Africa's millions
Lift their pleading eyes?

O! stay thy hand,
And write it not,
That Christian nations wait,
Until it be forever more too late,
To save those stricken ones
From Sodom's fate!

Our God! by thine almighty power,
Fill these cold hearts this hour!
That we may cry,
From out their depths, to thee:
"Here am I, Lord!
Send me, send me!"

Three Little Mite Boxes

I COULD begin in the old way which can never be improved: "Once upon a time," but if I do, I must add that it really happened a very short time ago. And the three children who are the real heroes and heroine of the story are going to the Mission Band regularly—perhaps to the very Mission Band you attend. So I would advise you to look well around you and say to yourself, "If they are not in my Mission Band somebody like them ought to be and that somebody might be myself."

The three little mite boxes went to live at the home of the three children. When the leader gave them and others out in the meeting, she said to all the children, "Bring back the boxes in the fall, and each of you try to have a dollar in it." But if she had said, "Fill it with gold," it would have seemed just as likely to these three children. They took them home with gladness, nevertheless, and placed them on a shelf in the kitchen, where they spent a great part of their time.

Now the father and mother were very poor. You know how many fairy stories begin this way. Really, they did not have enough to give the children all the food they needed, and as for their stockings and shoes, the toes would peep out of the holes in them long before it was time to have a new pair. The house was a pretty poor house, too, with the wind whistling through the cracks of it in the winter weather. But they were far from unhappy, remember. They were very jolly little souls, and although they never, never expected to have a cent to put in the three little mite boxes, they always woke up in the morning believing that something might happen.

Now, the first thing that did happen was quite magical, as you will hear. Somebody—and you know it is much better not to know a fairy too well!—sent each of the children a small parcel of clothes, not new clothes, but good and warm, and most welcome. And when they opened them up, right in the middle was a five-cent piece and a bar of chocolate! Of course, if you have five cents every day and a bar of chocolate whenever you want—but I hope you don't!—then you can never know how wonderful this bundle was to these three. The smallest boy got his first, because, as he did not go to school he was at home when it came. He bit a corner off the chocolate bar and danced around crying, "My mite box! My mite box!" His mother handed it to him and in went the five-cent piece!

Presently Jessie came home. She is twelve, so she did not make quite so much noise when she found her five cents, but you would have been glad if you had seen the happy way she caught up the little mite box—and in went the five-cent piece!

And then Bernard ran in from school, and it did not take him long, I can tell you, to tear open his bundle of clothes. He gave a shout of delight and with a bound he was at the shelf, and the next moment—in went the five-cent piece!

But really the best of the story is to come. You remember the teacher said a dollar. And although it was delightful to take up the little mite boxes and shake them to hear the rattle inside, that did not make the money grow.

Something would have to be done. The summer was already here and berry-picking time. Jessie had always worked hard at that season to help to support the family, but when she thought of the mite box she worked harder than ever and handed her mother twelve dollars.

"I will give you the tenth, Jessie," said her mother, and you can imagine what a happy girl she was when she shook the dollar in the little mite box that night!

Bernard thought over some plan for a time. His father, who was a farmer, took milk to a number of families in the neighborhood, and Bernard begged to help.

"You will have to get up at daylight," said his father, "but if you want to you can have a dollar." I need not tell you that Bernard's dollar, too, found its way into the little mite box.

As for dear little Tom, I am sure that you will be glad to hear that a friend heard how much he wanted to fill his mite box, and so she sent him a dollar! And in it went, too.

I wonder if you think that is the end of the story? Not a bit of it! It is really only the beginning. But I cannot tell you the rest. Wouldn't you love to know where these dollars went, by train or steamboat, far away to our own north country or far across the seas? Ask your mothers to tell you.—The Missionary Monthly.

A MISSIONARY WRITES TO HIS SON

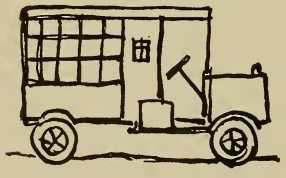
My dear Son:

I received a letter that had your

on it. I was glad to hear from you. I thought that was a clever way for you to write to me. The

is well. As you see, he is getting much larger. I hardly think you would know him now. He likes to sit on the limb of the tree for hours.

This week Uncle Clarence will go to Jos. He will go in the



How do you like to ride in grandpa's auto? Every night now I hear the foxes bark. I ride my

but you are not here to sit on behind. If you were we would ride every day, but I am glad you are at grandpa's house, for the sun is very hot now.

I am so glad you are taking good care of mother. Be a brave and good boy and you will be the kind of man daddy will always be proud of.

This is the end of Mamsa's tail. He was meowing just now and I knew he was trying to say something. I went, and sure enough he wanted to write to you. So here is the diagram of his tail. But the rascal tore the paper.

All the boys salute you and mother. Also they salute grandpa and grandma and Aun Lois. I hope you and Aunt Lois are havin lots of good times playing around the big house and barn. Take good care of mother and help grandpa.

With love and a kiss,

Your Daddy.

THE MITE BOX SPEAKS

I'm just a little mite box,
As empty as can be;
But I can do a lot of good
If you will please help me.

If I am full of pennies,
Of nickels, or of dimes,
I'll take a long, long journey,
And have some happy times.

I'll help some orphan babies
In our new "Baby Fold,"
And some Alaskan children,
Away off where it's cold.

I know if you will help me
That you'll be happy, too,
And there will be a party
At church—in —— for you.

—Junior Home Missions.

All have a share in the beauty; all have a part in the plan;
What does it matter what duty falls to the lot of a man?
Some one has blended the plaster; and some one has carried the stone;
Neither the man nor the Master ever has builded alone;
Making a roof from the weather, building a house for the King;
Only by working together, men have accomplished a thing.

—Selected.

Church of the Brethren Missionaries

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With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N C., 1927
Ziegler, Edward and Ida, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917

Show Yang, Shansi, China

Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Ulery, Ruth F., 1926

On Furlough

• Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924
* Clapper, V. Grace, Johnstown, Pa., R. 5, 1917
*Coffman, Dr. Carl, 1921, % Gen. Miss. Board
* Cripe, Winnie, Bremen, Ind., 1911
Crumpacker, F. H., and Anna, McPherson, Kans., 1908
• Ikenberry, E. L., and Olivia, 308 S. Spaulding St., Chicago, Ill., 1922
• Myers, Minor M., and Sara, Bridgewater, Va., 1919
• Seese, Norman A., and Anna, Daleville, Va., 1917
• Smith, W. Harlan, and Frances, 2663 3rd St., La Verne, Calif., 1920
• Sollenberger, O. C., and Hazel, % J. W. Coppock, Tippecanoe City, Ohio, 1919

AFRICA

Gardemna, via Jos and Damaturu, Nigeria, West Africa.

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

• Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
• Mallott, Floyd, and Ruth, 3435 Van Buren St., Chicago, Ill.
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blickenstaff, Lynn A., and Mary, % General Mission Board, Elgin, Ill., 1920
Blough, J. M., and Anna, 1309 Franklin St., Johnstown, Pa., 1903
Butterbaugh, Bertha, Franklin Grove, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John L., 1911, and Ina, 1921, DeGraff, O.
Lichty, D. J., 1902, and Anna, Trotwood, Ohio, 1912
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
• Wagoner, J. E., and Ellen, Peebles, O., 1919
Widdowson, Olive, Penn Run, Pa., 1912
Wolf, L. Mae, 327 E. 60th St., Manhattan Maternity and Dispensary, New York City, 1922

• Otherwise employed in America until conditions permit return to the field.

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General Mission Board
OF THE CHURCH OF THE BRETHREN
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THE MISSIONARY Visitor

Church of the Brethren

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Photo by Emma Horning

CHINESE CHILDREN GIVING THANKS FOR THEIR FOOD

The MISSIONARY VISITOR

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor ADA MILLER, Assistant Editor

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Ku Hung Chuang, principal of Ping Ting Boys' School.

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*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

CHRISTIANITY THE HOPE OF THE WORLD

A Jewish editor expressed himself to Dr. Edgar A. Hill as follows: "You are a Christian. I want to say to you in all earnestness that civilization at the present hour is in great peril, and I, as a Jew, see but one hope. It is in your religion, not mine. Mine is racial. The Roman Catholic is an institutional religion. But the hope of the world is in your religion. Yet you people do not realize it." Oh, Christian world, arise, go into all nations.

Dr. John R. Mott's New Contribution

EDITORIAL

DR. JOHN R. MOTT recently returned from his fourth world tour. He spent eight months visiting Ceylon, India, Burma, Siam, Japan, Korea, China, and the Philippines. He spent much time out among the common people in village communities and was deeply impressed by the great economic burdens which the people are bearing. Upon his return to the United States he made twelve suggestions as to the future conduct of the missionary enterprise.

He says the Christian churches that are sending missionaries must continue the process of coördinating our thinking on the world mission of Christianity with the leading minds of Asia.

We think Dr. Mott means to say that the Kingdom of God is so all inclusive that it will never be at its best without the contribution of the great spiritually-minded Christians of all nations and races. Just as no one man is wise enough to assemble all the materials that go into an automobile so no one person, denomination, or nation is able to achieve the best possible for the Kingdom of God. Individually we are limited. Collectively we have great breadth of vision and knowledge.

Dr. Mott's second point asks that we present the advantage that has come to us with the clear statement of the Christian message made at the 1928 Jerusalem Conference. He indicates that in this world where there is much diversity of opinion and lack of unity, we should present the spirit and message of Christ as the truth about which all men can rally. The world is sorely disturbed because of the want of an adequate leadership which Christ alone can supply.

Another point which Dr. Mott mentions is the continued need for missionaries who will join themselves to Christian leaders in the oriental churches. He puts great importance on the type of missionaries. Only those who have experienced a divine call and who have the highest possible preparation and qualification will be able to accomplish the work required of them in the future. He says we ought not to let any second or third class men through the lines as missionaries.

Dr. Mott believes in religious education, but stresses the urgency of a type that is highly Christian. Everywhere he went he heard the summons to a larger evangelism. Both in China and Japan there are movements which seem to be precursors of a great religious advance. The new churches in oriental lands are denied the wealth of Christian literature such as is available in America. Much attention must be given to the building up of a body of good literature.

MISSIONS IN NEW TURKEY

Turkey is rapidly becoming again the leading nation of the Near East. In an article appearing in the July International Review of Missions Turkey's leadership is imposingly summarized in the following list of outstanding accomplishments during the past seven years:

The abolition of the sultanate and the declaration of a republic.

The abolition of the caliphate and disestablishment of the Moslem church.

The abolition of mosque religious schools and a great increase of secular schools.

The dissolution of dervish orders and seizure of their property.

The nationalization of religious endowments.

The abolition of the fez and adoption of hats.

The dropping of the Hegira calendar and institution of the Gregorian calendar.

The replacing of the old Arabic numerals by European numerals.

The drawing up of three codes in place of Moslem Sheriat law, based respectively on the Swiss civil code, the German commercial code and the Italian penal code.

The abolition by law of polygamy.

The entire reconstruction of the school system, coeducation being introduced.

The promotion of sports, such as football.

The teaching of western music in place of the old eastern music.

The fostering of agriculture; the undertaking by the state of a great program of rail-

(Continued on Page 286)

Evangelism in China

F. H. CRUMPACKER

FOR several years many of the leading Christians both foreign and Chinese have been feeling that evangelism should be stressed more and more as time goes by. Our own mission has been holding to this policy from the beginning. If one looks over our list of missionaries he can find that most of them are in definite evangelism and those in other kinds of work are stressing the evangelistic side of their work.

The need for this emphasis is hardly in the list of things to be explained. It is self-evident. At least eighty-five per cent of China's population live on the farms, or rather from farms. China has come to the time when she thinks she can attend to the education of her folks and so the mission can lessen her efforts in that line. She is getting many good medical men so the need for medical men from the west is decreasing also. We do not give up these fields but will spend more time in the other line, that of evangelism.

Since most of the Chinese are on farms and in small villages we must necessarily use methods that will take us to them. We are spreading the Gospel through picture, demonstration, and preaching. For several years parts of our field have used the tent in evangelism very successfully. I will tell you what happened in a tent band during one day.

There are usually two women workers and two or three men.

We get into a village and pitch our tent. The tent is not to live in but for a meeting place. We live in inns or maybe the village schoolhouse, and sometimes in the homes of the people. We begin the day by having a prayer service by the workers. This band is organized so that some one is responsible to see that leaders are provided. After this service there is a time for private study and meditation. Then comes breakfast, and after that visitation in the homes or with groups in the village wherever they can be gotten together. Noon. Then about three o'clock a meeting begins in the tent. This is usually led by the women and is announced as a meeting for women but really there are often more men and children than women. This is especially true at the outset in a village. After the fear wears off more women come and the place is always crowded with children. Our leaders, both men and women, usually begin by showing some kind of picture charts and then talking away from the picture to a gospel message.

This afternoon service often lasts for two hours. Then a little rest and supper over and the men come for a night service. This begins when the people can be gotten together and is made up of men, women and children. The men evangelists lead this meeting and usually two and sometimes three of them speak. The people sit on the ground in the tent or stand up just as they like. Sometimes we play the victrola and sometimes we have some special singing. The Chinese love singing. At the opening of each service there is singing. We try to teach the children, especially, so that they can sing some of the simplest songs.

Beside this tent evangelism we often have one or two workers going from village to village and seeking opportunity to help the Christians and their families and neighbors. In this way often contacts and friendships are made that last a long time. The process is slow and we must just "here a little and there a little" at every opportunity. We put up picture posters and tracts in public places and the people often look at them and read them much more than we think. The drawback is that so few of the folks can read at all.

As soon as we can get folks sufficiently interested, we try to teach them to pray. This works more quickly among the women and children than among the men. The opportunities are wonderful for this line of teaching just now since a good many of the temple gods are being destroyed and the opportunity to get them started to praying to the real God is limited only by our fewness to do the task. In our China territory there is about one Christian to every one thousand non-Christians. What can we do to help so that we can reduce the large number of non-Christians and increase our Christian forces?

Aspirations of Chinese Students

KU HUNG CHUANG
Principal of Ping Ting Boys' School

IT is obviously difficult to deal with such a vast subject as that of the aspirations of the Chinese students in a brief article of a few hundred words. This subject is many sided and complicated. In this paper I can only touch upon a few of the most common aspirations that are in the Chinese students' minds, and that from my personal point of view.

In the rapid transformation of thought and life which is sweeping over eastern Asia as a result of the impact of western civilization upon oriental culture, there is one phase that is being watched with special interest by the Chinese students. Originally, Chinese students directed their attention toward the movement for introducing that which in their sight made the western nations strong. After the war with Japan and its defeat, Chinese students began to realize that it was not merely guns and battleships and such mechanical devices that represent the source of western power. More than a navy, guns and machinery was needed. The men behind the guns, the minds that control the navy, and skillful hands to operate the machinery were the greatest demands. Thus attention was shifted from the outward, scientific mechanism toward the training of men to meet the scientific demand, and consequently the New Learning became popular.

From that time on to the present day a great change has been taking place. The students do not direct their attention so much to the reformation of the government as formerly, for they think that if there is any hope for reform at all it must begin with the people. Nor do they direct their attention so much toward getting a high position in the government or toward being powerful military men. They direct their effort and attention toward the secret of the strength of a nation, the regenerated life of a nation.

Thus the social problem in the technical sense becomes the fundamental problem, and

GRADUATES OF THE BOYS' SCHOOL, PING TING, 1929. Their four teachers are among them. Mr. Ku, the principal, is at the right.

social improvement has taken the center of interest. Because the social point of view has become the all-embracing point of view, the students wish to study sociology for the purpose of seriously discussing how to reconstruct the family system, how to mitigate the sufferings of the people—of the people who belong to socially inferior states, and other social problems.

They not only do a lot of speculation about the nature of society and social progress, but they study actual conditions of social situations in an accurate, extensive and scientific manner. They not only study this New Learning zealously in school but they work in social survey and research work. Some of the students actually go out in social work and take part in reformation movements.

There is a strong call at the present time coming from the farmers for help. It is a world known fact that China has a vast territory and abounds in natural resources, and that she has from the beginning distinguished herself as an agricultural nation, having more than three-fourths of her population engaged in agriculture. This vast rural population is calling for the help of new methods, for the science of agriculture, and for more cultivated farms, because the cultivated area is quite out of proportion in comparison with her total area and is certainly far too small to maintain the population that she has now.

Students are being awakened by the call that is coming from the rural population. They are preparing themselves to meet the demands of the farmers. They are not going to teach the rural population the new methods and science of agriculture only, but they, themselves, will live in the country and be the farmers. They will not go where the farms are well cultivated but they will go to the rural places where the land is uncultivated.

A last word—every student has his purpose. During the last two decades there has been a great change in the students' aspirations. They wish not to be high officials nor to be powerful military men under the government, but to go to the country to be the helpers of the rural people. They are looking not at themselves only, but at the whole human group. They are working not only for their own welfare, but for the welfare of the group. They study hard not for high degrees or fame, but to meet the social needs. They not only teach others to work, but they, themselves, will be the laborers in some kind of work. Their work is not the same but their aim is one—to reform social conditions which are not suitable for the people. The students of China are going to the country. The light is shining in dark places.

Personal Glimpses

ELIZABETH W. OBERHOLTZER

IN the vicinity of Liao Chou there are many small villages located among the hills. The village folk are friendly and treat us very well when we visit them. Last fall two Bible women and I visited one of these villages just south of the city. We went into several homes and taught and sang. One home was especially interesting to us. The mother in this home was a widow, who had been left some twenty years ago with a family of five children depending upon her. She told us of some of her hardships, how poor they were and how hard she had to work, even going out as a wet nurse to get a meal of millet for her family. Her three sons are grown now and two daughters are married. Times are better for this mother, who now has daughters-in-law to work for her. She seems happy and told us that in all these years she has not given her daughters-in-law a cross word. We thought this a wonderful record for a mother and all her hardships and not a Christian. We can certainly learn some good lessons from our neighbors and friends here.

There are sad pictures too and we feel that the women of China surely do suffer much, especially the girls. They are bought and sold at will and are seldom consulted in the matter of marriage for the parents or other relatives choose for them. Just recently we were made very sad by the news of the sudden insanity of one of our Christian women. She became a Christian while

in the girls' school and had come to church when she had opportunity. At the time of her derangement her young babe was only three weeks old. Because of some trick about making some food the family had a quarrel. It seems that she and her husband were not very congenial. He is a stupid, rather lazy fellow with no "get up" about him, whilst she has had some education and is ambitious to get things done. Being high strung and not yet strong physically the quarrel was too much for her and her anger went into madness. They took her to the hospital, but they had a very hard time getting her there. Our children were on the road when they were bringing her to the hospital. They came home saying, "Mother, you should have seen the Liu girl; she was awful mad. She tore her clothes into shreds and threw her cap off into the dusty road. It took five men to handle her." Poor girl, she is just the creature of the system. Her father needed money in a hurry and sold her quickly without counting very much the cost to his daughter. She is some better now but will never be happy with her husband and his people. Another sad thing in connection with this case is the death of the Liu girl's younger sister. While the older daughter was confined, her little sister eleven years old waited on her, and when the older sister went crazy she tried to strike her younger sister with a large stone. This so frightened the younger girl that she sickened and died after a few days' illness. The poor mother of these girls has much sorrow to bear. We pray that she may some day know the true God and get comfort from his love and mercy.

Last month two girls were married. One is from a poor home; her mother is a Christian, but her father is not. She was sold to a near-by village home, not a very good home, but they needed the money so badly to buy a wife for their older son. They did not get much money so could buy only a very small girl, whom they will raise for their son's bride. Poverty drives these people to do many things that they do not really want to do.

Across the street from this poor home is one of better circumstances and their daughter was sold into a better home. Her name is Li Lan Fang. She is a bright, winsome girl and has finished her grade school. Her health was good and she had large feet. This winter she, on her own account or by the advice of relatives, began binding her feet. I saw her at the Girls' School Christmas program and I talked with her on the way home. I said, "Lan Fang, you do not look as well as formerly. I fear your shoes are too small. You ought not to bind your feet." She smiled and said very little. Later I learned that she feared her future husband might make fun of or dislike her because she had large feet. Later she unbound them partly. We were in to see her the other day. She is not a bit well, has fever, a cough, no appetite and is weak. She herself is afraid of tuberculosis.

Her mother-in-law is worried about her but she will not likely send her to the hospital for treatment as it is quite expensive, they think. Poor girl, she must suffer and go down to an early grave, all because of custom. We do hope and pray that a better day will come for these young girls in Shansi. Christian teaching will do it, but it takes a long time and hard work and patience to get these people to change some customs.

In our compound right next door neighbors to us is an example of what Christian influence can do. The Meng family are very fine Christians and really live up to their profession. Mrs. Meng has been ill with T. B. for over two years and has needed much care in that time. She gets better and then has relapses. Just now she is much better and is able to be up and about. Mr. Meng is a teacher in the Boys' School and is busy there and at home too. He goes about cheerfully doing his work and his wife's also, cooking, washing and even sewing and mending for the two children. One day when we were chatting I said to Mr. Meng, "You are very busy." He said, "Oh, I am very strong and can work fast." He surely does do a lot of work at home and is willing to help in church work too. We rejoice to see what Christianity has done for this family. All around we see some examples of what Christ can do in the lives of men and women in China. We praise his name for this and pray for the others who do not yet know the joy of his service.

After Six Years

ERNEST M. WAMPLER

MANY changes take place in any community during a period of five or ten years. Familiar faces are absent and many new methods are used in place of the old ones that have been outgrown. We live in a world of change. In some countries things change slower than in others and the change is along different lines. Sometimes a community will advance very rapidly along one line while other things will remain the same. The development one likes to see is where everything advances together—spiritual, educational and economical.

On my return to Liao Chou, after being away for six years, things in general appeared very natural. The farmers were plowing, planting and reaping in the same crude way they did when I left and as they have done for the past two thousand years. Donkeys and oxen do most of the plowing but occasionally you see men pulling the plow or planter. After the crops are up the fields are cultivated with hoes, being kept scrupulously free of weeds so as to conserve all the moisture for the growing plants which they hope will produce food for them for the coming winter.

In an interior rural community in China one would naturally expect things to advance rather slowly, more so than in the large cities where they come in contact with other people and their methods of doing work; but even in this small rural community in interior China I notice many changes have taken place during this period of six years. Many young people, who I thought would soon be the leaders for the church, have been called away by death or have gone into other fields of work. But others have developed and are now carrying the church work very faithfully.

Interest in the development of the church here has increased a great deal during the last few years. The Chinese Christians are much more willing to counsel and advise as to the best way of advancing the church program. It shows that they are beginning to feel the problems of the infant church and are willing to partly carry that load. When I left here only a few were able and willing to lead prayer meeting. I have now been at Liao seven months since my return and each week we have had a different leader for our prayer meeting with the exception of our Chinese pastor leading three times. Their discussion and handling of the topics given also show that they are getting a grasp of the Christian principles. During the period of prayer there are responses from all sections of the audience.

The Sunday-school is also better graded and instead of mostly foreigners teaching it is now being done by the Chinese. They are carrying practically all of the Sunday-school work; we sit in their classes. The Liao membership is now carrying all the Sunday-school expenses and part of the care of the churchhouse. This is an advance over several years ago. The villages where there are enough members to organize and have a service of their own each week are doing better toward self support than at Liao Chou where they look to the foreigner to carry the financial burden. Several of these village communities are supplying their own house of worship and all running expenses with the exception of an evangelist who visits the place once a month and preaches for them. This evangelist is paid by the mission. We are hoping that these outstations will more and more carry their work and perhaps the membership here in the city will get the example and begin to support its work better.

The hospital and schools are advancing more and more toward self support, but we should remember that none of these institutions is completely self supporting in the homeland and before they will be here we will have to develop a Christian constituency which will bequeath and endow the institutions. In the building of this Christian community we will need years to accomplish the task. The receipts at the Liao hospital six years ago were $305.05 and during the year of 1928 they were $2,260.93. This is not that much net gain because the patients have increased and the expenses naturally have increased. But the average between the expense and receipts has increased more than one hundred per cent. At

the boys' school six years ago the money which came from America paid for all the teachers and about two-thirds of the expenses of the students, such as board and books. Now the school is paying only about one-fifth and the boys themselves are paying about four-fifths, not including the teaching staff. In the girls' school only a few paid as much as forty cents a month towards their board and room in the school. Next year all will pay one dollar per month which is a good portion of their food, and they themselves furnish all the things for their rooms. In the girls' school the students are paying about four times as much as they did six years ago. As we look at it from year to year the progress seems rather slow but when viewed from the standpoint of several years it shows considerable growth.

Another change I noticed as soon as I entered China was a keen sense of nationalism. Everyone desires to be loyal to his country. There are differences of opinion as to what constitutes loyalty but everyone seems to be feeling the new life throbbing in China. During the state funeral of Sun Yat Sen every county throughout China had meetings in honor of the dead leader. Flags were displayed in loyalty to the dead founder of the Kuomingtang. Ask some of the people the reason for displaying the flag and they will answer, "I do not know, the government asked me to put up my flag for three days and I am doing it." The educated of China are keenly feeling the humiliation of the unequal treaties and are wanting to adjust them so that China can be as other nations.

The leaders realize some of China's internal weaknesses, such as undernourishment and poor health of the people. We think of China as being a strong nation physically but it is not true. Thousands of adults needlessly die every year, not mentioning the high infant mortality. Many of the boys and girls who have passed through our schools have died. The white plague has claimed many of these. The educated are realizing this and are hoping to correct it by a strong program of health education. May the Christian Church in China help to hasten the day when the suffering millions of this nation will be partly relieved of their suffering and those who have to suffer know of him who sympathizes and helps in our suffering and gives comfort and strength to endure it. I am glad to have a part in the work of the Christian Church in Changing China.

CONTOUR OF SHANSI. Notice the terracing. This is pretty, but offers many difficulties to farming and future developments of scientific farming on western principles.

A Letter to Ruth, No. 8

Ping Ting Chou, Shansi, China.
May 30, 1929.

My dear Ruth:

This is a hot May morning and the "heavens declare" that it will be still hotter before the day is over, and the dry parched earth seems to plead piteously for rain. How wonderful it would be to have showers again but old Grandfather Jung says, "God knows what is good for us," and we are glad for his faith in the providences of God. We have had only two good rains this spring yet and June is upon us with the spring crops curling and withering in the dry hot winds. It is said that in places where famine is already severe no rain has yet come and that famine conditions will be even more severe than of the past months. How our hearts go out to these suffering people! And added to this pathetic condition is the fact, or at least it so seems now, that war is about to begin again. By the time you receive this letter, Ruth, it will be hard to tell just what will be the situation here. It is useless to give opinions one way or another for China does so many surprising things that to venture an opinion is unsafe, but we see and hear a lot these days about another civil war and possibly the worst that has yet come to China, so they say, since it is to be a conflict between the two outstanding men of China. They are waiting for the burial ceremonies of Sun Yat Sen to be completed before they begin.

The military general of this section of Shansi who resides about five miles from here was a dreadfully excited man not many days ago. You remember I wrote you about some men going through the country pretending to be collecting famine funds and had been right here in our own house and I had a chance to have a better look at them than I really appreciated. Well, the general had word that they were spies of Feng Yu Hsiang going through the territory learning the military situation of Yen Hsi Shan! One of our doctors was stirred from his slumbers one night by a special messenger from the general inquiring of the doctor all he might know about them and how long they had been at the hospital. I think the doctor was happy not to be able to give much information, at least it is often best to be "blissfully ignorant." The reason the general was so excited about the affair was that he had given them permission to solicit for famine relief and also stamped their paper, or put his seal upon it. They were far away before the suspicion became known and now whether they really were spies or not no one knows, I suppose, but the decree is abroad now throughout every village to be on the lookout for strangers. Shansi, which has been peaceful all these years or practically so, may come in for her share of the sorrows of war, but situations change so unexpectedly sometimes that we venture no opinion now as to her probable weal or woe.

One of the happiest and most exciting events of the past days was when the twins made their appearance. You know twins are always a curiosity and especially so out here. Last week when word was passed around to us that David Christian and Byron Morton Jr. had come to the Florys we considered it a great event. The mother had a lovely wardrobe prepared for David Christian, who, by the way, is named for his illustrious grandfather of sacred memory, but here was precious Junior lacking in the "necessities of life," as far as clothing goes. Of course we cannot go to the stores and quickly supply our needs in such emergencies for they are not to be had after our manner of living, and it happened that the neighbors were so few that little could be supplied, but from the bottom of some one's trunk there was brought forth a piece of material which helped supply a very present need and it did not matter if it was not white for it kept the baby just as warm as though it were. The Chinese think the Florys have been especially blest of Heaven to have two sons, and many enquirers have come to see them. They say twin daughters are very good but twin sons are **wonderful.** If a son and daughter are born then it is very bad and the daughter is not kept. If the baby girl cannot be given away she will be killed. This custom is most probably local but the village elder who was telling us seemed himself very confident that it would not be good for them to grow up together. "Our" twin boys have become heirs to a blessed

FUNERAL SERVICES FOR MRS. COFFMAN. The grave is to the left of the casket

heritage and we feel will be of large service in the Kingdom in future years.

I want to tell you about the little funeral service we had for one of our coworkers a few weeks ago. We had been waiting for days for the body of Lulu Ullum Coffman to arrive from Peking, then one evening we had word that the bearers would arrive the following afternoon. You remember she "passed on" last August and it was doctor's wish that her body be brought to Ping Ting for final burial, while he took his little ones and returned to America. After a long journey of fourteen days the bearers arrived with their precious burden. We had told the Christians there would be a brief service at the grave at 5 P. M. and invited them to attend if they desired. A goodly number gathered and among the group were many of the women whose lives she touched when she lived at Ping Ting and who will always remember her in the most tender way. As we gathered about her last resting place our voices mingled in song the precious words of, "Asleep in Jesus," "Home Sweet Home," and "There Is a Happy Land." Old Grandfather Jung led in a long and touching prayer, and Bro. Flory spoke in a brief way of her beautiful Christian life and her few years of service here. I thought of the dear husband and little son far away, of the mother, and other dear friends who loved her dearly and not one knowing what was taking place in that evening hour. And I pondered on the months of sacrifice she and doctor gave for the work. I could see her in the mind's eye telling doctor to go back to the interior and preach the Gospel, and heal the sick while she would stay in Peking and care for Mary who was not well, and at the same time knowing of the "promise of motherhood." Don't you think it would take a strong, sincere heart to urge your companion to turn his face toward the interior with wars and rumors of war all about you? But such was the sacrifice they made. As the months came upon her the doctors told her of the seriousness of her condition, yet she kept a brave heart, rejoicing that she was doing her "bit" by permitting doctor to keep on with his work far away. "How pleasant and satisfying it would have been to be together," we might say; but "they counted not their lives precious unto themselves," for the cross was a far greater glory. Doctor came to the interior in November and the following July went out to the coast to be with his family. Three precious weeks they were together and then the little son came. Three more weeks of suffering and God took her home. The crushing sorrow and disappointment of the

husband will never be written, and few have ever known the sacrifice they made for the work. By her side are three others of our coworkers who have given their lives for Christ, and the years of sorrow, struggle, tears, joy, recompense are held within the confines of sanctuaries where Christ alone understands. Evening was upon us. The sun was sinking. We had mingled our voices in songs of comfort and hope about the last resting place of a precious one and we turned again to our tasks, strengthened in spirit through the benediction of the Christ.

Lovingly,
Minnie F. Bright.

After Three Days He Arose Again

I. E. OBERHOLTZER

IT was in the late fall of 1926 that word came to me of the serious illness of our brother Wen Chih-fang of Han-t'ou. I made arrangements at once to visit him, taking with me Dr. Wang from our Liao hospital. We found him as reported, very weak, emaciated beyond recognition, and suffering with a deep cough. The doctor looked him over and privately told me that he had but a few days to live, that it was a bad case of T. B. We met with the family and the sick one in a season of song, prayer and a few comforting words from the Bible. The brother was looking for the end and heavenly interests. In spite of the doctor's exhortation for rest and quiet, the brother with great difficulty sat up and endeavored to worship with us. His eyes moved along the page but the lips were not heard. He finally sank exhausted to his bed. We wished him well and returnd home.

About ten days later word came that he had passed over and would be buried soon in accord with his request, not held for many days as the Chinese always do. Again I heard that he had come to life the third day and the story seemed to be confirmed by all those who came from his community. It was impossible for me to visit the family just then but the following is what I learned from the family and the neighbors upon a later visit.

It is the custom in our part of China to put the grave clothes upon the sick before death, and this was done for Bro. Wen. He had taken no liquids or nourishment for up-

WEN CHIH-FANG AND HIS FAMILY. Seated with the father are his wife and eighty-year-old mother. The father spent a year in our Bible School and has been an itinerating preacher at different times. The wife was recently taken into the church, and the daughter at the extreme right was baptized as a school girl four years ago.

ward of a month, so that his passing away was a gradual drying up of the bodily tissues. Respiration and pulse were the last evidences of life, when finally, sometime after dark, the family pronounced him dead. His arms were tied upon his breast and the body laid aside and covered up with a heavy cotton comfort, while the immediate family put aside the coarse blue garments and donned the conventional white for mourning. To be sure there was real grief, but I venture to guess that there was also the customary wailing. This was the first day.

On the second day, the previously prepared wood was made into a coffin, painted and

HANTOU CONGREGATION. A representative village Brethren congregation where our Brother Wen Shih-Fang worships and often leads Sunday services. Brother Wen, second from right.

placed ready in the court for the corpse. The grave was also dug. Millet and white flour were worked up into such varieties of food as are eaten on funeral occasions. On the morning of the third day, some fifty odd villagers, friends and brethren in the faith gathered for funeral day. There was no evangelist present to officiate but the near members of the church were planning a little burial ceremony as nearly Christian as they knew it. Ropes, poles, shovels and firecrackers were all set in preparation, and then they stepped aside to eat together the funeral meal, after which they purposed to place the corpse in the heavy coffin, spike it up and carry it away to the grave by the hillside.

The first ones to return from breakfast noticed movements beneath the wadded blanket, and uncovering the body they noticed signs of life. Rolling eyes, twisting features and a pull on the tied hands gave proof that our brother was not dead. Finally he stretched himself, sat up and asked: "What are you all doing here?" Whereupon they thoughtfully and tactfully said: "We have come to visit you and cure your sickness." Presently some belated friends to the funeral came into the room and expressed words of doubt when told that the corpse was alive. By this time the brother's mind was slightly clearing up. In a convulsive-like expenditure of great energy, he sprang to his feet and said in a faint voice: "I'll show you if I am not alive," and thereupon reeled back upon his bed, weak and bewildered. He soon called for food and water for a parched body that had been sick for three months and had had no nourishment or organic functioning for nearly a month. That first day after recovery, he

drank seven water vessels of water. I later saw the vessels and figure that it must have been equal to about fourteen quarts of water. The family let him have a half bowl of millet and a half bowl of dough strings (noodles). He would have taken more, but they were afraid to give it. For three days he improved, and his mind cleared up. Then he had another three days of set-back, eating nothing and sleeping most of the time. Again he revived and was able to leave his bed on the eighteenth day. During these days of recovery he had a ravenous appetite, eating as much as sixty ounces of flour each day. It was only at this time, when the incidents of his sickness, supposed death, revival, burial and funeral preparations, were made known to him. About this time I visited the family and could scarcely believe my eyes and the story that came to me. The dried-up skeleton of several weeks before was now better nourished than I had ever seen it before. I was sure that the puffed face was unnatural and the apparent recovery only temporary. But it so happens, by the providence of God, that our brother has maintained this health for two odd years since then, and is stronger than he has been for years.

There are many Chinese who believe our brother to have been dead and mysteriously come to life again, but you of the west will add this incident to the list of similar ones you have heard at one time or another of people in your own community who swooned away into apparent death and again showed signs of resuscitation. Some of these cases are gruesome to relate and we think of the many who must certainly have come to a horrible end. Here was a man who gave orders for an immediate burial and had it not been for his sons who are yet slaves to custom and superstition, our brother Wen might have come to a regretful end. Community custom does not allow an aged person to be buried within three days. It may be done on the third day, the seventh day or any multiple of seven.

The above experience, I think, has had a good and lasting effect upon the whole family, the father especially. Bro. Wen is not concerned in the interpretation of his unique experience, whether he was dead or not, but he frequently reverts to this incident as a very real demonstration of a providential delivery and the dependable love of God. The incident has made him more spiritual, more dependent, more grateful and happier in the Christian cause, I believe.

Bro. Wen is a Christian of about ten years. I have not chosen him as my subject because of an outstanding attainment in Christian virtues, but simply to record an unusual experience that has come under my observation. We do, however, wish that we had a great many more such as he, and hope for him a glorious and victorious resurrection when once he does leave this mortal coil.

MISSIONS IN NEW TURKEY

(Continued from Page 275)

way building; the creation of a state-subsidized merchant marine; the building of new factories with government aid.

The dropping from the constitution of the statement that Islam is the religion of Turkey.

The substitution of Latin letters for the old Arabic alphabet.

The introduction of compulsory adult education to abolish illiteracy.

The present opposition to religious teaching in mission institutions appears to arise from many causes, chief of which is the feeling that the Christian religion will denationalize the people, a fear that a new religion will make them less loyal to Turkey. This fear is bound to pass because it is not founded on fact. Protestant Christianity as presented today in most missions does not tie converts up with any foreign culture, but attempts to make the people loyal to their own land. The Turks are learning that by observation of mission work in India and China.

God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit. —D. L. Moody.

"Missions is not something narrow, separate, apart, and optional, but is an integral part of the work of the church and of one's Christian profession."

Political Developments

B. M. FLORY

FOLLOWING the revolution of 1911 China became burdened with a domineering military regime. Frequent military campaigns dislocated all communications. The militarists resorted to graft and imposed illegal taxes to the point of making ordinary business and a livelihood almost impossible for the people. In the wake of all this military and political disorder banditing, thieving, and extended famine followed until people really began to despair of hope. A force or power to deliver the public from this oppression became almost a united prayer.

Just a year ago the Nationalist army occupied Peking. This military campaign eliminated the last of the strong armies opposing the Nationalist cause and when Mukden raised the new flag on Dec. 29 of the same year practically the whole of China came under Nationalist control. Upon entering Peking the principal military leaders of the Nationalist armies announced to the world that the military phase of the Chinese revolution was over. And while assembled at the tomb of Sun Yat Sen, their dead leader, they pledged themselves to mutual trust, mutual loyalty, and mutual devotion to the common cause of China and to unselfish service for the welfare of the Chinese people.

New hope was born within the hearts of the Chinese people. A sympathetic pulse throb at once appeared to penetrate the whole world. China's national welfare and internal developments became the topic of the day. Nations and rulers began to speak of giving China a fair chance to enter the family of nations unencumbered by unequal treaties in terms which would almost have been branded as treason only a few months before.

With Dr. C. T. Wang, described as one of the most daring diplomats of the day, as minister of foreign affairs, the United States at once concluded a treaty of tariff reciprocity. Eleven other nations, including Japan, soon signed agreements similar in principle. This meant ipso facto recognition of the new government. Five of these nations, Belgium, Italy, Spain, Denmark, and Portugal have agreed, under certain conditions, to renounce extraterritoriality on Jan. 1, 1930.

At the same time a solution of outstanding difficulties with foreign nations was begun. As a result amicable settlements with the nations involved in the April, 1927, Nanking incident, have been reached. The long outstanding difficulty with Japan at Hankow has been settled. The difficulty from the clash between Chinese and Japanese troops at Chi Nan Fu in May, 1928, and the consequent occupation of certain areas of Shantung by Japan to which China retaliated with a boycott of Japanese goods, has been long under consideration, and is now settled. Certain nations have returned leased concessions. Belgium is now considering the return of her Tientsin concession and England is negotiating the return of the Wei Hai Wei seaport. Dr. Wang has appealed to the United States, England, and France that they renounce extraterritoriality privileges and the same is receiving sympathetic consideration. Japan, England, and the United States are considering elevating their legations to an embassy. The United States is considering a quota for China and Japan in its immigration laws. China has been invited and has adhered to the Kellogg treaty designed to outlaw war. There is hardly a parallel in modern history where major powers have made such sweeping concessions to a minor power by negotiations within so short a time.

In the meantime, the Nationalist Government reorganized at Nanking. The head of the government is the Central Executive Committee with the Supervisory Council. Chiang Kai-Shek is chairman of the Council and thus ex officio President of China. Under this Council are the five Yuan. The Executive, Legislative, and Judicial, to which the Supervisory Yuan, for the punishment of unworthy officials, and the Examination Yuan, for conducting examinations for civil service, are added. There are ten ministers corresponding to the ten cabinet officers of the United States. At present, six of these ministers are Christians, two having been former Y. M. C. A. secretaries, and

six were educated in America. In all, there are 150 former Y. M. C. A. secretaries in government service, and about 300 Christians in government offices in Nanking.

About six months ago the Disbandment Conference and the Third National Congress convened at Nanking. Again the military leaders pledged their loyalty to the Central Government and their determination to make peace permanent in China.

One of the first questions for the New Government was a plan to remove the burden of supporting swollen and mercenary armies from the shoulders of the public. It was decided to divide the country into six disbandment centers, to reduce the army to 800,000, to suspend the manufacture of arms in the various arsenals, that all revenue should be turned into the central government, and that all military expenditure should be paid by the central government, the total of which should not exceed 45% of the national expenditure. Military commanders were to cease commandeering railway rolling stock, and to have no jurisdiction over civil districts where their troops are quartered.

The new economic program to be undertaken includes new railroads, 1,000,000 miles of macadamized roads, reconstruction of canals, telegraph, telephone, and wireless all over China, and development of harbors. The tael is to be abolished and the national dollar to become the unit of account. A Central Bank of China is to be established to standardize the national currency, create a government depository, and stabilize the money market.

In general, the new government appears to uphold monogamy and purposes to end concubinage and domestic slavery, to desire to wage a determined war against opium and narcotics, adopt modern standards of education, giving girls an equal chance, and to make education compulsory as soon as possible. It also stands for freedom of conscience in belief and worship.

The realization of the above decisions and purposes is the vital factor necessary to relieve the present suffering and to establish peace and prosperity. Unfortunately, in March civil war was waged around Hankow. This was followed by another outbreak in the south of longer duration. At the same time there has been extended civil war in Shantung. Just now there are serious war clouds in Honan because of dissension between Chiang Kai-Shek and Feng Yu Hsiang owing to certain supposed pledges to General Feng having been broken. Should settlement by political means fail there will develop civil war of extended major consequences.

As a result, civil reconstruction is not progressing rapidly. Arsenals are again said to be producing military supplies. Railroads are being destroyed and rolling stock commandeered. Instead of disbandment, it is reported that soldiers are being recruited in some places. This all shows that pledges of peace and loyalty between old military antagonists may not always be dependable, and that the civil administration should not be staffed by old militarists.

Facing all these difficulties and disappointments there is a growing public sentiment for peace and the protection of the rights of the common people which is sure to be more and more respected and figure largely in determining China's future policy. Business is remarkably good and the church continues to grow in numbers and unity. The five year aim of the church is to double its membership. Much hope, patience and prayer is needed to face the present and future problems.

THE GOLDEN RULE

The Golden Rule as contained in the holy writings of each of the seven great religions is as follows:

The Hindu: "The true rule is to guard and do by the things of others as you do by your own."

The Buddhist: "One should seek for others the happiness one desires for oneself."

The Zoroastrian: "Do as you would be done by."

The Confucian: "What you do not wish done to yourself, do not to others."

The Mohammedan: "Let none of you treat your brother in a way he himself would dislike to be treated."

The Jew: "Whatsoever you do not wish your neighbor to do to you, do not unto him."

The Christian: "All things whatsoever ye would that men should do unto you, do ye even so to them."—Missionary Review of the World.

The Gospel of Christ, the Power Unto Salvation to Every One that Believeth

MINNEVA J. NEHER

ON the banks of a rippling little stream flowing through the small market town of Ch'in Ch'uan (some six or seven miles from Shou Yang), and facing the beautiful pine covered mountain just opposite, is a little home in which you would love to visit. It is not a wealthy home, but neither could it be classed among the poor. A baby camel lying in the yard basking in the sun gives a clue as to the occupation of the owner. Here lives the camel driver, Huo Yu K'ou, with his good wife and adopted grandson.

The countenances of these good people as well as the whole atmosphere of the home tell you of a something that is different from the average Chinese home. A picture, Hoffman's Christ in Gethsemane, hanging on the wall in the living room of the family, might reveal the secret of the difference, for all three members of this home love and honor Christ as their personal Savior.

Into the little Mission Chapel at Ch'in Ch'uan, some nine or ten years ago, there came a man of rough life, an inveterate opium smoker. He was all that the roving, rough life of a camel driver had made him. He began coming often to the Chapel, not so much because he loved the "Jesus doctrine" as that he was a user of opium and hoped to escape detection by the Government by hovering about the Mission chapel under a pretension of learning the doctrine of this new religion.

But the hand of the Lord was upon this man, no other than Huo Yu K'ou. One day through the medium of a Christian song his heart was touched. The jeer of one of his rough associates, as he sat reading the Bible while smoking his accustomed opium, aroused him to the incompatibility of the Bible and an opium pipe. From this time Huo K'ou determined to break off opium. In the struggle that followed is exemplified the power of God and the determination of the man.

One night when the craving for opium was unbearable, unable to sleep Huo Yu K'ou arose from his bed and dressed. He must have opium! He went out into the night, his whole being crying out for opium. He stepped out of his gate, and turned into the side street that led from his home to the big street. Driven on by the uncontrolled craving he went as far as the big street. A few more steps and opium would be within his reach. He could satisfy the desire and then could go home and sleep. But just as he was about to turn into the big street his better self began to assert itself. He stopped. No, he would not smoke that body and soul destroying stuff! He

MRS. HUO YU K'OU, A FINE CHRISTIAN WOMAN, happy in the love of a Savior who can change lives.

turned and started for home, the tempter whispering, "If you go home you can't sleep. You must have opium or you can't sleep." The determined better self won out; he returned home and went to bed, but it was not to sleep. The old craving returned in all its fury and again the struggle was on. Again he dressed and went out to get the thing that would bring relief. "I must have opium or I can't sleep," he said in desperation. But as he reached the big

street, his better self reasserted itself and again he turned his steps homeward. The victory was still not won, for ere that night passed he was driven by the same mad desire the third time to get up and dress and the third time to go out to the street after opium. But as before he the third time got the victory just as he was within a few steps of the stuff for which his whole being craved. He returned home, never to touch opium again.

Huo Yu K'ou was one of the first two Christians baptized in Shou Yang (in 1921). He is today a living daily witness in his community to the power of Christ to regenerate and make over a man who has dipped deeply into sin. That his neighbors and fellow-villagers are cognizant of the change in his life and character is well brought out in the following statement made in the hearing of the writer by a man severely critical of the Church. Speaking to Huo Yu K'ou he said: "With the exception of you, Huo Ku K'ou, these Ch'in Ch'uan Christians do not have even a tiny bit of the 'odor' of Jesus [translating literally a very expressive Chinese expression used by the speaker]. But you, **you do** have a Jesus 'taste' or 'smell'" (Yeh su ti wei ch'i).

On one occasion when the men and women evangelists were holding classes in Ch'in Ch'uan, Huo Yu K'ou invited the evangelists to dinner at his home. During the course of the dinner the spiritual condition of the Christians was under discussion. Turning to Huo Yu K'ou, Brother Heisey said: "Would that we had many Christians of your character and earnestness. The church would then grow rapidly." The answer of Huo Yu K'ou is significant as he replied humbly, "I can truly say, 'It is not I that live, but Christ liveth in me.'"

It was not until 1923, two years after her husband was baptized, that Mrs. Huo Yu K'ou joined her husband in his faith in Christ as Savior and received Christian baptism. After Huo Yu K'ou became interested in the Gospel Sister Mary Schaeffer made repeated visits to the home to teach the wife. When she wanted to teach Mrs. Huo Yu K'ou to read the phonetic script her first task was to persuade the husband that his wife could learn. Later she opened a class in the village to teach the women to read phonetic script. Mrs. Huo entered the class and mastered the reading of the phonetic. She was able to read a little book, "Easy steps to great truths," and the Gospel of Mark. She has been able with the help of her husband and others to use the phonetic as a stepping stone to the learning of the Chinese characters. She can now recognize enough of the characters that she can follow the scripture reading and sing the more familiar hymns in the church service. Today Mrs. Huo Yu K'ou is a fine little Christian woman, happy in the love of her Savior.

Mr. and Mrs. Huo Yu K'ou exemplified the spirit of their Master when some years ago a little twelve year old beggar boy came to their village. His home was in Chihli province. His mother had died and he had come with his father to Shou Yang. Here the father had sickened and died and left the little fellow alone among strangers in a strange place. He decided to try to go home and was on his way begging food at Ch'in Ch'uan when he came to the notice of the Huos. They opened their home to him; he consented to remain and was adopted as their grandson. He was adopted as a grandson so that he might also count as the son of the nephew in the home who also had no sons. A son and heir is considered indispensable in the Chinese family system. Huo Fu Lai, as the grandson is called, was sent to the Mission school in Shou Yang. Here he graduated from the higher primary and then was sent on to the middle school at Ping Ting. He was just finishing his second year there this spring when the school closed its doors. During his school years he, too, had learned to love the Savior honored by his foster parents, and a couple of years ago he was baptized and took up the Christian way of life. Thus the opening of this home to an orphan boy has been a blessing both to the home and to the boy.

Some years after Huo Yu K'ou became a Christian he sold his camels, and went into the business of dealing in grains so that he might be in closer touch with the Church. He has taken a deep interest in the affairs of the church, and has been a great help and inspiration to the Ch'in Ch'uan Church. Two years ago the old gate keeper at Ch'in Ch'uan, a devoted Christian, passed on to his reward. Because of the fine spirit

of Huo Yus K'ou it was felt he would fit in splendidly in taking charge of the Church court there. He was glad to assume this responsibility and found many an opportunity to witness for his Lord to those who were coming and going there at the Church chapel. The church took on new life. People liked to drop in and talk to Huo Yu K'ou. After a time he began to be a bit discontented because of the criticism which came to his ears concerning Christians who looked to the church for material benefits and depended on the church for a living. At one time he expressed his feeling in this manner: "Here I am, an able bodied man, why should I be earning the mission money. I can't do anything but drive camels for I don't know how to do anything else, but I **can** drive camels and if that is what the Lord wants me to do I will do it. I want you missionaries to pray for me that I might find the will of the Lord." Accordingly last fall he bought camels, resigned his position, and went back to his old trade of driving camels. It is interesting that this took place just a few days before the men's evangelistic department offered him a position as traveling evangelist. Would it have been different with him had the call come a few days sooner? I cannot say; but he is happy today back at his old trade. While his temptations are many his opportunities for telling the love and power of his Savior wherever he goes, are innumerable. And today this sort of witnessing takes better and goes farther, I am inclined to believe, than that of the paid evangelist. Thank God, that the Gospel of Christ today in China is the power of salvation to such as Huo Yu K'ou and his little family. May many, many more learn to know the power that fills their lives.

"Nobody Ever Told Me"

EMMA HORNING

MR. HUANG was sitting on the kong feeding the youngest child. His daughter-in-law was sitting near by making meat dumplings. The mother was busy boiling the dumplings and bringing them to the family for their dinner. We happened in at this time and they asked us to show them our Gospel pictures. After we had given our message we asked the father if they gave thanks for their food. "Why, no," he said, "nobody ever told us that we should. Tell us how to do it." This is the attitude in most of the homes we visit for the first time. They feel that thanking God for their food is the right thing to do but they have never been taught to do it, nor have they even thought of doing it.

In hundreds of homes we have asked the mothers one by one where the spirit goes when the body dies. A blank look passes over their faces and after thinking a moment they say, "I don't know. Nobody ever told me." We who from childhood have been taught the glories of heaven and the hope of immortality can never realize the condition of these people who have no hope beyond the grave. What incentive for noble living and high ideals have they, for in a few short years it is all over and the seven spirits are scattered to the four winds.

Everybody here believes in a great Father, Lao Tien Yieh, who is the ruler of all nature, but they feel no more obligation to him than that of burning a few pieces of incense once or twice a year. Some do it as often as twice a month. They say that he gives us our food and clothing and that we must worship him. We discuss with them how often they worship him and how they do it. Then we share with them our experience by telling them how we give thanks for every meal, before we go to bed, and any other time when we feel the need of strength; also how we do it with our hearts and not with incense. They see the great difference, and then we ask them if they would not like to do likewise. Many begin to pray from this first teaching.

Jesus says the first commandment is to love the Lord with all the heart, soul and mind. To learn to love him we must have communion with him through worship. Burning a few pieces of incense a year certainly does not bring these people very near to God, but we are very thankful that they have this experience in worship to begin with. The Jews also burned incense. This we make the starting point of our evan-

gelistic work in the homes. Worship is the dynamic for all Christian living, hence it is of first importance.

At home we put on church worship programs to develop the spirit life, but in China the women are not accustomed to leaving their homes, and it is difficult to get them to attend church. This is true even sometimes after they become Christians. Hence it is necessary to reach them in their homes. For this reason we opened a home worship program in ten villages within walking distance of the city. We visit each village twice a month, holding from six to eight meetings a day in the various homes.

When we knock at a gate we usually receive a hearty welcome, and all the people of the court come together. The children are among the first ones, and neighbors often join the group. The meetings are very informal, most of the audience standing. We first show them the hygiene pictures, teaching the care of mothers and babies. There is seldom a mother who has not lost a number of children and some have lost them all. So when we begin to talk about children there is a quick response.

Next we show a Bible picture having its climax in worship. This teaching often meets with a stronger response than the first. Mothers are inclined to worship the world over. We teach them to give thanks for their food and have evening prayers, repeating the same subject each meeting, except using a different picture with a different emphasis. We want them to get the habit of praying so they will have communion with God, and know him as their Father who is interested in every aspect of their lives. We usually close by teaching the children a verse of some hymn on the subject.

We have been doing this teaching regularly now for about nine months and have taught in most of the homes of these villages. At first we gave them no definite prayer for giving thanks for their food, hoping they would develop one for themselves, but after several months of teaching we found that they did little more than bow their heads or raise their bowls and say "Thank you." Then we gave them a simple written prayer, which we taught the mothers and children. It is often pathetic to see how eager they are to receive these prayers. They put them up on their walls lest they forget.

In all these homes we have found scarcely any one who resents this teaching. All recognize that God is the Giver of all their blessings and that he should be worshiped. One day when we visited Mrs. Pai she was very much pleased with our message and said that she did give thanks for her food. We asked her who taught her. She said she saw some one do it once, but they would not tell her what to say, so she was very happy when we gave her the little prayer. (The person she saw give thanks was probably a member of one of the secret religious societies which we have here.)

Mrs. Chang was attracted to our teaching the first time she heard it, and was most eager to receive us each week when we returned. She told us that she had an only son who was not well and asked us to pray for him. We said we would, and asked her to do likewise. We had little prayer meetings together and she soon began to take part. Later she said, "I am praying for him every time I think of it—when I am cooking a meal, when I am sewing, or when I am walking along the road." Finally one day when we asked her how her son was, she said, "He is healed. The Lord has answered our prayers."

This year we have been teaching the first commandment. Next year we expect to emphasize the second, "Love thy neighbor as thyself." We will teach them to think of others, share with others and help others, using the life of Christ as the great example. However we will still use prayer as the dynamic to enable them to really love one another.

"Our scientists are telling us that however great may be the undiscovered forces of nature, the undiscovered power of prayer is even greater. They unite with our Christian poet in saying, 'More things are wrought in prayer than this world dreams of,' and that 'the whole round world is every way bound by gold chains about the feet of God.' If these things are so, it is evident that the most important thing in the life of the church is that she should give herself to prayer."

Notes from the Fields

CHINA NOTES

Emma Horning

Ping Ting

On June 22 the commencement exercises of four of our schools were held together in the church. Twenty-seven graduates received diplomas, as follows: Kindergarten 4, girls' school 6, boys' school 12, nurses' school 5.

The principal speaker of the occasion was Mr. Ho, a Y. M. C. A. man from Shanghai. The County Superintendent, and a representative of the city official were present also and gave speeches. Bro. Yin conducted the devotional services. Bro. Flory was chairman and presented the diplomas.

A member of each class made short speeches very much to the credit of the schools. The class songs were much appreciated, particularly that of the kindergarten. The church was appropriately decorated by the pupils. The parents and friends who came to see the exercises were as pleased as the pupils themselves when the diplomas were given out. At the close the leaders were invited to a Chinese feast.

In accord with the Chinese custom the Florys gave a feast in honor of the twin boys when they were a month old. In fact there were two feasts. On the first day Bro. Flory entertained his men friends. On the second day Sister Flory entertained her women friends. The feast was very much appreciated and a number of presents were given to the babies. One day two hats were sent them. The next day two more came to the astonishment of their little sister, Mernabelle. After some thought, she said to her mother, "We will have to write a letter to Jesus to send us two more babies now because we have four hats."

When Bro. Yen went to Liao to assist in a retreat for the Christians there, the auto was not full, so Sister Bright, Calvin, and Verna Ruth Flory took advantage of the vacant space and are spending a few days with friends at Liao. Bro. Bright is spending some ten days in Tientsin on his regular business trip for the mission.

Mary Schaeffer, Edna Flory, and Minneva Neher are taking their much needed interfurlough vacation at Ching Tao on the coast this summer. The ocean air, change of environment, and congenial association with many other missionaries, will give them new life and health for their work when they return.

The evangelistic tent workers continued their preaching to the last day of the appointed time, although the weather was very hot and trying. Two of the workers came home sick, but a few days' rest and care have set them right again. They report that their message is well received at every village, and many are loath to have them leave even after they have been teaching them for two weeks.

The much prayed for rain came the middle of the month. It prepared the ground for the planting of the millet, which is more important to these people than potatoes are to us. With an occasional shower we hope the crops will not suffer seriously until the regular rains begin some time next month.

The Woman's Industrial Department of Ping Ting has endowed a bed in the hospital for the use of its workers and others who are too poor to pay the hospital expenses. This Department has also endowed a bed in the hospitals at Shou Yang and Liao for the poor.

Liao Chou

Liao Chou schools closed with beautiful commencement exercises June 25. There were twelve graduates—eight from the boys' school and four from the girls' school. Bro. Yin from Ping Ting gave the very much appreciated address.

After commencement a three days' retreat was held. All the Christians from Liao and the surrounding district were invited. The time was spent in songs, prayers, discussions and helpful talks, attempting to get closer to God and get wisdom and strength to work out the many problems that are before the church. At the close of this retreat ten were baptized and a love feast was held. At the feast there were 99—45 women and 54 men.

Dedication of a number of children was among the interesting features of the Sunday services June 30. To see two long lines of parents holding their children waiting for a blessing before the minister, was a heart stirring scene. May these Christian parents be able to guide these children in the path of great usefulness.

Several women were in from distant villages receiving instruction for baptism. They enjoyed a bit of social life along with their class work. In their villages the life is very narrow, knowing little besides the care of their home and children. Several socials were given them. It is a pleasure to see them cast aside their cares and enjoy an hour of fun and frolic. They made the walls echo with their laughter as they enjoyed a chop-stick race and other games in spite of their bound feet.

(Continued on Page 296)

Missionary News

SAILINGS OF MISSIONARIES

F. H. Crumpacker and O. C. Sollenberger and their families sailed for China, from Seattle, the last of July. Glen Norris and family left for Sweden August 10. The following are scheduled to sail soon:

To China: E. L. Ikenberry, M. M. Myers, W. Harlan Smith and their families and V. Grace Clapper and Winnie Cripe. Sailing August 29 from Vancouver, via S. S. Empress of France.

To India: L. A. Blickenstaff and J. W. Fox, M. D., and families, leaving September 7 from Los Angeles, via S. S. Taiyo-Maru. For reasons of convenience and economy they will sail from the Pacific coast. Olive Widdowson will leave September 7, via S. S. City of Harvard, New York City. D. J. Lichty and wife, J. M. Blough and wife, J. E. Wagoner and family, and B. Mary Royer and Elsie Shickel, will sail from New York City October 17, via S. S. City of Baroda.

Breathe a prayer for the missionaries as they go back to their field of work. Send them a letter of encouragement.

HOME MISSIONARIES SUPPORTED BY SUNDAY-SCHOOLS OF EASTERN PENNSYLVANIA

"Brother M. R. Zigler, Home Mission Secretary, suggested by letter to the District Meeting of Eastern Pennsylvania through Elder R. P. Bucher the opportunity of supporting Brother and Sister Barr, as a whole or in part, as home missionaries." The question was referred to the District Sunday-school Board with authority to appeal to the Sunday-schools. Following is a report of the year's work:

"The Francis Barr Support sponsored by the District Sunday-school Board received a splendid response from the Sunday-schools of the District. A few Sunday-schools have not contributed because of support being given other missionaries. Thirty-three Sunday-schools have contributed $997.21, two Sunday-school classes sent $18.87, one aid society gave $15.00. At the Sunday-school and missionary meetings held on the Fourth of July and Ascension Day and the Sunday-school meetings held on Labor Day the offerings which amounted to $477.22, were applied toward this fund. The total amount received was $1,508.30."—District Meeting Minutes, Eastern Pennsylvania.

FIELD SECRETARY FOR DISTRICT OF NORTHERN ILLINOIS AND WISCONSIN

D. D. Funderburg of the faculty of Bethany Bible School will give half time as field secretary for the District of Northern Illinois and Wisconsin. The Board of Administration of this District is planning to make a very definite effort to make our District work more effective and bind together its membership in a deeper and richer fellowship to the end that greater gain shall be made in the program of Christ in this area.

NEWS FROM C. B. I. S.

Here are a few interesting news items in a letter from Amsey F. Bollinger, Superintendent of the Church of the Brethren Industrial School, Geer, Va.:

"The activities of the school are largely agricultural nowadays, and there are enough activities to go around the circle. It seems to me the children as a group have been happier, more contented, and willing to work this summer than any previous summer. There is a fine spirit among them. Some of the children have garden plots of their own. Some work their gardens well, some do not, but altogether I think it is worth while."

"The farm crops are looking well. We have had a very good growing season with a bit too much rain at times. We are happy that the General Mission Board granted our request for a silo as we feel it is a good business proposition."

"Alvin Kline and wife returned to us June 14." Speaking of vacations, a much-needed rest for the workers, he says, "The Hersches will go the very last of August. They will carry with them a precious little bundle. Her name is Miriam Elizabeth. She weighed eight lbs. when she arrived July 19."

TUNE UP! FOR THE NEW MISSIONARY HYMN

Dr. Benjamin S. Winchester, president of the Hymn Society, a national organization of hymn writers and composers, announces that the Society's award of $100 for the best new missionary hymn, written in the modern spirit, has been won by Prof. Henry Hallam Tweedy of the Divinity School of Yale University. His words, "Eternal God, Whose Power Upholds," was adjudged the best of more than one thousand hymns submitted from every state in America, from Great Britain, Canada, and from many countries of Europe and Asia. The judges of the contest were President Winchester, Dr. Henry H. Meyer, dean-elect of Boston University School of Theology, and Dr. A. L. Warnshuis, of New York, secretary of the International Missionary Council.

The words of Prof. Tweedy's hymn, copyrighted by the Hymn Society, are as follows:

"Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
O send us forth, thy prophets true,
To make all lands thine own!

"O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

"O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

"O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart,
Teach us to ban all ugliness
That blinds our eyes to thee,
Till all shall know the loveliness
Of lives made fair and free.

"O God of righteousness and grace,
Seen in the Christ, thy Son,
Whose life and death reveal thy face,
By whom thy will was done,
Inspire thy heralds of good news
To live thy life divine,
Till Christ be formed in all mankind
And every land is thine!"

The Hymn Society now offers a prize of $100 for a new tune set to Prof. Tweedy's hymn. The tune should be mailed, not later than Nov. 1, 1929, to Dr. Benjamin S. Winchester, 103 East 22nd Street, New York City. Each tune should bear a pseudonym and the composer's name should be attached in a sealed envelope.

ITINERARY OF REV. S. Z. SMITH, OUR EVANGELIST

Rev. and Mrs. S. Z. Smith of Sidney, Ohio, who have been serving under the General Mission Board, began a tent meeting at Grafton, W. Va., July 31. His schedule for the balance of the year is as follows: Piney Creek, Aug. 18-Sept. 1; Reisterstown, Sept. 2-15; Middletown, Sept. 16-Oct. 13; Thurmont, Oct. 14-27; Monocacy, Oct. 28-Nov. 10; Philadelphia, Pa., Nov. 12-Dec. 1; Union Bridge Dec. 3-15; Green Hill, Dec. 16-29.

AFRICAN CURIOS ARE APPRECIATED

Five packets of curios from Africa were sent from the Mission Office July 26 to Junior League leaders in different sections of the United States. We have reports from the five churches that exhibited them August 4. They seem to have been much appreciated. One leader writes, "They were interesting to old and young. We gave a program before the entire church following Sunday-school."

FOREIGN STUDENTS ON THE CAMPUS

The Committee on Friendly Relations Among Foreign Students reports the following countries having one hundred or more students resident in the United States during the 1928-29 academic year: Canada, 1,173; China, 1,109; Japan, 814; Philippines, 804; Russia 504; England, 369; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 144; Korea, 131; France, 122; Greece, 120; Poland, 117; Cuba, 111; Switzerland, 101. Each student is a potential ambassador of international understanding and good-will.—Christian Education.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of July 31, 1929, the Conference (budget) offering for the year ending February 28, 1929, stands as follows:
Cash received since March 1, 1929, ...$132,995.79

(The 1929 budget of $363,000.00 is 36.7% raised, whereas it should be 41.6%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on July 31, 1929:

Income since March 1, 1929,	$162,007.28
Income same period last year,	124,325.54
Expense since March 1, 1929,	104,670.20
Expense same period last year,	125,462.02
Mission deficit July 31, 1929,	43,034.39
Mission deficit June 29, 1929,	94,767.07
Decrease in deficit for July, 1929,	51,732.68

Tract Distribution. During the month of July the Board sent out 1,511 doctrinal tracts.

March Receipts. Contributions were received during July by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World Wide Missions	$ 4,491.08	$21,843.28
Student Fellowship Fund 1928-29	32.50	1,714.44
Aid Societies' Mission Fund—1927	25.25	2,472.70
Home Missions	10.70	799.83
Foreign Missions	54.43	2,373.61
Junior League—1928	3.00	397.24
Junior League—1929	113.38	418.89
B. Y. P. D.—1929	351.75	611.29
Home Missions Share Plan	10.25	100.25
India Mission	110.69	1,997.76
India Native Worker	42.25	192.25
India Boarding School	109.12	505.72
India Share Plan	267.75	1,817.38
India Hospitals	25.00	40.00
India Missionary Supports	3,100.52	9,738.89
Vyara Church Building Fund	87.93	697.93
China Mission	88.22	789.41
China Native Worker	.25	31.53
China Boys' School	12.50	34.50
China Girls' School	12.50	25.00
China Share Plan	85.55	618.80
China Missionary Supports	2,583.72	6,510.26
Africa Missionary Supports	925.41	2,552.19
Africa Mission	113.61	3,097.87
Africa Share Plan	83.25	494.75
Near East Relief	102.65	313.66
China Famine Relief	65.58	645.36
Africa Leper Fund	5.00	24.03
Conference Budget	709.36	70,720.07
Conference Budget Designated	57.29	111.11

NOTES FROM THE FIELDS

(Continued from Page 293)

These villages visited are in the eastern part of Liao territory. Miss Senger returned for the retreat and the baptizing and love feasts and has now gone to teach in the territory three days west of Liao in the Chin Chou district and will not return till the fall mission meeting.

Scarlet fever is in our town and has entered not a few homes. In a short time a whole family was wiped out of existence—father, mother and three children. All these died of scarlet fever except a child who was scalded and died as a result of the burn. The father was the last to go. He refused to come to the hospital for treatment for he had to watch the gate. They were a family of means, but they could not take their possessions with them any more than you or I can.

AFRICA

Garkida

Brethren Beahm, Heckman and Helser left for Lassa on May 2 to attend the regular Field Committee meeting. While formerly it took a week to make the trip to Lassa and back, they left one morning by Ford truck and returned the next evening. We do appreciate the new roads and the truck making this possible.

The missionary staff have had reasonably good health but there is considerable sickness among our Bura friends. At this time of year food is getting scarce and their bodies are in poor condition to withstand the damp, cool atmosphere. Ulcers are especially prevalent. More lepers are coming to the hospital and are securing and planting farms near by. There were eighty-two treatments given during the last month. Some of the older patients are showing decided improvement under consistent treatment.

Mr. Humphreys, engineer in charge of the Nigerian railway surveys, spent a couple of days at Garkida recently. He was looking over the country for a possible route of a new railway from the coast to Lake Chad. By the only motor road we are privileged to use it is 425 miles from here to the railway station at Jos. From Jos to the coast it is 700 miles. Whereas our mission stations are by direct route only about 700 miles from the coast. A railway coming near us will be a remarkable change. Mr. Humphreys thinks the time is not far distant when work will be begun on the road. The route has not been decided as yet, but it would seem that it will not be more than 50 miles from any of our stations and likely much closer to some of them. In the meantime we consider ourselves very fortunate to be able to get Christ in the hearts of our people before other disturbing elements enter the territory.

Dr. Robertson's returned from Gardemna on the 18th of May. The Helsers spent the week of May 22-30 there in special evangelistic efforts. There is a fine group of Christians at Gardemna. Brother Mallott made a fine opening of the work there two years ago. The Flohrs nobly carried on during last year and the young church has had a continuous growth. Hyelendiga and his wife and Heman Gora have been baptized and are leading in the work. There are twenty-one others who have made their public confessions. Three of the number are mothers, one of whom has six living children, two having accepted Christ. Brother Flohr and family are constantly in the prayers of these good people.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

HAS YOUR B. Y. P. D. ENLISTED "IN SERVICE ABROAD"?

The other day a man said, "The young people of the church need to be challenged and enlisted to take greater part in the missionary program of the church." I attempted to defend the young people and cited the ways in which they were taking part. Then this critic granted that certain groups were doing fine and many individual young people were doing very well. But up to date only about seventy-five groups have enlisted in this year's project.

A dozen years ago there was great emphasis on volunteering for personal missionary service. The young people responded nobly. Today there is need for emphasis on adequately supporting those who have gone. We feel sure the young people will not be found wanting. Let the leaders who read this bring the plan of "In Service Abroad" to the attention of their groups. A leaflet is available from the General Mission Board, Elgin, Ill. In brief the plan provides for Y. P. D. groups to select a missionary on the field and agree to provide any amount of money they can toward the expense budget of the missionary. Correspond with the Board regarding a missionary to be selected.

Since our last report of new assignments, made in the July Visitor, we have the following:

B. Y. P. D.	Missionary	Field
Arcadia, So. Ind.	Clara Harper	Africa
Cherry Grove, W. Md.	M. M. Myers	China
N. W. Ohio	Mrs. Homer Bright	China
Ft. McKinley, So. Ohio	Walter Heisey	China
Stevens Hill, E. Pa.	I. E. Oberholtzer	China
Fort Worth, Texas	Dr. Russell Robertson	Africa
Waterloo, Iowa	Mrs. Alice Ebey	India
1st Virginia (Dist.)	Miss Elsie Shickel	India
So. Virginia (Dist.)	Miss Elsie Shickel	India

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "The Crowded Ways," Chapter 1

Theme: Who Is Our Neighbor?

Hymn: "America the Beautiful."

Scripture: Mark 1: 32-39; 6: 30-32.
Comment on (a) the city and rural life of Jesus' time; (b) the cities of Jesus' time and of the present day.

Poem: "The City That Is Coming" (Page 299).

Prayer: Let the leader pray that to the hearts of men and women everywhere there may come a new realization of their part in building the New City.

Story: "A Visit to Czechoslovakia" Pages 3-7 of "The Crowded Ways."

Talks: Life in Czechoslovakia and in an American City: a contrast. Pages 7-15.
Growth of the Modern City. Pages 15-25.
Why Does the City Attract? Pages 25-29.

Hymn: "Where Cross the Crowded Ways of Life."

It will add interest if the one who is to tell the story will dress in Czechoslovakia costume, as described on page 3. Or better, if a Czechoslovakia girl is available, invite her to your meeting. Ask her to dress in native costume, describe the village life of Czechoslovakia, and sing a native song.

A debate or discussion may be used in place of the program suggested. Subject: Are we meeting the situation today as did the people in the little Czechoslovakia town in the mountains? Or, one person, in costume if possible, may give a review of the entire chapter, pretending she has recently returned from a visit to Mengusofci and is able to speak of the contrasts.

A new song slide set, "Where Cross the Crowded Ways of Life," is ready for use by Women's Missionary Societies. This is appropriate for use with any program on "The Crowded Ways." Twenty-one slides beautifully illustrated. User is to pay the transportation both ways.

THE CROWDED WAYS

Mission Study Text for Women's Missionary Societies

In this new volume Dr. Charles H. Sears has approached the city from an unusual and most interesting angle, that of personality. His interpretation of the city, based on over thirty years of active service in the development of city missions, is illuminating and attractive. His chapters on the city mind and what the city does to people are fresh and discriminating. He is thoroughly familiar with the city forces for good and evil. He knows what the city churches are doing and what they are failing to do. He treats of the suburban growth and its effect upon the urban conditions. He makes clear the social wrongs and the responsibility of the Christian forces to right them.

The little book is packed with typical illustrations of life and work and needs in our great cities. The types of Christian effort are specialized, while the value of personality is the dominant note. It is eminently readable and should be studied not only by city people but by every group which is interested in city problems and in city progress along the line of making the life of the individual richer and more free, and of affording personality a better opportunity for development and expression. Cloth, $1.00; paper, 60 cents.—Howard B. Grose.

A BOOK OF AFRICAN STORIES

Children of the Chief is a recent addition to the many popular stories by Mary Entwistle. These African stories are sure to please children of primary age as well as younger juniors. A delightful little volume at a modest price. Paper, 40 cents.

STORIES FOR JUNIORS

For Reading and Telling

Uncle Sam's Family. Dorothy McConnell. 1924. Illustrated. Cloth, $1.00.

Mr. Friend O'Man. Jay T. Stocking. 1920. Illustrated. Cloth, 60 cents; paper 40 cents.

Livingstone Hero Stories. Susan Mendenhall. 1912. Paper 15 cents.

Habeeb. Mary Entwistle. 1925. Illustrated. Cloth, 80 cents.

Wonderland of India, The. Helen M. Rockey and Harold B. Hunting. 1922. Cloth, 65 cents; paper, 40 cents.

Stay-at-Home Journeys. Agnes Wilson Osborne. 1921. Illustrated. Cloth, 75 cents.

Stories of Brotherhood. Harold B. Hunting. 1918. Illustrated. Cloth, 75 cents.

Honorable Crimson Tree and Other Tales of China, The. Anita B. Ferris. 1919. Illustrated. Boards, 60 cents; paper, 40 cents.

The Magic Box. Anita B. Ferris. 1922. Illustrated. Cloth, 65 cents.

Land of the Golden Man. Anita B. Ferris. 1925. Illustrated. Cloth, 75 cents; paper, 40 cents.

Order from Brethren Publishing House, Elgin, Ill.

NEW PROGRAM MATERIAL

A Pageant

Mother India, written by Mrs. L. A. Blickenstaff, presents the story of superstition, ignorance, disease and widowhood of India. Spirit of Christianity and the Missionary bring to Mother India the message of peace and hope. 16 characters. Can be given by women and girls or some parts may be taken by men. Mimeographed, 10 cents.

Plays

If They Only Knew, by Mr. and Mrs. L. A. Blickenstaff. Adapted from true incidents at the India Mission station. Has a strong appeal. Easy to produce. 13 characters (5 men, 1 boy, 1 girl). One scene, about 40 minutes. Mimeographed, 10 cents.

Asleep in Zion, by S. Ira Arnold. A short play for five women or girls. Very effective. Mimeographed. Free.

Sharing Our Benefits, by W. G. Nyce. (See last page).

MISSION STUDY TEXTS RECOMMENDED FOR 1929-30

Courses for Adults

Roads to the City of God (foreign) by Basil Matthews. Cloth, $1.00; paper, 50 cents.

World Missions as Seen from Jerusalem by Milton T. Stauffer. A study course based on "Roads to the City of God." Paper, 50 cents.

The City's Church (home) by H. Paul Douglass. Cloth, $1.50; paper, 75 cents.

A Manual to accompany "The City's Church" by Kenneth D. Miller. Paper, 25 cents.

For Women's Missionary Societies

The Crowded Ways by Charles Hatch Sears. Cloth, $1.00; paper, 60 cents.

From Jerusalem to Jerusalem by Helen Barrett Montgomery. Cloth, 75 cents; paper, 50 cents.

For Young People and Intermediates

Blind Spots by Henry S. Leiper. Cloth, $1.00; paper, 60 cents. Suggestions to Leaders, 15 cents.

For Intermediates and Younger Young People

Several Thousand Emeralds by Frank C. Laubach. Cloth, $1.00; paper, 75 cents.

The New Philippines by Edna J. Leidt. A course for leaders based on "Seven Thousand Emeralds." Paper, 50 cents.

Pioneers of Good Will by Harold B. Hunting. Cloth, $1.00; paper, 75 cents.

Good News Across the Continent by Mary Jenness. Paper, 50 cents.

For Juniors

Jumping Beans by Robert N. McLean. Cloth, $1.00; paper, 75 cents.

Jewels the Giant Dropped by Grace McGavran. (Recommended for 1930 Vacation Bible Schools.) Cloth, $1.00; paper, 75 cents.

For Primaries

Rafael and Consuelo by Florence Crannell Means and Harriet Fullen. Cloth, $1.00; paper, 75 cents.

For Beginners

The Little Lord Jesus by Lucy W. Peabody. Leatherette, 25 cents.

Write to General Mission Board for the new Mission Study Prospectus explaining the courses more in detail.

Order books from Brethren Publishing House, Elgin, Ill.

THE CITY THAT IS COMING

Have you seen her, the New City, O my brothers, where she stands,
The superb, supreme creation of unnumbered human hands;
The complete and sweet expression of unnumbered human souls
Bound by love to work together while their love their work controls?
Have you seen her, the New City, in her glory? Ah, not yet
Gilds the sun with actual splendor, chimney top and minaret,
But her site is surely purchased, and her pattern is designed,
And her blessed ways are visions for all striving humankind.
The New City, O my brothers, we ourselves shall never see—
She will gladden children's children into holy ecstasy—
Let our lives be in the building, we shall lay us in the sod,
Happier, if our human travail build their avenues to God!

—Marguerite B. Wilkinson,
in Independent, 1912.

NEW MONEY BEING DEDICATED

A few weeks ago the suggestion was made that since a new series of paper money is being issued by the government and since the Lord's work is the most important of all and in great need, our members would do well to contribute their first new one dollar bills to the church work.

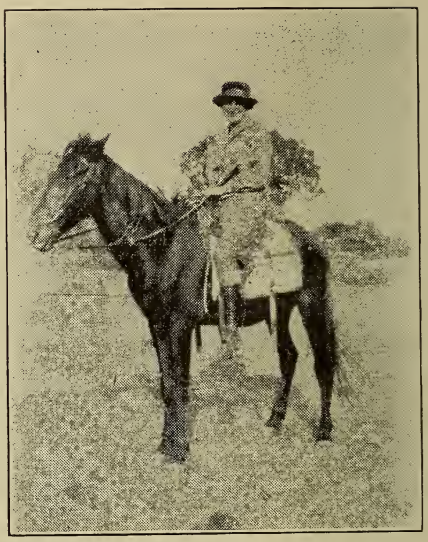
One of the good Missouri brethren, whose post office is at Warrensburg, writes and says that the first new bill that came to him happened to be five dollars and so he is sending it with his prayer that it may do much good. Now this is just like some folks to take a good suggestion and carry it out fivefold. Individuals and churches all over the Brotherhood are using this suggestion in one way or another.

Mrs. Kulp Writes to the Juniors

THIS past year your interests have been specially centered on your brothers and sisters in Africa, and now you are all anxious to hear something about the work that has been done among them. I wonder how you would feel if you were asked to go on a journey to a place where no other white woman had ever been before. Let me tell you some of my experiences in such a situation.

In February, 1927, permission was given us by the British Government to choose a site for a Mission Station at Dille seventy miles east of Garkida. Mr. Kulp and I were appointed to take charge of the work there. The prospect of beginning an old service amongst a new people brought varied feelings to us. There was joy at the thought of encountering new adventures, of living in the bush without any white people near us, and of carrying the message of the love of our Savior Jesus to a people who know more about fear than about love. There were also misgivings when we realized how unfit we were to undertake so great a responsibility. But I always remember the words of a very old friend of mine in Scotland, when I left for the Mission Field: "Ye mun' bide Afu close tae the Throne o' Grace" (you must stay very close to the Throne of Grace), and that I find is the only way to be of any use in this world.

In the middle of March we set off on our bicycles, with many of our black friends carrying our loads for us. They did not realize how much they were helping the advance of Christianity in their own country. It was the hot season, and sometimes when the roads were rough I could not cycle, so had to be carried in a hammock by some of the men. But some of them fell sick on the way and could not finish the journey so I had to walk when cycling was impossible. While climbing rough, stony hills, Mr. Kulp pushed or carried both his bicycle and



MRS. KULP ready to make a visit to a near-by village.

mine, singing the while, then the men would feel encouraged and begin to sing their songs, and thus the journey seemed easier. On approaching a village little children ran out to see what all the noise meant, but they stood at a safe distance from us, or hid behind huge rocks, until we passed on. I could not persuade them to come and talk to me. I wonder what their thoughts about us were; perhaps they will tell us some day, when they have forgotten their fear of us. The men and women had long discussions as to whether I might be a woman or only another man. Sometimes we came to a shady place by the river where we rested and ate food, but since there had been no rain for five months, good drinking water was difficult to find; I often closed my eyes while drinking it so that I would not see the color of it.

We were always glad to reach the village where we were to camp for the night. If we expected rain in the night we had a tent

pitched a short distance from the village, but we preferred to sleep out under the moon and the stars and let the night breezes refresh us for another day's trek. When Mr. Kulp went off with his gun to get food for us, I sat and played my violin; some people ventured near to watch this performance, but most of them stood far away from me. Then when darkness fell and the evening meal was over, we joined the tired men who sat by their big camp fires, and after talking with them had evening prayers together.

After many varied experiences which would take too long to relate, we arrived at Dille. There was no fine house awaiting our habitation, and no white people to welcome us. A large square house made of grass mats stood at the end of the mission compound, through which the hot sun penetrated.

I must tell you about Pilesar, one of the first four boys baptized at Garkida. He was very much attached to Mr. Kulp, and when he heard that his employer was going to Dille he declared that he would go with him. As the time for our departure drew near, however, Pilesar began to wonder if he really could leave home after all, especially when none of our other house boys had decided to go. However, he had made a promise, and said he could not break it, so he prepared to go. His relatives were much distressed to hear of his intentions

(Continued on Next Page)

A Missionary Writes to His Son

My dear Son:

I have been going out hunting with my gun a great deal recently. Some day when you are larger you and I will both go hunting.

Last week I shot a takeleshu. I was walking along and I heard one call very, very close. I stooped down and began to look and he called again. Then I saw him. He was a foolish young bird who perhaps hadn't learned to obey Mother Takeleshu. For there he was in the treetop, just calling as loud as he could and looking at me. And when I pointed the gun at him he never moved.

The gun went bang and that bird turned somersault in the air. It turned him clear upside down. But he landed on the ground on his feet and he surely surprised your father by starting to run away. I didn't have any more shells for my shotgun and I wanted that takeleshu for dinner next day. So we had a race.

The harder I ran the harder the takeleshu ran. I had a lame knee but I'll say you never saw a lame man run faster. And you never saw a shot takeleshu run farther. We ran and ran—

and when I caught him I found he had been running without a windpipe. How did he ever do it? The shotgun had hit him right in the neck. I took him home and ate him. And that was the end of the foolish young takeleshu who didn't obey Mother Takeleshu.

Your Daddy.

P. S. Some day if you are good I will teach you to shoot and we will go hunting.

MRS. KULP WRITES TO THE JUNIORS

(Continued from Page 301)

of going so far away from home. They tried hard to keep him back, but they did not succeed.

When he reached Dille and saw the grass house he had come to work in instead of the nice mud house he had worked in at Garkida, his heart seemed to sink and tears were not far away. I knew well just how he felt, and started to give him things to do to occupy his mind. Some weeks later news came that a nephew of his had died and he was called home. Again he had to decide what his duty really was. There was the call of home and friends which pulled him, and his duty to his brother whose child had died; also he knew just how much we needed him, and I believe he realized himself that he was called to work for the Master, Jesus, who had done so much for him. I think he prayed a good deal about it during the night, and in the morning he came to us saying that he had decided to stay; he had won the victory, and was so much happier afterwards. Soon other boys joined him, and after a holiday home he returned to his work again, happy and contented. Much of Pilesar's spare time is spent in writing letters to his school friends at Garkida, and he is as anxious for the arrival of the postman as we are.

Mrs. H. Stover Kulp.

(To Be Continued)

AN AFRICAN TALE

The Colored Auntie's Prayer

Dr. Gordon tells of a poor crippled colored woman living in a wretched suburb called Cabbage Lane, who seldom was able to attend meetings, but who knew how to pray. When a revival was coming on the deacon took care to tell Aunt Dinah all about it, and ask her to pray for souls. The old Auntie asked about a number of people, Massa So-and-so, and Mrs. So-and-so, who passed her little hut daily. Scarcely any of them she knew, and many of them never heard of her. But when the glad harvest time came and forty souls were gathered in, old Auntie hobbled into the church to hear them confess their Lord. She wept tears of joy for twelve of them were people that came by Cabbage Lane.

THE MISSIONARY DOLL: OR, GIVING THE DEAREST

"Now, mama, take me on your lap, and hold me tight—just so,
And I'll tell you all about how I let my darling go;
For I didn't know 'twas naughty until you said today
That I must not give my playthings, without your leave, away.

"Oh, but 'twas drefful hard to let my Angelina go!
For she's my oldest child, and my dearest one, you know.
Why didn't I send Nellie, or my new wax doll so tall?
Because I loved my precious one the very best of all.

"Don't you remember all about it—how papa said that night
That when we gave to Jesus it must be our dearest quite?
And I saw the mission boxes being packed so full down stairs
For the little heathen children who've not been taught their prayers.

"So I hugged and kissed my Angelina—now, mama, don't you cry;
I'd have let you say 'good-bye' to her, but I knew you'd ask me why;
And papa in his sermon said, 'Don't tell of what you do,
But help a little if you can,' so I thought that meant me, too.

"And I hope that ragged heathen girl, way out in Timbuctoo,
Will love my Angelina, and treat her well; don't you?
Though I'm 'fraid she'll be so lonely just at the first, you see,
For she's not used to strangers, 'cause she's always been with me.

"So please don't tell the boys; they'd tease me 'bout my 'missionary child,'
And I couldn't bear it very well if even papa smiled;
For I tucked her softly in the box when no one saw, you know,
Though it broke my heart to pieces to have my darling go.

"Yet papa said in his sermon, that very Tuesday night,
That when we gave with all our hearts it must be a hard fight,
But that Jesus knew about it all, and would help us to be glad
If we only gave, for love of him, the dearest that we had."

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward and Ida, 1206 E. Holston Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913
Norris, Glen M., and Lois, 1929

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Cripe, Winnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919
Ulery, Ruth F., 1926

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blough, J. M., and Anna, 1309 Franklin St., Johnstown, Pa., 1903
Butterbaugh, Bertha, Franklin Grove, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1921, DeGraff, O.
Lichty, D. J., 1902, and Anna, Trotwood, Ohio, 1912
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Wolf, L. Mae, 327 E. 60th St., Manhattan Maternity and Dispensary, New York City, 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

A Suggestion for Your Thanksgiving Program

"SHARING OUR BENEFITS"

A Thanksgiving-Missionary Play

Written by W. G. NYCE, Pottstown, Pa.

The Play consists of four episodes: I. Persecution. II. The Pilgrims in New England. III. Abundant Fruitfulness of the Land. IV. Sharing Spiritual Gifts. V. Thanksgiving of the Nations.

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GENERAL MISSION BOARD **Elgin, Illinois**

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Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI October, 1929 No. 10

ADONIRAM JUDSON

Double Your Missionary Dollar

One dollar equals two seems like a new kind of arithmetic. But it is true. The finest opportunity ever confronting the congregations of our Brotherhood is here

Many of our missionary minded men and women want to see our missionary work unburdened of the debt of $75,000 (as of March 1, 1929). A number of them have joined together and are securing others to pledge a total of $37,500, which they will contribute providing the Brotherhood as a whole increases its giving by $37,500 over last year's giving. The giving last year for all purposes in the Conference Budget was $276,047. When the giving this year reaches $37,500 beyond this, these generous donors will match dollar for dollar up to the amount pledged by individuals.

October, November, December, January, February—then comes the reckoning.

The General Mission Board in its August meeting gratefully acknowledges the offer of these men and women and plans to use every opportunity to bring this challenge and opportunity to the attention of the whole membership. The Board calls on pastors, ministers, Sunday-school workers, young people's classes and aid societies to get this news to the last member of your church. Bring frequent opportunity for giving before your church.

All money contributed to the General Mission Board or for any purpose within the conference budget will apply on this increase. Send money to General Mission Board, Elgin, Ill.

Elephants Save Indians From Flood

The people of India are accustomed to doing much of their laundry work in the flowing streams. The river Sabarmiti had very little water in it but heavy rains caused a heavy torrent to rush down the stream. In twenty minutes' time, according to a letter from Ida C. Shumaker, the water stood over eighteen feet and had overflowed its banks. The raging torrent carried human lives and much debris in its path. A circus manager was having a number of elephants washed at the river when this occurred. Barely saving them from the torrent he drove them to a high bridge over the river. From this position the elephants stretched their trunks down into the water and saved six people from the raging current.

Seven new missionaries give up ease in America for service in the Lord's work. Biographies, pages 311-323.

Is Feng Still a Christian? Mrs. Bright reports a visit to the Feng home, page 324.

Nora Rhodes, Secretary of Women's Missionary Societies, elected at the Annual Conference this year, writes a letter from the Geneva School of Missions, page 330.

Some accomplishments of the money which the children are earning in their 1929 Project, Our African Brothers, page 332.

A Visit to the Home of General Feng

Speculation as to General Feng's sincere profession of Christianity is raised in many quarters. The "Japan" magazine for September prints a stirring article, "A Fickle War Lord." The article brands him a policy Christian and a great mischief maker. Other magazines still insist that his Christian profession is sincere.

In the Letter to Ruth by Mrs. Bright, elsewhere in this issue, she reports a visit of a Miss Li from Ping Ting to the Feng home. Miss Li was greatly impressed with the fine Christian demeanor of Mrs. Feng, with the manner of discipline of the children, the prayer before meals and the simple, humble personal attitude. Miss Li was greatly helped by her visit to the home.

When Do Missionaries Rest?

Brother J. M. Blough, who is on furlough from India, and due to return to his field of service, sailing from New York City, October 17, on the S. S. Baroda, has been doing much public speaking. Since his arrival in America in the spring of 1928 and up to the date of his sailing he will have spoken in 75 congregations scattered over nine states. In addition to this he has attended two annual conferences and engaged in a full year of school work.

Other missionaries on furlough have been in heavy speaking engagements similar to this.

Four Pennies for the New Church

The sexton of a church in which Bro. J. M. Blough spoke, found four pennies wrapped in paper on which was written, "From a six year old boy who wants to help build a church for the brown people in India."

Let us trust that these four pennies given so freely to our Lord will increase as did the gift of five loaves and two fishes put at the disposal of Jesus by a lad in days ago.

Mt. Joy Dedicates Dollars to Missions

The Mt. Joy congregation, Western Pennsylvania, recently observed the Dollar Dedication Day for missions and received an offering of $28.77. The seventy-seven cents evidently represents plus money from some generous donor. This dedication service has been observed by many churches over the whole brotherhood. There is an interesting connection between the name of this church and the feeling experienced by those who give freely to the Lord's work. There is always joy in doing good deeds.

The South Keokuk congregation, Southern Iowa, observed the dedication service of the new money for the Lord's work and sent $48.29 for world wide missions.

Mission Study at Covina

The pastor, Bro. Leland Brubaker, at Covina, California, writes that their Christian Workers' Society has not been active for several months but that it is to be revived by a combination of the Christian Workers' hour and evening worship service. For seven weeks they will make a study of the "Teaching of Jesus Concerning War." After this series of lessons is over they contemplate a seven weeks' course in mission study. He writes that they plan to divide the studies, making part of them on home missions and the other part on foreign. He requests information about the materials that can be used. It is a splendid thing for pastors to write to the mission rooms, giving the situation of their local church and asking for the most usable material in the light of their need.

Christianity's Influence in Japan

At the present rate of increase, 1% a year, it would take 10,000 years to make Japan Christian. Church members now number 154,521, the Presbyterians in the lead with 40,866; next the Methodists, 32,783; Congregational, 27,837; Episcopal, 22,235. Nineteen other Protestant churches range in number from 100 to 4,217. Japan has a population of 60,000,000.

However, the influence of the Christian Church in Japan cannot be measured in numbers. For example:

It is doing more than anything else to raise the status of women from an oriental to a modern level. It has put new life in the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese who have never embraced the Christian faith have absorbed its influence. The late Marquis Okuma declared that Christianity was the substance of his own life. The Japanese Christians are the salt of the nation. The Missionaries' great feat has been not the conversion of a certain number of Japanese, but the foundation of a vigorous native Church.—The Missionary Review of the World.

Church Peace in Mexico

With the settlement of the dispute between the Roman Catholic Church and the Mexican government priests are now, for the first time since August 1, 1926, conducting services in the churches and ministering to the Catholic citizens of the land. The basis of this settlement is: (1) The Mexican Government will allow the Catholic hierarchy to designate those priests who are to register

in compliance with Mexican laws; (2) religious instruction, while not permitted in the schools (which is specified in the Constitution), will be permitted within the churches, and (3) Catholic prelates are given the right, as granted every Mexican citizen, to apply for a modification of the constitution.

Mexico's Church-State dispute began in 1855, when a democratic revolution broke out against Santa Ana. The revolutionists suppressed ecclesiastical courts which tried civil cases; forbade the church to hold property not used for religious or charitable purposes; provided for the return of property so held to the state; forbade the church to assume exclusive authority over education and sought to abolish monasteries and monastic vows. After the revolution subsided these laws were largely dead letters until the regime of Plutarco Calles, himself an anti-clerical, when a serious attempt was made to enforce them. The result of his efforts practically put the church under state control and compelled the foreign priests of Mexican churches to discontinue the exercise of their priestly functions.

New Life in North Carolina

In the face of the Blue Ridge in North Carolina, in the most isolated section, there was some ten years ago a Brethren church. For several reasons the church had been closed from all activity until last summer when Brother Ferdie Rohrer heard of it and made a trip to the place. After some difficulty a family of members was found, the husband having been a minister. Eight faithful members were found in the community and a visit to the churchhouse revealed that there had once been an active congregation there. Now the house can hardly be located for briers and tall weeds.

This was the only church in a large mountain section. Other denominations had tried to work in the schoolhouses but always the meetings had been disturbed by drunken men and were finally discontinued.

Brother Rohrer has found an open field of service in North Carolina, teaching in the public school and working in the churches for miles around his home. His experience in this one isolated community, only a small section of his field, will prove the worth of his efforts.

He writes: "I decided to try a few meetings. The news was sent out. The first night the house was full. One drunk tried to outtalk me but failed. As I would not quarrel with him the crowd came and took him out. The following nights the deputy volunteered to keep order but it was unnecessary. Since that time we have had some real meetings there. And a move is now on to build a new house in the center of the settlement on a road which the county is going to develop. This home preacher is now interested and is a very able mountain speaker. Several young Brethren have been called to the ministry in other churches and are responding in a fine way. Two of them have taken the responsibility to preach at this new place. We hope that in a few years a group of home talent will care for this section of the district."

Christian Woman Rescued From Bandits

The following is a true story of one of our men nurses who is graduating this year. This nurse, Lien Fu Tang, lives in the southern part of Chili near the border of Honan, in the worst bandit district. Every few months the bandits make a raid on all the homes in the neighborhood, taking all their food and also their money if they have any. Often they take women if they are young and pretty. This young man had been married two years and has a little girl baby several months old. About three weeks ago he had a letter from his father telling him that the bandits had made another raid on their home, and among the things they took this time was this nurse's wife. He was almost sick about it, as you can imagine. He said to me, "My wife is a good woman and a Christian. She has been educated in a mission school too. These men took her for no good meaning and she has no way to protect herself."

About three days ago he had a letter from his wife, herself, saying that she was home again. This is the way it happened. His wife's cousin is one of the bandits. She appealed to him and he was the means of rescuing her. The family had to send the bandits some gifts but in the end she was released. I never saw a man happier than he when he told me his wife was home again.

This illustrates how so many of the good people here have to endure untold hardships because of the bandits, war, and famine these days. The good must suffer because of the bad, but there are plenty of both.

Edna Flory.

Washtub Still Supplies Mission Money

Reference has frequently been made in missionary magazines about the mission funds that come from poor washerwomen. Even though such has become a rather stock statement, there is still a great deal of truth in it. A letter has just been received at the mission rooms from a woman whose name is very familiar because of frequent mission remittances. In this letter she encloses $10.00 and says that she expects to quit washing about December first. So after that date she will not earn as much unless other work opens up. She indicates, however, that those for whom she has done work still owe her quite a bit and indicates that there will be more missionary money coming when these payments are made.

The fact that a great portion of the mission receipts comes from the toil of hard working members who are not possessed with a great store of earthly goods, is an impressive reminder to the missionaries and to the Mission Board that every dollar must be made to count in the promotion of the Lord's Kingdom.

World Service Commission

The sixth annual meeting of the World Service Commission of the Methodist Episcopal Church was held in the Chicago Temple, July 23. The total receipts for proportionate distribution among the constituent boards during the fifth World Service year were $6,573,261.27, an increase of $696,104.20. Non-distributable receipts of the World Service Commission were $1,388,-637.36, a decrease of $395,109.83. The net increase of receipts of both types was $30,994.37. Total receipts were $7,961,898.63.

Funds distributed during the year were as follows: Board of Foreign Missions, $2,482,-300.06; Board of Home Missions, $2,482,300.06; Board of Education, $1,196,892.24; Board of Hospitals, Homes and Deaconess Work, $114,874.34; Board of Temperance, Prohibition and Public Morals, $109,563.13; Board of Pensions and Relief, $106,146.44; American Bible Society, $81,285, a total of proportionately distributed disbursements amounting to $6,573,261.27.

Sixteen areas showed a gain in receipts for World Service during the fifth year, and five showed a loss. Sixty-one Conferences showed a gain and twenty-eight showed a loss.—The Christian Advocate.

Famine Averted in India

I. W. Moomaw Writes From India

The famine funds mentioned, rupees 2,350 (approx. $800), were granted last spring after a hard freeze had made famine apparent in our India Mission territory. The money was used by the Mission in providing a few of the many needed improvements. It was thus given as pay for work rather than outright to the people.

The funds which the church in America granted for famine relief are doing a noble service during these days. The Indian farmer's needs are few and simple, yet so urgent that even fifty rupees' worth of employment offered at a critical time will save him from bankruptcy. This week will complete a piece of road which will be useful not only to the Mission, but to the entire community as well. It is fortunate too that we can be doing the excavation work for the new church at this critical time. This is a type of helpfulness from the home church to the church here that even our Hindu opponents have to commend.

It is only too evident that the rural people of India are still patiently suffering all sorts of unjust discriminations. In this spirit it seems only right that the help of the stronger churches in America will be greatly needed for some time to come. We may never find just the best plan for offering such help. But if we strive as far as possible to offer brotherly help through constructive and helpful channels, God will no doubt be able to bless both those who give and who receive.

Sometime ago several drunken fellows entered one of the mission schools near here. They beat the teacher, tore up the books and smashed a lot of the slates. The teacher felt sorely grieved and turned the case over to the sheriff. Later one of the Indian ministers of the church and other workers persuaded both factions to withdraw their case and settle it privately, which the gov-

ernment kindly allowed. They decided that first the fellows would have to replace all the books and slates with new ones, which they did; next, that a Christian mass meeting should be held in the village to which all should be invited; and further, that the fellows who offended must treat the crowd to tea. We are all invited to be present tomorrow night; thus another bit of Christian brotherliness will likely be recorded in the minds of men.

August Mission Board Meeting

The August meeting of the Board is known as the annual meeting because at this time the reorganization always takes place. There are three other regular meetings during the year. The reorganization resulted as follows: President, Otho Winger; vice president, J. J. Yoder; secretary, Chas. D. Bonsack; treasurer, Clyde M. Culp; assistant secretary, H. Spenser Minnich; home secretary, M. R. Zigler; executive committee, Otho Winger and J. J. Yoder. Member Board of Directors of Greene County School, M. R. Zigler.

The Board was glad to welcome Brother J. J. Yoder into its sessions again after an absence of three years, during which time he was serving as member of the General Ministerial Board.

The Board's general secretary, Chas. D. Bonsack, was absent on account of the death of his mother, Mrs. Catherine Bonsack, aged ninety years, at New Windsor, Md. Her death occurred the day prior to Board meeting.

When Brethren Bonsack and Emmert were sent last year as a deputation to Africa both were reticent about going on account of the advanced ages of their mothers. The Lord spared both of their lives and now, within few weeks' time, both of them have passed to their great reward.

Missionaries present at the meeting were Sister Sara Shisler, and Dr. and Mrs. Homer L. Burke, all three from the Africa field.

The Board took action in regard to the responsibility for raising conference budget money in harmony with the action taken by the Council of Boards. The responsibility for the general church funds rests with the Council of Boards who have placed same on the staff of secretaries (which includes the secretaries of all the general boards). The staff has in turn asked H. Spenser Minnich to direct the money raising efforts.

A few consecrated laymen and laywomen have been disturbed that the Mission Board has a deficit and have pledged some very generous amounts which they want to pay providing the brotherhood will increase its giving over last year. In consideration of this the General Mission Board passed the following resolution:

(Continued on Page 328)

WANTED 800 MORE SUNDAY SCHOOLS

Nearly three hundred Sunday-schools are now contributing a monthly missionary offering. Supposing that an average offering amounts to only $10.00, we could calculate as follows: 300 schools x $10.00 x 12 months=$36,000. Eight hundred more schools doing this well would accomplish the following results: 800 schools x $10.00 x 12 months=$96,000. Then $36,000 and $96,000=$132,000.

For most of our schools it is much better to have frequent offerings than to try to do our missionary giving on rare occasions. There is great value in presenting some special information and lifting an offering as often as once each month. The General Mission Board, Elgin, Ill., issues a monthly news letter, "MISSIONGRAM," to all schools for this use. If no one is using this letter in your school write and give the name of the one who should receive it.

Our Ambassadors Abroad

Biographies of New Missionaries

John Wesley Fox

ROY A. MONTZ

ON January 19, thirty-four and one half years ago, John Wesley made his first appearance in the home of his parents, David E. and Loretta Lutz Fox, then residing at Shannon, Illinois. In early childhood, he with his parents moved to Grand Junction, Colorado, where he remained in the sunshine and the blooming and ripening of fruit of the Grand Valley, bordered by the beautiful and colorful Rockies, until the age of fourteen.

In school he always stood well in his class and the gift of sketching was constantly being manifested as he would sandwich in with his studies sketches of the bucking bronco or the western cowboy with his lariat in mid-air or perhaps over the horns or around the neck of some rebellious steer—yes too, of his schoolmates in various moods or pranks as he observed them. During these years a great deal of his leisure time was spent, with his chum, designing, building and operating various types of engines suitable to their youthful activities. Little was it thought at this time that these activities were but the budding of a mechanical tendency which was to blossom into a mechanical career, the form of which was only to be exchanged for another as time revealed an Unseen Hand directing. Here at Grand Junction at the age of twelve he was received into the church by baptism which was administered in a reservoir after cutting an opening through the ice.

At the age of fourteen, he with his parents moved to Newberg, Oregon. He felt the need of assisting his parents in a financial way and decided to give up school and employ himself in various ways to contribute to the family's needs. At the age of sixteen he secured a position firing a stationary engine. But still longing for further education, he worked at night and attended high school in the forenoons, sleeping in the afternoons. From this he went to the railroad locomotive, spending about ten years in all firing on the Northern Pacific, the Spokane, Portland & Seattle and the Great Northern railways. At the time that it became necessary for him to give up his seniority he was firing the fastest long-distance train in the world and was next in line for promotion to engineer.

He was married to Besse Marie King, June 6, 1915, at Newberg, Oregon. Railroad life did not suit his young companion, not only because of undesirability but she had a vision of a field where she saw a greater need. She urged and hoped that a change could be made, but John Wesley's only conclusion was "What else can I do? I have no education to do anything else" and time went on. But providence seems to have a way of working out difficult problems—though strange her methods. During a wintry night as they were plowing snow with two large locomotives, a bridge gave way and the engines were wrecked in the ravine below, killing one of the engineers and seriously injuring John Wesley. This incapacitated him for such work again for a period of two and one half months. After his condition had greatly improved, John Wesley and his companion made a trip to Southern California. At her suggestion they came to La Verne January 1920 and he, though twenty-five years of age, took up work in the academy of the La Verne College the remainder of the year; and his wife continued her college course. This to John Wesley was only incidental to a visit to Southern California and he planned on returning to Montana where he would continue his work on the railroad. But to his wife, it was the beginning of the working out of some of her aspirations—getting that husband of hers to complete his school work and enter another field of activity. It was during this school year that through the efforts of Dr. S. J. Miller, then president of La Verne College, as he pictured to John

Wesley how he himself had begun his academy work at the age of twenty-six, not only was the possibility of finishing his school work made clear, but the planning and preparation for such a course was begun.

At the close of the school year they returned to Montana, but Mrs. Fox returned again to Southern California to work in the canning factory, and John Wesley resumed his railroad work through the summer and returned to La Verne to enter school in the fall. This was also their program for the next two years when through the demands of the Firemen's Brotherhood he lost his seniority and thus terminated his railroad career.

Incidentally during the terrible "flu" epidemic of 1918 John Wesley was released from his regular firing activities to nurse "flu patients" in the emergency hospitals. This work was so much enjoyed that it spurred the already awakening desire toward the medical field. However, not until his junior year in college did the way seem open to take up a medical course following his college course. He received the A. B. degree Cum Laude at La Verne College, having spent but five and one half years completing his entire academic and college work. During his school work at La Verne he was supervisor of the boys' dormitory for three years, assistant in History, Biology and Chemistry each one year, leader of the deputation team, member of the Student Volunteers, commissioner of publications, and class president during his senior year.

At the close of his college work, he entered the College of Medical Evangelists of Loma Linda, California, a Class "A" medical school operated by the Seventh Day Adventists. Though he had been earning good wages while firing on the railroad and they had invested in a little home in Whitefish, this little home had been sold and now the capital was entirely gone. Here his good wife proved mistress of the situation. She was ready to contribute the greater part of the family's expenses and her husband's medical course, by teaching, which she did throughout the course and his internship. The coöperative system used at Loma Linda made it possible for him to earn a part of his expenses in medical school. This was not accomplished without sacrifice. The major part of this time Dr. and Mrs. Fox have had to live apart during the school year. The old Ford has been faithful, though it has seen its best days, and after working long and sleepless hours, he would jump into it and hurry for a short week-end visit with his wife and son.

Surely such noble effort on the part of two companion soldiers is worthy of such accomplishment as was evidenced when he received his degree of M. D. on Sunday evening, June 23, 1929.

Strange it seems that building engines in youth, studying the designing and operation of the gas engine and the firing of railroad locomotives should be the initial and preparatory career to a life devoted to administering to the needs of the sick and suffering bodies of the dark-skinned people of India. But with a surrendered will and an undaunted purpose, it is but a simple matter for the Divine Hand to open the way and provide the means for the transition from one form of activity to another. And now as they go forth to their new field of service, as in their years of preparation, may the blessings of God accompany John Wesley and his companion and son in the years that shall follow, not only in the healing of wounded and sick bodies, but also in the healing of superstitious souls and the saving of lost souls.

Why I Go to India

J. W. FOX, M. D.

"Why am I going to India?" I wish all questions were as easily answered as this. I can answer this one, but I cannot answer its opposite, "Why should I **not** go to India, China, Africa, Mexico, or elsewhere where the need is so great?" I go because I cannot stay home. The urge to be busily at work in some little corner of the great vineyard is too great to be ignored. The "where" does not matter. It is the urgency of the need that determines the geographical site.

I have long desired to be engaged in the greatest work in the world. It is not to sit at the throttle of the Great Northern's fast mail, nor is it to be a builder of skyscrapers or Brooklyn bridges, nor is it the work of the great educator, the artist or

the author, fine as they all may be. It is rather to be engaged in bringing those who wander in darkness to him who is "the Light of the world."

I cannot preach, and I am a very poor teacher indeed, but if I can through the ministry of healing, through the scalpel, the heamostat, and suture, open the door for my more gifted coworkers, I shall feel that I am in the niche that the Great Architect of the universe designed for me. If I can follow in the steps of the Great Physician, possibly some may be led to him for whom I witness. Therefore, when our Board said "India," my good wife and I answered, "We will go."

Besse Marie King Fox

ELICE LAYCOCK NEHER

WHAT is so rare as a life that is moulded and guided to be one of God's chosen servants?

As one looks back over Besse's life it seems that from the very first the Great Father was guiding her for special service even in the little instances of life.

It is impossible to enumerate all the experiences of hardship, illness, flood, disappointment, deprivation, and accomplishment that have been contributing factors in character building; but these varied influences and Besse's reaction to them, mingled with the guidance of a loving Father, have moulded her a willing instrument for her special task.

Besse Marie King was born at Shannon, Illinois, August 13, 1890, one-half mile from the birthplace of her husband. She is the eldest of four children. While still a baby her parents moved to Vermilion, South Dakota, and later to a sheep ranch in Northeastern Colorado. Here she attended school in a sod schoolhouse, rode horses, and herded stock.

The situation created for children in their early years unconsciously wields an influence. When Besse's mother took time from the busy days to read the Missionary Visitor to her children, little did she realize the ideals she was helping Besse to create.

Then, too, when Mr. and Mrs. King entertained the Rosses in their home, they could not know what dreams and ambitions they were arousing in their young daughter's life. Besse tells you about this. When Mr. and Mrs. Ross were ready to leave after their visit in the King home, they were going over an unfamiliar route. Besse, being familiar with the road, mounted her pony and piloted them while they were unconsciously piloting her thoughts to high paths of idealism.

Some time later Besse moved with her parents to Newberg, Oregon. Here she attended Sunday-school regularly for the first time and soon joined the Church of the Brethren of which her parents were members. Here also she finished grammar school and high school. These were busy years, for besides carrying a very heavy course she was active in school affairs, being a member of the debating team, a cabinet member of the Y. W. C. A. every year, an officer of the student body, and of the literary society, a delegate to numerous conventions, and president of her class during her junior and senior years. She was also teaching a class in Sunday-school, and was active in church and Christian Workers' activities. However, this proved too much and her health broke during her senior year. She returned to school the following year and graduated as valedictorian of her class.

Several years before at a Bible Normal in Portland, Oregon, the Kings had renewed acquaintance with the Foxes who were new arrivals from Colorado, and whom they had known in Illinois. The Foxes decided to settle at Newberg, Oregon, little surmising that their young son had already become interested in Besse King. Many were the associations of these two families, among them camping trips to the beach by the ocean upon which their two children would some day embark for their great mission call.

Association in church work and at church conferences gave these two ties which were invaluable, but all this would have availed little had it not been for a Hand Divine that was leading, and for the true admiration

and love which grew year by year in a young man's heart. While his affection grew the vivacious girl was having a life so full of social, church and school activities that she had no time to think of a constant lover. Furthermore, this young man was thinking of the railroad as a vocation, and Besse was preparing to be a missionary.

The next fall after graduating from high school, through the influence of Dr. J. Z. Gilbert, Besse, with eight other young people, left her home to attend Lordsburg College (now La Verne). She was here two years and as usual her life was a busy one. She was an enthusiastic member of the Philomathean Literary Society, a member of the deputation team, elected president of the Student Volunteers, president of her class, and active in church work. Here she was a student of Mrs. Lynn Blickenstaff with whom she goes to India as Mrs. Blickenstaff returns from furlough.

It was during these years at college that I first learned to know Besse. We were roommates, and have been friends ever since, sharing each other's ambitions, joys, sorrows and problems.

At the end of these two years Besse had to cope with the financial situation, and secured a position as teacher in a country school near Bend, Oregon. The next year she was invited to teach in the Newberg City School where she became instructor in the same room she had been a pupil. During this year she assisted in a public way the "Oregon Dry" campaign, sponsored by several prohibition organizations. She was a successful teacher and on her way to greater things in education, as evidenced by the offers made to her for the following year. But the young railroad man, J. W. Fox, had finally succeeded in inducing Besse to leave her "King-ship" of the school room to become the "Queen-fox." They were married at Newberg, Oregon, June 6, 1915. They established their home in Vancouver, Washington, where he was employed as locomotive fireman. Later they went to Whitefish, Montana, where he worked on the Great Northern. They lived there three years. It was during this time that their son, Dallas, was born.

Her husband was away from home much of the time, and Besse was lonely, but not idle. She soon found a place of usefulness in Sunday-school, and in the Woman's Christian Temperance Union. She was a county officer, superintendent of the Mother's Department, and local president, being the youngest in the state. At the District Meeting of Idaho and Western Montana she represented the Kalispell church.

Besse has had much experience in church work. She has done everything in Sunday-school from superintending Beginners to teaching the Bible class. Much of her life has been spent away from her own church but she has always found a place of service, having worked in the Baptist, Methodist and Presbyterian churches.

Deep in her heart Besse had great ambitions for her husband. She knew he was capable of greater things than he had so far accomplished. As time went on and she approached him about the fact that he was capable of bigger things his reply was always that he had not enough education for anything better. So nothing definite was done.

In January of 1920, J. W. was granted a leave of absence that they might spend the remainder of the winter in California and incidentally attend La Verne College. This gave them a taste of a broader life, and they were hungry for more. A deliberate change came into their lives. Year after year they spent their winters in La Verne College. The jobs they could get during the summers were many hundreds of miles apart, for he hustled away to Montana, while Besse spent her time wherever she could find work to help pay expenses.

Prayers, faith, hard work, concentration and sacrifice are words which must be used here. How to make the grade, how to meet college expenses, how to train their little son, for the broken home meant a division in the responsibility and training of their boy, were problems to be considered. Lonely days and lonely nights, many of them, years of them, were endured.

In 1924, Besse, with her husband, graduated from La Verne, receiving the A. B. degree.

The next five years were strenuous ones. Most of the time she saw her husband only at week-ends and sometimes not then. While he was pursuing his medical course at Loma Linda, Los Angeles, and San Bernardino, she was teaching at Bloomington, Riverside and Compton. She taught Mexicans,

Negroes, Japanese and Americans. She was building principal two years in Compton. Through extension courses, and work in the summer sessions at Pomona College, the University of California at Los Angeles, and the University of Southern California she has earned credits toward a Master's degree. She plans to use some phase of the social problems in India as a thesis for this degree.

June 23 Dr. Fox was graduated from a five year medical course in one of the best medical schools in the west. Yesterday he said to me, "If it had not been for my girl, I would still be nothing but a locomotive engineer."

Their severest tests have not been mentioned in detail. They have "climbed though the rocks were rough." Their real missionary service has been going on for some time. They have proven that genuine determination can accomplish results where obstacles seem insurmountable. Their task in the foreign field is looked forward to with grave seriousness. They feel the deepest desire to fulfill the call of needy humanity. Intense joy in service takes away the sting of hardship.

And so we say to you, our friends,
To know you is to love you.
Speed away to your task divine,
God's guiding hand above you.

The call has silently wooed you
And won you, so hie far away
Where the skill of your competent labor
Brings comfort and blessing each day.

For God in his infinite loving
Has prepared you his servants to be;
May his presence and blessing attend you
In your mission beyond the wide sea.

And Now I Am Going to India

BESSE MARIE KING FOX

Scarcely can I remember the time when I did not plan to be a missionary. My childhood was spent on a sheep ranch in Northwestern Colorado. We were ten miles from town and from any Sunday-school, but mother saw to it that we had Sunday-school in the home. The Missionary Visitor was ever a welcome guest and when mother read stories of poor unfortunate children in non-Christian lands, my heart went out to them.

Later we came in touch with Brother and Sister Amos Ross who came as the pastors to the Sterling, Colorado, church. I do not know why I was in the Ross home when a momentous telegram figured there; for my home was fifty miles away. Perhaps I was staying with Mrs. Ross while her husband was away. Telegrams were not common to me and this mysterious yellow paper with its vital message made a lasting impression. It came from Bro. Ross who was at Conference. It told her that the church was asking them to go to India as missionaries. Should they accept?

I saw her brave response. I wonder if Sister Ross as she reads this even remembers me, but she made more than one missionary that day when she answered "yes" to the Church's call. I answered "yes," too, although I did not know all that it meant. From that time I planned to be a missionary.

Twice it has seemed that my purpose was not to be realized. The first time because of a serious illness, and the second because I married a locomotive fireman. But at last I am going to India as a missionary, and with my locomotive fireman, now a physician, who will find many places of service for the Master.

Folks ask me if my appointment is not thrilling, romantic. I must confess that I did not experience the spiritual exaltation that might be expected. It was only one more event in the program of a life that had already been dedicated to the Master's service. Breaking away from the railroad in Montana and returning to school was much more exciting. As to romance, I'm disillusioned. Hard work is nearer the word. But missionary appointment was only a part of the natural sequence of events like graduating from college after doing creditable work. We had prepared to be missionaries. I am glad that we can be messengers for the Church of the Brethren, but if the church had not seen fit to use us we would have gone to Mexico as self-supporting missionaries.

May I tell you my only regret as I go to India? It is not leaving homeland and loved ones. It is not the privations and sacrifices that I know are awaiting me out there. My only regret is that I must go under a church that is—oh! how reluctant I am to say it. It is like looking at a family

skeleton—retrenching in missions. That is an ugly word to use, I know, but isn't it an ugly situation? I am afraid it will not be very inspiring to arrive on a new field and see the results of the "cut" on every hand. I'm sure I wouldn't have courage to go did I not still have faith in the church—faith that she will wipe out the deficit and increase mission support. How I wish that India missionaries and the China missionaries were all returning to the field with new workers. When some must stay at home for lack of funds it detracts from the joy of my going. However, we look for a better day.

Glen E. Norris

CLARENCE F. HOLSOPPLE

THE great, natural beauty of the rural section in Pennsylvania where Glen Norris' early life was spent seems to have left an indelible impress on his personality, and to have developed within him an appreciation of beauty whether found in nature or art. Having very few companions of his own age at that period of his life he became self-reliant in his thinking and acting. He was born in Huntingdon County, Pennsylvania, November 21, 1899. His parents were consistent members of the Church of the Brethren in the James Creek Congregation. He has a brother and sister older than he, and one brother younger.

During his boyhood days he took matters of religion very seriously. This can be attributed in large measure to the influence of a Christian father and mother and of the little country church where he first heard the teaching and preaching of God's word. As was frequently the case at that time in rural communities, the ministers often came to the Norris home for dinner following the Sunday morning services. Associations thus brought about tended to form a deep respect for those who preached the word of God. On several occasions Glen was taken to Love Feast services in the James Creek church, and though he was not a member he was deeply impressed with the practice of the ordinances of the church. During these early days before he was ten years of age he had the conviction that some day he wanted to unite with the church.

When Glen was ten years of age his parents moved to Bucks County, Pennsylvania, into the Springfield congregation of the Church of the Brethren. Here, on several occasions prior to his uniting with the church he felt the call to yield himself to Christ. At these times he keenly felt his sinful condition. These convictions led to his conversion during an evangelistic campaign conducted by Bro. George Rairigh of Maryland. He was baptized into church fellowship September 9, 1912. Among the influences which led him to definite ministerial and missionary work was an evangelistic service at Quakertown conducted by Bro. A. M. Dixon. Under the teachings of Bro. Dixon he felt keenly the call to definite service for his Lord, and not among the least of the influences leading him was a mission study class led by Sister Nathan Kilhefner. The study of "Christian Heroism in Heathen Lands" gave him an introduction to the lives of missionaries and caused him seriously to consider missionary work.

During his boyhood days he had several hobbies. He was much interested in wireless telegraphy, amateur printing, and music. He never cared much for games; but almost any activity which required the making of something intricate with the hands appealed to him.

His scholastic record is one to be envied by any young man or woman. Glen always led his class through the elementary grades. He was graduated from the Quakertown High School in 1918. He expressed a desire for higher education and was privileged to enter Juniata College in the fall of 1919. During his first year at college he became somewhat unsettled as to life plans, and at the end of the school year he had less idea as to what he wanted to do than before entering. While in college, however, he learned something of the aims and purposes of the Student Volunteer Movement and usually attended the meetings of the volunteer group. The year following his fresh-

man year he spent at home, during which he worked in a machine shop. During this time he began to see matters with a better perspective, so that when he returned to college in 1921 he felt sure that his life work was to be found in the ministry. With this idea in mind he entered the class in Homiletics.

On May 10, 1922, near the end of his Sophomore year in college he was elected to the ministry by the Huntingdon church. The election was later confirmed by the Pottstown church, of which he was then a member. Installation services were held in the Pottstown church June 7, 1922, in charge of the pastor assisted by Bro. A. M. Dixon. In regard to missionary service Glen came to feel that it was not for him to decide the geography of the matter, but that the Lord would direct him to the proper field of service. With this feeling he united with the Student Volunteers of the Church of the Brethren, not specifying any particular field of service.

He was graduated with honors from Juniata College, June, 1924, receiving the A. B. degree. The following year he taught in the New Paris High School. During the summer of 1925 he was married to Miss Lois Detweiler of Johnstown, Pa. After his marriage he taught a second year in the New Paris High School. Then in the spring he was ordained into the eldership in the Dunnings Creek Congregation, Elders T. B. Mickle and Moses R. Brumbaugh officiating. During his stay in New Paris he preached rather regularly in the Dunnings Creek churches. His preaching was with sincerity and conviction. From New Paris, Glen and his wife went to Bedford where they spent another year teaching.

Knowing that teaching in high school was not their calling, Mr. and Mrs. Norris made application for service under the General Mission Board of the Church of the Brethren. They were accepted by that board for service in Sweden. The suggestion about work in Sweden came somewhat as a surprise as neither Glen nor Mrs. Norris had thought much or even known much of that field. However, following the principle that God would make known the field of service, they are happy to work for him in the place he has indicated.

While engaged in teaching in Bedford, Bro. Norris received a call to the pastorate of the Church of the Brethren at Parkerford, Pa. He accepted the call, and entered upon his new work immediately upon the completion of the school term. In this call he felt the direct leading of the Lord, for this also came as a surprise to him. In this position as pastor he continued until the time of his sailing.

During his Christian life Glen has had severe struggles with evil; but through reliance upon God's help he is known as a true type of Christian manhood. His reliance upon God has made him a success at almost anything he has attempted to do. He changed his line of pursuits only by God's leading. His loving spirit will win many warm hearts among the people of his chosen field. His unassuming leadership will be the means of the organization of a mighty force for good in Scandinavia. May the prayers of God's people follow these messengers of God as they go to engage in the great work of "preaching the Gospel to every creature."

Lois Detwiler Norris

ANNA RUTH KEIPER

AT the Sunday-school Convention of Western Pennsylvania, held in the Walnut Grove church in Johnstown in the year 1921, a young woman—just on the threshold of life's endeavor—was sitting near the front of the church and at the end of the pew. To the casual observer there was nothing remarkable about this, yet it was significant. She was sitting at that particular place so that when the call came for volunteers, she would have no hesitancy in going forward to answer it. This young woman was Lois Detwiler. At the convention the previous year she had felt the urge, the intervening year was one of inner strivings, and when she entered the church on the morning of

the 1921 convention she knew that if she was to have any peace she would have to answer the call. And so, in order that there might be no last minute temptation to wait longer, we find her sitting there near the platform where the volunteers would take their stand. Eight years afterward, she can say concerning this experience, "I went to the platform with others—it seemed like a sacrifice until the decision was made, but since it has been joy and peace."

What were some of the influences that played a part in making this decision and what qualities of mind and heart did she bring to the work to which she consecrated herself? A short history of her life previous to this time will be helpful. Lois Detwiler was born into the home of Mr. and Mrs. E. H. Detwiler, Johnstown, Pa., on the 26th of February, 1901. There were already two older brothers, Alvah and Maurice; later there was another brother, George, and a sister, Amelia. All her grade school work was taken in the city of Johnstown. Lois was a studious child and she graduated with honors from the senior high school in 1919. Immediately after graduation she attended normal school sessions and then taught in the grade schools for two years. This gives her scholastic background up to the time of her decision for service on the mission field.

From her early childhood she was taken by her parents to the Walnut Grove church and Sunday-school. At the age of twelve she accepted Christ and was baptized by her pastor, Bro. William Howe. Soon she began to take part in the work of the Sunday-school. She began by leading songs in the junior department. Her activities in Christian work included teaching a class of junior girls and a class of intermediate girls. She was one of the church choristers, took teacher training and taught in Daily Vacation Bible School. Bro. Clyde Horst, her pastor during this period, says, "She served very acceptably as a teacher in the Sunday-school and as one of the choristers. She was especially helpful in Vacation Bible School work." Through these years she was receiving just such helpful experiences as would fit her for future usefulness.

Through these formative years, the visits of a beloved Uncle and Aunt on furlough from India, "Uncle J. M. and Aunt Anna Blough," had a great influence upon her. Just how great this influence was is hard to determine; but surely the interesting experiences of which they told helped create a desire to do a similar work.

Simultaneous with her decision for mission service in 1921 came her entrance into Juniata College for training incident to her chosen work. The next four years were full and important ones. She dropped out of college in her junior year to teach but by attending summer sessions she was able to graduate with her class. Lois was a splendid student but never too busy to be a real friend. She took an active part in Volunteer and Y. W. work, not to mention participating in college debating. During her senior year she was honored in being chosen to serve as president of the Women's Student Council, a work which she did very meritoriously. Summer vacations were very busy times. She taught in and supervised many Vacation Bible Schools, did evangelistic singing and spent one summer at Camp Harmony as an instructor. As a member of the Young People's Council of Western Pennsylvania she was interested in the founding of the camp training school.

While in college, her home church licensed her to preach. The following year the call to the ministry was made permanent. She helped at Chess Creek and other mission points under the care of the Western Pennsylvania Board "to the delight and edification of all who heard her," as one member of that Board has expressed it.

Lois met her future husband at Juniata College. He graduated in the class before her. In August of the year 1925 they were married with a simple but beautiful home ceremony. They went to live at New Paris, Pennsylvania, where they both taught in the high school. The following year they taught in the Bedford High School and made their home in Bedford.

In the spring of 1927 they took up the pastorate of the Parkerford church in the Southeastern District of Pennsylvania. She was well fitted for this work and soon found a place in directing the music of the church, in teaching a class of girls, and as president of the Ladies' Aid Society.

On the 26th of July, 1928, Donald Carl came to gladden the Norris home. He has grown to be a fine lusty little chap. Judging

from the way he flourishes his spoon, he has inherited some of his mother's talent in leading music. He bids fair to be a very efficient little missionary.

From this brief history we have seen a person capable, efficient and with a real purpose in life. The picture would not be complete, however, without touching upon those other fine qualities of mind and heart which characterize her. Hers is a warm and genial personality. She brings to her tasks, together with a capability which results in efficiency, a hearty optimism and a delightful sense of humor. She has learned the art of simple living in its truest sense. She possesses a sense of values that result in an ordered life "confessing the beauty of his peace."

As Lois joins hands with those across the sea in service for him, may she, indeed, become to them a "burning and a shining light."

Sarah Elnora Schechter

MARY E. BOLLINGER

SARAH ELNORA SCHECHTER was born in Worthington, Minnesota, on August 22, 1900. Her parents are Joshua and Minnie Schechter, who came from Sweden settling in Minnesota at an early date. They were pioneers here. They were among the first to file claim to what was then known as a "tree claim."

The girlhood days of Elnora were spent on the farm. Here she lived the ordinary life of a farm girl. She milked the cows, harnessed the horses, plowed, harrowed and cut the grain. During the winter months she went to school. In 1916 the Schechter family, consisting of Mr. and Mrs. Schechter, Elnora and her younger brother Ray, moved to Brooklyn, Iowa. Here Elnora finished her high school work in 1919.

Reverend and Mrs. Schechter have both been devout members of the Church of the Brethren. Rev. Schechter was for several years the pastor and elder of the Worthington congregation. At the present time they have charge of the church at Brooklyn, Iowa. Elnora has been interested in church work since early childhood. In fact, she has missed very few Sundays' church attendance in her entire life. It was most natural for her to become a member of the Church of the Brethren at an early age. She was baptized by her father in June, 1908.

Along with her early interest in church work was an equally early and sincere interest in missions. It is hard to know just when she first decided that she wished to become a missionary in later life. One day when still quite young Elnora was going to town with her father in a lumber wagon. She had been thinking for a long time as to what she should do when she grew up. Suddenly she turned to her father and said that she intended to become a missionary. At the time Elnora wondered what caused the tears in her father's eyes. Her parents were in accord with her decision and have greatly helped her to hold to her ideal. There have been experiences and crises that have affected her, but the prayers of her father and mother have helped her through such times of stress.

In the autumn of 1919 Elnora went to Chicago to further prepare herself for her life work. She entered Bethany Bible School and spent the next two years as a student there. It was while she was at Bethany that she signed the volunteer pledge card making her dream of becoming a missionary just a bit more real.

Then in the fall of 1921 Elnora enrolled as a junior at Manchester College in Indiana. She soon became an active member of the class of 1923. She was graduated in May, 1923, from Manchester College with the Bachelor of Arts degree. Her major was taken in the Education Department.

During her school and college life Elnora was always popular and well liked by teachers and fellow-students alike. She enjoyed a wider circle of friends and acquaintances on the campus than many are privileged to enjoy. She was dependable and willing to help in every worth-while activity. Her college life was a most busy one because of the many activities in which she either helped or led. She was a member of the Volunteer Band, the Young Women's

Christian Association, the Philomathean Literary Society and the Civic and Oratorical League. She aided at the Mission Chapel in North Manchester, was president for one term of Philomathea and during her senior year she was president of the college group of the Young Women's Christian Association.

During the winter of 1923-1924 Elnora was a teacher in one of the county schools near Brooklyn, Iowa. She enjoyed the year at home with her father and mother but she did not feel that she was really in preparation for her chosen work. The next year she entered training at the Bethany Hospital. She finished their one year course in June, 1925.

The following two years, 1925-1927, she taught a one-room school in Greene County, Virginia. She did not seek the easiest job but rather one where she might do good. She enjoyed her work in this community. Her heart went out to these children of the mountains who had so few advantages. She used all of her strength to help them and even purchased equipment out of her meager wages.

Feeling that she would like to finish her nurses' training, Elnora entered the nurses' training school of the Battle Creek Sanitarium in 1927. She will graduate from this school this year. This spring, in fulfillment of her childhood dream, she was most happy to receive her appointment as nurse assistant to Dr. Robertson in the new hospital at Garkida, Africa.

To know Elnora is to love her. The many people who are proud to call her "friend" testify to that fact. She has a winning, winsome personality, coupled with an unassuming modesty. She has always been a "doer." When Elnora has something to do she does it in the very best way she can. Whether working or playing she does it whole-heartedly.

Elnora has always been an active member of the Church of the Brethren. She does not stop with regular church attendance; she helps in the Sunday-school, in Young People's work or any other to which she may lend a helping hand. Her executive ability has enabled her to get others to work together in the Master's cause.

There is no question as to Elnora's ability as a nurse. She has made a good record for herself at the Bethany Hospital and at the Sanitarium. Her patients like her for her cheerfulness and willingness to give of her best. She is happiest when making someone else happy. As a nurse Elnora has professional ability plus much more—a vast sympathy for those in distress and a yearning to help needy ones.

It is hard to leave those one loves but Elnora is anxious to go to Africa. As she goes her parents and friends are praying that God may shower his richest blessings on her and her work that she may help make dark Africa a little less dark.

Paul Whitmer Rupel

WARREN SLABAUGH

PAUL WHITMER RUPEL was born July 31, 1899, near North Liberty, Indiana. He comes of good Dunker stock. The Rupel and Whitmer families constituted two of the most respected and influential families in their community and church. His father is a minister and elder. His brothers and sisters have faithfully followed along lines of intellectual and spiritual development. His maternal grandfather, Elder Daniel Whitmer, has the distinction of having served the longest period of service as minister of any man now living in the Church of the Brethren. He has been in the ministry sixty-eight years and still preaches acceptably on occasions.

Paul's early boyhood was spent on an Indiana farm. He attended country school and went to Sunday-school and church at the East house of the Pine Creek congregation. In the spring of 1912 the family migrated to the state of Washington, settling in the upper Wenatchee River Valley. Here along with other hardy people, under pioneer conditions they hewed out for themselves a home. Fields were logged off, meadows were sown, orchards planted, houses were builded and soon the locality took on the

appearance of a well-settled community. A commodious schoolhouse was built and a new congregation of the Brethren was organized. It is a place of rare beauty. In the middle of the narrow valley is the rushing river of clear water, fresh from the melting glaciers of the Cascades. Hemming in the valley on either side are the hills, green throughout the year with splendid firs and pines, and dominating the whole landscape are the towering Cascades of the West, rearing their snowclad peaks to a sky of azure blue. It was in this beauty spot that Paul spent some of the formative years of his life, living near to nature and learning the lessons she taught of God.

In due time he attended high school in the neighboring city of Wenatchee, graduating with honors. He was so well thought of that the school offered him a scholarship for further preparation that he might come back and take a place on the faculty. Instead, he spent the following year in Bethany Bible School and continued his education at Manchester College, completing the course in 1924. The following two years were spent teaching in the Lakeville, Indiana, high school. This school was reluctant to give him up. He attended Leland University the Summer Quarter of 1925 and Chicago University the following Summer. In the Fall of 1926 he enrolled in Bethany Bible School graduating from the Seminary with the class of 1929.

He joined the church of his choice in his boyhood and early determined to devote his life to the work of the church. It was this resolve that enabled him to push ahead through years of preparation, in the face of tempting offers to enter other professions. In the Summer of 1920 at a missionary meeting held in the Sunnyslope house of the Wenatchee congregation, he joined the Wenatchee Valley Missionary Band, a group composed of young people who were pledging themselves to make the work of the church first in their lives. Later, under the influence of returned missionaries, he felt the call to the foreign field and in spite of the discouraging situation for foreign volunteers shaped his preparation and ordered his life with this goal continually in view. Through his association with Dr. Russel Robertson, his attention was directed particularly to the Africa field and it was his good pleasure to have this choice confirmed by the Mission Board in a call to go to this field in the fall of 1929. His special task will be that of industrial missionary and in further preparation for this work he is at present taking a course in Tropical Horticulture at the University of California.

And there goes with him to the field as his life companion one who also had dedicated her life to the Gospel beyond the seas. As the culmination of a romance beginning in the Seminary, he was united in wedlock on June 6 to Miss Naomi Zigler of Virginia. Their many friends not only rejoice in their wedded happiness but congratulate them that their hopes of serving in a needy field have been realized, especially in view of the fact that many volunteers are being denied this privilege.

The writer of this sketch has been acquainted with Paul nearly a score of years in the role of friend and teacher. The outstanding characteristic of his life has been faithfulness to his tasks. His performance has not been one of especial brilliance but he has been a faithful plodder, a thing of greater worth it seems to me. He is faithful and honest in all his obligations, to friends and teachers, to family and church, and above all to his Lord.

Why I Chose to Be a Missionary

PAUL RUPEL

Since I was a small boy I have had a desire to be a missionary. This desire was created in my mind by hearing the missionaries on furlough speak in church. But this childhood desire was not motivated by the sense of the need of giving the Gospel of Jesus Christ to the heathen world. Instead, it was the adventure into a foreign country and the curiosity that I had in foreigners, that made the missionary's life appealing to me. Now it is quite different. It has been within the last two years that I have caught a new vision of the need of Christ to the world and experienced a growing, burning desire to preach Jesus to a dying world.

"Woe is me if I preach not the Gospel" and am not willing to go to the uttermost parts of the world. There is no greater joy in all the world than the assurance that God is guiding you in the definite work that

you are to do. When we become willing to completely surrender ourselves to do anything and go anywhere then his ways are open unto us. I do not think any Christian can do his best service at home unless he is just as willing to go anywhere else. Nor will he do his best for the Master in other lands unless he is just as willing to work at home.

I am thankful that the Divine plan for a life is discovered through prayer and communion with God and is as natural as breathing and that he directs us through natural and human instrumentalities. May we always live close enough to him to hear his voice so that he will not need to use catastrophic means to get us to hear him.

I am going to Africa as a missionary because I have the assurance that God has called me there.

Naomi Zigler Rupel

MARK ROLLER

ON July seven in the last year of the 19th century a little brown-eyed baby girl began to make her influence felt on a farm located on Long Meadow Branch

a few miles east of Broadway, Rockingham County, Virginia. She was the youngest daughter of Elder J. P. and Sallie Andes Zigler. When it became evident that she had come to stay, her parents decided that they must have some method of distinguishing her from the others in the home, for she had three full sisters and one brother besides three half sisters and two half brothers. So in due time she was named Naomi Ruth Zigler, which name she has guarded well until quite recently when Cupid's darts became too much for her.

Many things have taken place in Naomi's life since that July day thirty years ago which have meant much to her and to those with whom she has come in contact. Her early care and training on the old home farm under the influences of a godly father and mother laid for her a foundation which could not be shaken by the contact with the world.

Naomi is a descendant of a long line of active Christian workers; in fact she is the product of a long line of active ministers. Her father and mother were both descendants from those folk who migrated into the Shenandoah Valley of Virginia from Pennsylvania. She is a branch of the great Wampler tree, is a member of the sixth generation of Zieglers in this country, being a direct descendant of Philip Ziegler who came from Bern, Switzerland, in 1746. She is a great-grandniece of Elder John Kline who spent his life ministering to the spiritual and temporal wants of mankind.

Naomi's life has ever been that of a Christian. She united with the church in 1907, at the age of eight, and has since been a loyal worker for her church and Master. In her are implanted many of the noble characteristics of her ancestors.

Her father, who was one of the foremost leaders in the Linville Creek congregation and who was everything that a father could be to the home, passed away when Naomi was only eight years of age. This left the home in care of her mother and the older children. From that time until becoming of age her brother Isaac took the place as father in the home as best he could. Besides her mother he was her chief counsellor and pal during this period. Many times Naomi has said, "Isaac seemed as much like a father to me as a brother." Naomi made her home on the old farm until the death of her mother in 1925. Her devotion and love for her mother during the preceding years portray in a very striking way the proper relationship of daughter to mother.

Naomi had two interesting characteristics when young. In the first place she was quite "dutchy" for in the home this was spoken quite freely. The other was her bashfulness. However, she has succeeded in overcoming these, especially the bashfulness. She is still capable of using some of her "dutch." How she overcame these takes up the greater part of her life, which was her years of schooling.

Naomi attended and completed grammar school at Maryland, Virginia. After this she

attended the Tenth Legion High School for two years, and then attended Broadway High School from where she was graduated in the class of 1918. After completing her high school work she remained at home with her mother for two years. Then feeling the need of more training she entered Bridgewater College in the fall of 1920. After her sophomore year she taught school at Margo, Virginia, for one term. After this she resumed her studies at Bridgewater and was graduated with honors in the class of 1925.

In her college life she was a leader, taking part in many student activities, the most important of which were the Y. W. C. A., Volunteer Mission Band, and the Glee Club. Not only was she a leader in these fields but equally so in the social activities. Many times her jolly voice and laughter were heard on the campus and everyone knew that there was a good time in store. And always in her smile and from her bright eyes there shone forth the true ideals of fair play, sportsmanship, and friendship to all.

After her college work Naomi taught mathematics and English in the Broadway High School. Here again she won many friends and was equally successful. During this time she took active part in the young people's work of the church and helped in the organization of two Sunday-schools at secluded points in Unity congregation, which is her home church. During this time she felt the need of more special training for religious teaching and attended Bethany Bible School summer term, 1926.

The following winter she decided to study more definitely the field of Religious Education and in the fall of 1927 entered Bethany Bible School for that purpose, from which place she received the degree of Master of

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My Reasons for Choosing Missionary Service

NAOMI ZIGLER

From early childhood I have had a distinct longing to be actively engaged in church work of some kind, though I knew not where. Many times after hearing an address given by a returned missionary I remember going home resolving in my heart to sometime go as a foreign missionary to India or China, since those were the fields one heard most about in those days.

As I was nearing the end of my college career I talked the matter over with my mother, who has since passed on. She was greatly interested in missions, yet her dread of parting led her to answer me, "I don't want you to go as long as I live." Feeling that I should comply with her wishes if possible, I tried to dismiss the thought from my mind, and after graduation from college I taught for several years in my home high school. As the months went by, somehow the longing to impart spiritual truths to the minds of my learners made insistent demands upon my attention. I did not fully understand it then but I now am confident that God was leading me to make the preparation that I would later need, in answer to my daily prayer to be led where he could best use me, whether at home or abroad. I came to Bethany to get the training I would need to impart the great spiritual truths in the most effective manner. While here my close contact with returned missionaries again caused me to feel the call to work abroad, if in accord with his will I should be appointed.

My call to work has nothing of the miraculous in it. It is just such as the average person experiences when in full consecration to God's will and plan he chooses the highest and best he knows after prayerful deliberation. It is impossible to always make clear to others just what one feels in his soul and so there are many things in my experience that to me are God's finger-points to a missionary career as my most useful sphere of service. To others they might seem not at all extraordinary.

I see Africa as a great needy field, waiting for the Gospel. No one is freer to go than I. I can see no reason why I should not go. God has opened the door to Africa rather than to any other field. And so I go in full faith that the same God who has led through the steps of preparation and appointment will go with me the rest of the way, as I attempt his work.

"If God in Christ is to reach the hearts of men and mould the life of nations he must do it through human beings—there is no other way."

A Letter to Ruth, No. 9

Ping Ting Chou, Shansi, China.

My dear Ruth:

This is the month when the rainy season usually sets in but the month is now passed and very little rain in our part of the province. Only a few good showers have we had and as a consequence food prices were never higher. We are still hoping the rains will come and save the crops and spare the people much suffering. Last year in parts of Shansi the rainfall was so scant that serious famine was the result and in the favored sections where the crops were good

YEN HSI-SHAN, governor of Shansi Province, China, where the Church of the Brethren mission is located.

much of the grain was sent to the stricken people. To avoid droughts in some of these sections great dams are being constructed and this work has been going on in the province in spite of bewildering political moves when at times it looked as though the province would be plunged into war. And these great engineering feats have been going on with comparatively few people knowing anything about them. The one great dam was to have been completed a month ago and two others are to follow, which in the end will benefit 300,000 people. There are 20,000 men working on this prodigious task and it is said that there are eleven more large reconstruction tasks framed and ready to be tackled within the province being supervised by foreign trained Chinese with the backing and inspiration of our much loved Governor Yen. And the province is caring for all this itself in spite of famine in some sections and years of civil war throughout the land, which has brought about heavy taxes and other burdens hard to bear. No one questions the sincere desire of Governor Yen to maintain peace and promote reconstruction and prosperity throughout the province and it has been going on quietly in spite of almost overwhelming odds at times and so quietly that the "world" knows nothing about it.

A little more than a month ago when the war clouds again hung so threateningly it was Governor Yen who saved the country from another terrible conflict and was the peace-maker between the parties. You cannot imagine what a great sigh of relief was heard from the people when they knew definitely that Marshal Feng had quit his army and come across the border into Shansi, being guaranteed protection by the Governor and stopped some fifteen miles south from the capital where he and Madam Feng and two children are spending quiet days now.

A couple of weeks ago one of our girls who lives here in Ping Ting went to call on Mrs. Feng. When Miss Li was a freshman in the Bridgman Academy in Peking some six or seven years ago, Mrs. Feng, then unmarried, was a teacher in the same Academy. Miss Li had not seen her during these years and now since she was living temporarily in the province and not very far away Miss Li decided to call on her former teacher whose husband was one of the talked-of-men-of-the-world. It was a little "event" in our Christian community to know that one of our own number was having such a rare privilege and of course we all wanted to know the outcome of it as soon as possible. One day when I met Miss Li's mother I asked her whether Beautiful Intelligence had returned yet and she answered that she had not but on such and such a day she would be coming back, to which I replied that we all would be anxious to see her. Then a few days ago

she led our women's prayer meeting and after some very fitting and appropriate remarks to the mothers, the place of a good home and the responsibility resting on the mother, especially regarding her children, she told of her visit with Mrs. Feng. After the meeting I invited her to come to my home the next day as I wished to speak to her and ask some questions concerning her visit with this important and distinguished woman. She seemed very glad to come. I especially wanted to know from her view point the genuineness of their Christianity. You no doubt have often heard and read in papers the criticism given the "Christian General," as he is usually called, for at one time he was a very earnest Christian it is said but has turned against Christianity in recent years. So during our conversation I asked, "What do you feel about the kind of life these people are living? Are they really Christian or have they turned against Christianity and are critical and bitter?" She replied, "Of course I did not see the General himself during my two days' visit in his home but one thing I do know, that I have been wonderfully helped in my own Christian life by just being with Mrs. Feng those couple days," and she spoke with deep feeling. She went on, "I am sure no one could be hypocritical and live the kind of life that she does. To see her prayer life in the home, for not even a meal was partaken of without first offering of thanks, to see her beautiful spirit in directing her children, her attitude toward the few servants she has, the simplicity of her home, and her simple manner of dress . . . well, it seemed to me I have never seen anything so beautiful in a Chinese home before and I could not hold the slightest doubt concerning the genuineness and the reality of a Christ back of it." She continued, "When you stop to think of her high position and of all the things she could have because of it and yet she lives so simply but with a dignified consecration, you cannot help feeling people could not criticise as they do if they had intimate contacts with them, for their kindly, gracious spirit could not help falling on them as it did on me and enthused me to live a better Christian. And then when you stop to think what Mrs. Feng used to be, she surely could not be untrue to her former life. Don't

GENERAL FENG YU-HSIANG

you remember when she came here to Ping Ting once some years ago to assist in some special meetings, and then she was a national secretary of the Young Women's Christian Association for a good while before she married and was a nationally known worker for reforms and Christian living? I am as sure as can be that she is as much of a Christian as she ever was." I was truly thankful for this interview with Miss Li and knew that she was profoundly touched and helped by her visit with the wife of the most doubted man in all China perhaps.

It had been some years since I had had an opportunity to visit with Miss Li and now she is soon going away to a university for more training. She is twenty-one but just a little slip of a girl and very eager for an education. She has a wonderful Christian mother. I just wish you knew her, Ruth. She is an inspiration to all of us. When I asked Miss Li about her health, for she is not very strong, she told me that some nights she could not sleep well and at such times her mother comes to her quietly and says they will pray for her; then her mother leads in some Christian song after which she prays earnestly for her daughter that she might have the rest she needs and she often is able to slip off into quiet repose. Could you think of a more

(Continued on Page 335)

News from the Fields

AFRICA

Lola Helser

Garkida

True to the Faith in Spite of Persecution

The Beahms spent a week in Dzika and the neighboring villages in evangelistic work. The people whom they served carried their loads to and from Dzika on consecutive market days. The bright African moonlight made the time of month ideal. There was a good interest on the part of the people and an unusual opportunity for the missionaries to get better acquainted with the people and give them consecutive teaching. There is a group of young women there who seem deeply concerned about being saved. One of these has been beaten and dragged over the rough ground in order to prevent her from taking her stand for Christ. The boys are privileged to attend the mission school but the young wom n are closely watched by the older generation.

The Village Headman Attends Services

The Heckmans spent a week in Gwobula and the neighboring villages. Previously the people there have been quite indifferent to the Gospel but they report a good interest. The headman of the village attended nearly every service. Some of the people furnished food for the native Christians. May God add his blessings to this time of seed sowing.

Mission Hospital a Lighthouse

A Niger Company man in Yola became seriously ill and the young Government doctor called Dr. Robertson for consultation. He made the trip of one hundred miles over new roads and through mud and water in seven hours on the motorbike. The man died shortly before he arrived. While our doctor was away there came a call for medicine from a lonely railway man seriously ill with dysentery. Sister Robertson sent along the medicine and word has come that he has recovered. The hospital continues to be a lighthouse to the natives from near and far. Hyelendiga, the native leader at Gardemna, is at the hospital slowly recovering from a serious illness.

Dr. Robertson Nurses a Broken Leg

Nearly every Bura household has a dog or two. Like the dogs in America they run out when anybody is passing by. One day Dr. Robertson was passing our near-by village on the motorbike and two dogs came running. In trying to avoid one he hit the other and it threw the motorbike. As a result the doctor is nursing a broken leg. However, there is no displacement of the bone and it will prove nothing serious. It is healing rapidly and the doctor is getting about a bit on crutches.

Five Years Since the Death of Ruth Royer Kulp

Brother Kulp from Lassa was with us from the 14th to 18th. It has been five years since our Sister Ruth Royer Kulp left to be with her Savior. Her grave is a beautiful and sacred spot. The Aid Societies of our church are paying a splendid tribute in the Ruth Royer Kulp Memorial Hospital which is such a great blessing to the people whom she loved.

CHINA

Mrs. Sue R. Heisey

Shou Yang

Tsung Ai Christians Organize Their Work

The Men's Evangelistic department reports a very encouraging development in the outstation work at Tsung Ai. There are about fifteen members at this place. Since the death of Bro. Kuo Shu Mei it has been difficult to get these Christians to take much interest in the work. Owing to the financial shortage we decided to close up the station, as such, and work in the villages. The local Christians rose up in protest against such action. In response to their appeals the department decided to give them a small grant of money and ask them to organize the work on their own plan. Their organization was not without its difficulties, nor was it exactly as we might have dictated. They have a general supervisory committee, also, a finance committee, a treasurer and a recording treasurer-secretary, and an auditor, who is to work in conjunction with the supervisory committee. It is very encouraging to see the Christians assuming responsibility for the Christian work in their own villages.

Miracle of Healing—A Testimony of the Gospel

A little over a month ago a man sixty-three years old was brought to the hospital. A cart had run over him, crossing his body. One leg was fractured below the knee. The arm on the opposite side was broken. His jaw bone on the left side was also fractured. Through the patient care of the doctor and nurses he made a marvelous recovery. To the average Chinese his recovery is as real a miracle as is recorded in the Bible. It is a testimony of the power and mercy of the Gospel message.

Annual Festival—Crowds Visit the Mission

July at Shou Yang was ushered in by the annual festival of the fifth moon. Even though the idols in the large temple are all torn down, the people generally and the business people have become so accustomed to having this festival that they subscribed freely to its support. In place of the usual ten day theatrical, they had only seven days this year. The crowds from the countryside visiting the mission compound were most interesting, and we saw no traces of either fear from the opposition of the past two years, or of any present opposition to the work of the mission. We are thankful for this.

Shou Yang Hospital Work Grows

The receipts at the hospital were $366.19 for July. The total expenses were $214.62. This work is becoming more and more self supporting. It is expanding so that one doctor is not able to care for the entire work. The doctor is now attempting to get an assistant to begin next year. Western medicine is a great blessing to these needy people.

CHINA

Emma Horning

Liao Chou

Difficulties of Foreign Tongue Cause Woman to Lose Tooth

A patient asked to have a false tooth set in her mouth, supposing the doctor had the skill to do it. Because the English ear has difficulty in listening to the Chinese tongue, the patient had a tooth pulled out instead of an extra one put in. We sometimes say a Chinese woman keeps still and takes what comes. It was true in this case, for what did she know about tools and procedures to be used, so the doctor took the request as it was given to him and found teeth needing extracting which is usually the case in a Chinese mouth. The difficulty of living and working with a people of another nationality is not the least of our troubles.

Three Days' Retreat for Five Counties

A three days' retreat was held at this station for the membership of the five counties. As this was harvest time the membership was rather small. About one hundred attended. The themes discussed were: "What does Christ mean to me, and how can I best interpret him to my neighbor?" and "What contribution does the church have to make to our Liao Chou territory, and how can it best make it?" Baptizing, consecrating of children, and communion were held on the third day.

Patient Carried Twenty Miles Through Heat, Dies

Our hearts were wrung with sorrow the other night as we had to stand by helpless and see a distracted husband in the operating room with his dying wife in his arms. Everything that the doctor could do would not save the mother and the unborn babe. They had carried her nearly twenty miles in a mat litter through the summer heat but came too late. They came on the advice of a woman who had just returned to her home in the same village cured. Her recovery was almost miraculous and she was eager to pass the good news to others, but they came too late.

CHINA

Emma Horning

Ping Ting Chow

Ten Days' Conference of Mission Workers

The big event of the month was the ten day conference which was held at this station. Some forty delegates were present, representing most of the evangelistic workers of the mission. However, many others took advantage of the opportunity and attended the meetings. This is the first of this kind of meetings we have had since the evacuation, and they were much appreciated.

Two Inspiring Speakers Visit the Mission

Two outside speakers spent several days with us. One was Mr. Li from Tiaynan, who gave a number of inspiring talks. He has recently returned from England where he has spent five years in theological work. The other was Miss Kwan who spoke on the need of religious education in the home. She is a secretary of the China Christian Council in Shanghai, but is spending the summer with her parents who are working in Shansi at present. While here she is speaking at a number of conferences. If the church continues to develop such earnest young women we can well be thankful for every effort that has been expended in China.

Personal Glimpses of Mission Workers at Ping Ting

Vacation finds us all occupied. Sister Flory is busy caring for the beautiful twin boys, who are growing rapidly and are "the best babies in the world." Both weighed over ten pounds when they were two months old. Bro. Flory is repairing the auto and selling the Vanimans' household goods for them, since it is not likely that they will return to China soon. Sister Bright is busy supplying the industrial women with sewing, and mailing the beautiful finished work to the many friends in America who are so kindly selling it. Bro. Bright is busy overseeing the repair of the hospital roof, keeping books and writing reports.

Magic lantern pictures are being shown each evening on the streets in various parts of the city. Helpfulness is the general subject. Jesus and other noted persons are used as examples of helpfulness. Hygiene pictures are explained and stories told. Bro. Yin does the speaking two days a week. The other days are supplied by teachers from the boys' school who are gladly giving a part of their vacation time to this interesting work. Fly swats are sold at these street meetings as a part of the hygiene teaching. Several years ago, before our hygiene teaching began to take effect, no one was interested in buying them. Now all we take each evening are sold in five or ten minutes. They are only afraid there will not be enough to go round.

Japan Will Support Disarmament

The Peking Leader says, "Japan will support the disarmament conference which, it is expected, will be proposed by America and Great Britain and will do everything possible to promote the success thereof if invited to participate. This country hopes and expects such drastic curtailments as may be compatible with the minimum requirements for national defense."

Marshal Feng Yu Hsiang Eager to Start on World Tour

Marshal Feng Yu Hsiang, his family and his bodyguards are now living in a beautiful temple some fifteen miles from Tai Yuan Fu. His health is not the best and he is eager to start on his world trip. He expected to spend the summer resting in Japan, but Governor Yen insists that he wait till he can go with him. The Government has detained Governor Yen, insisting that he first help reorganize the army and disband the soldiers who are not needed.

County Teachers' Institute at Ping Ting

Since our conference has closed, Ping Ting County is holding a teachers' institute here, the first of the kind. The new government is making an attempt to improve the educational standard of its teachers. Some five hundred teachers and prospective ones from all the surrounding villages meet twice a day to hear the lectures which are prepared for them. The city has no place large enough to accommodate so many people so they have divided and half of them are using our church for the lectures. This gives much life to the mission premises during this usually quiet period when the school children have gone home.

Missionaries Rejoice in Return of Workers on Furlough

Chinese and missionaries are rejoicing over the news that so many of the missionaries are returning this fall. We hear that Crumpackers and Sollenbergers are on the way and that the rest will leave Aug. 29. Since the boats make the trip to Japan in nine days we need not wait so long as formerly.

Ping Ting Hospital Report for July

Out-patients	741
In-patients, operations (minor)	50
Men's hospital in-patients	40
Women's hospital in-patients	16
Obstetric cases	5
Major operations	21
New nurse students taken on	2

AUGUST MISSION BOARD MEETING

(Continued from Page 310)

"The General Mission Board gratefully acknowledges the generosity of the men and women who have pledged an amount to be used as a challenge to the churches of the brotherhood to pay off the missionary deficit. In consideration of this challenge, the General Mission Board calls on all the congregations and members to contribute before February 28 an increase of $37,500 over their giving of the last fiscal year with the understanding that every dollar represented in this increase will be matched by another dollar from the donors of the challenge fund. We furthermore implore pastors, ministers, Sunday-school officials, young people, aid societies, and missionary committees to both instruct and inspire the membership to the end that they will faithfully and heartily assist in this most worthy enterprise."

The Board believing there can be no great missionary inspiration without information, gave the Missionary Visitor editor the privilege of distributing 1,000 trial subscriptions. These are to be placed in territories where there is much need of setting forth more knowledge of the great missionary work of the church. Ministers and missionary committees and other responsible leaders should write to the General Mission Board if they have an interest in using some of these subscriptions.

Much routine business was handled and a number of items were deferred until such a time as the General Secretary can be with the Board.

"WHAT CHRIST SAID"

I said, "Let me walk in the fields."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din";
And he wept as he sent me back;
"There is more," he said, "there is sin."

I said, "But the air is thick,
And the fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into his hand went mine:
And into my heart came he;
And I walk in a light divine,
The path I had feared to see.

—George MacDonald.

NAOMI ZIGLER RUPEL

(Continued from Page 323)

Religious Education in 1929. It was during the last year of her work at Bethany that she made the definite decision which marked the crowning sheaf of her life thus far, namely, her decision to go to Africa as a missionary.

Those of her most intimate friends knew of her great desire to do work of this kind, for while she was teaching in high school many times she expressed her desire that she thought she should do work more definitely religious. It was because of this noble desire to serve her fellow-men that she gave up high school teaching and prepared herself for religious teaching.

Naomi's decision to become a missionary was not due to any sudden vision or revelation but was the outgrowth of a devout Christian life wholly dedicated and open to the guidance of the Holy Spirit. She was just as willing to spend her life in service on the home field had the Lord so directed, but the way was opened for service in Africa and she goes with her heart overflowing with joy that she has been accounted worthy of ministering to the needs of benighted peoples.

Only one episode is left to tell and that a plural one. On June 9, 1929, at the Bethany Church, Chicago, Naomi became the happy wife of Paul Rupel of Plain, Washington. This was the happy culmination of two years of friendship spent in school together. They both have answered the call of service in Africa, have been accepted by the General Mission Board and confirmed at the North Manchester Conference, June, 1929. They go out hand in hand, eager to serve their Maker by ministering to the needs of their black brothers in Africa.

MONTHLY FINANCIAL REPORT

Conference Offering, 1929. As of August 31, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:
Cash received since March 1, 1929, ...$141,301.48

(The 1929 budget of $363,000.00 is 38.9% raised, whereas it should be 50%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on August 31, 1929:

Income since March 1, 1929, ...	$172,935.05
Income same period last year, ...	141,360.63
Expense since March 1, 1929, ...	127,986.46
Expense same period last year, ...	148,371.17
Mission deficit August 31, 1929, ...	55,422.88
Mission deficit July 31, 1929, ...	43 034.39
Increase in deficit for August, 1929, ...	12,388.49

Tract Distribution. During the month of August the Board sent out 4,753 doctrinal tracts.

August Receipts. Contributions were received during August by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World-Wide Missions	$2,328.50	$24,171.78
Student Fellowship Fund 1928-29 ..	30.00	1.744.44
Aid Societies' Mission Fund—1927	168.66	2,641.36
Foreign Missions	531.40	2,905.01
Junior League—1929	37.69	456.58
B. Y. P. D.—1929	105.03	716.32
India Mission	207.95	1,222.71
India Native Worker	50.00	242.25
India Share Plan	443.33	2,260.71
India Missionary Supports	901.03	10,639.92
Vyara Church Building Fund	1,466.51	2,164.44
China Mission	304.69	1,094.10
China Native Worker	13.39	44.92
China Share Plan	156.25	775.05
China Missionary Supports	395.62	6.830.88
Africa Missionary Supports	836.95	3,389.14
Africa Mission	258.77	3,356.64
Africa Share Plan	250.00	744.75
Near East Relief	56.03	369.69
China Famine Relief	53.00	698.36
Conference Budget Donations	846.14	71,566.21
Conference Budget Designated	5.00	116.11

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Women's Missionary Society Suggestions

Gleaned from the Geneva School of Missions

My Dear Friend:

How I wish you might be here to enjoy this beautiful place. The woods, the beautiful lake, sometimes called the Galilee of America, the birds and the blue sky all make a complete inspirational setting for our school.

You know this is a School of Missions for women and young women so of course the folks here are missionary minded and all are vitally interested in getting the very best ideas for their local Women's Missionary Societies. There are a number of missionaries here from foreign lands and they are an inspiration to all of us. There is a splendid faculty too. We have classes in the forenoon, but in the afternoon we may do as we like. Many go boating, swimming and hiking.

Since you have just started a missionary society in your church perhaps you would like to know a few of the things we are getting in our methods class. First of all, why do we have missionary societies? For information and interest, and out of this grows activity, which leads to giving, praying and doing for others. The real objective is soul winning.

The membership of the society was discussed. A few of the women reported that all of their women in the local church belonged to the society; quite a number had 75% belonging. That is fine. I think if all realized the possibilities of a missionary society, all would want to belong.

In speaking of the devotional service, they thought it was not asking too much to ask each woman to take part in the prayer circle. Pray definitely for certain missionaries and their work by name. We can all be intercessors. The hymns for the service should be selected with care. Use the beautiful missionary hymns. The importance of using our missionary magazines was stressed. We Church of the Brethren folks are fortunate in having such a splendid magazine and I hope our women use it in their missionary meetings. If we want wide-awake meetings, there must be plenty of advance preparation. They told us that if we want the women to go to sleep, lose interest, and finally drop out, just let the leader read the entire lesson, page after page. Of course none of us would be guilty of that. Always begin and close on time. Unique announcements and meetings will add to the interest. In the summer time we could sometimes have our meetings on a lawn or large porch. Some other season when we want to do something different, we might have a luncheon, each table to represent a different country or mission station and a woman at that table represent a missionary and tell of the work there. Oh, there are any number of interesting things we could do if we would just take the time to do a little planning. It would be worth the effort too.

Try to tell somebody else the things you read or hear at the meetings. You may be able to arouse enough curiosity to get somebody else to come and see what it is all about. We talk about things in which we are really interested and we interest people in the things about which we spontaneously talk.

I haven't told you anything about the fine time we are having in the classes where our mission study books for this year are taught, and of the many interesting outside features. Our "From Jerusalem to Jerusalem" class meets on a large veranda a few feet from the lake. An ideal place for such a class. Our teacher was formerly a missionary in China with many rich experiences.

I hope in another year many of our local

societies will send one of their group to one of these splendid schools. It is a wonderful help to anyone interested in missions. You asked for a constitution for your Missionary Society. I am enclosing a suggestive one.

Here is Alice Freeman Palmer's secret of a happy day: "Commit something to memory every day, look for something beautiful every day, do some kindness for someone every day." Here are two more quotations that I think are good. "Don't wait to be cranked up, be a self-starter." "God does not look for medals, degrees or diplomas, but he looks for scars in the likeness of his Son."

The day will soon be over, the evening shadows are beginning to fall and I must bring this letter to a close. God bless you and make you a faithful member of the Woman's Missionary Society.

Lovingly yours,
Nora M. Rhodes.

P. S.—One teacher gave us this recipe for Christian work—study, prayer, information, good cheer, no fault-finding and the love of Jesus.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "The Crowded Ways," Chapter 2

"A vision without a task is visionary;
A task without a vision is drudgery;
A vision and a task is the hope of the world!"

Devotions

Hymn: "Lord, Speak to Me That I May Speak"

Scripture: Psalm 98

Prayer: For the youth of the cities; for the homes; for the churches that their spiritual influence may be greater.

Solo: "There Is Beauty All Around, When There's Love at Home"

Chapter Outline

1. How the city changes the city man helpfully. Pages 31-37
2. How the city changes the city man harmfully. Pages 37-43
3. Dangers of city life for the individual. Pages 44-51
4. Family life in the city. Pages 52-55; the city and the church. Page 56

Reading: "What Christ Said." (Page 329)

Discussion: If your church is in the city, what is its program?

Also, an imaginary tour to the various churches and communities of different types may be made.

MISSION STUDY FOR INTERMEDIATES

Pioneers of Goodwill. The intermediate groups have a book for their own reading this year. A collection of twelve biographies of men and women who pioneered in the name of Christ has been written by Harold B. Hunting and is issued in an attractive, illustrated volume. The mission work among various racial groups is set forth through these accounts of those who gave their lives for the betterment of others. In this way the American Indians, the Alaskans, the Negroes are seen in their need, as well as people in crowded cities, men in lumber camps and girls in factories. (Cloth, $1.00; paper, 75 cents.)

Good News Across the Continent. In order that the biographies in "Pioneers of Goodwill" may be fitted into history and the work effectively tell how the lives and work of these heroes brought goodwill to this new country, Miss Mary Jenness has prepared a course for the leaders of intermediate groups. Her volume presents background material in home missions, traces the spread of the Kingdom more or less historically from East to West across river and mountain, and gives fruitful suggestions as to projects which the boys and girls may work out for themselves. (Paper, 50c.)

—E. Jessie Ogg.

Two leaflets, the **Mission Study Prospectus,** outlining the 1929-1930 course of study, and the **Church School of Missions,** sent free upon request. General Mission Board, Elgin, Illinois.

PRAYERS FOR LITTLE CHILDREN

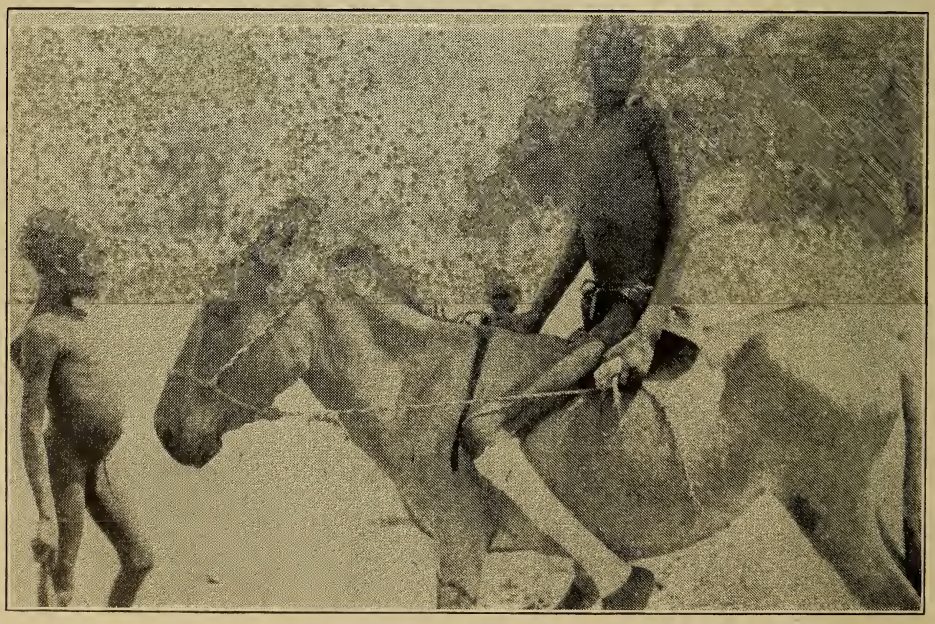
Prayers for Little Children, by Lucy W. Peabody. These prayers have been translated into Japanese, Chinese, and two Indian languages. Babies around the world are praying the same prayers. Order from Brethren Publishing House, Elgin, Illinois. Price 25 cents.

African Boys Cured

OUR first task at Dille was to build a house to live in. We expected the rainy season to begin any day, so we were anxious to have a rain-tight roof over our heads. The people soon became friendly towards us, and assisted in the building of the house.

Now we have a comfortable house to live in, also one large mud hut which we use for church services and school, and another for a dispensary. Among the boxes of goods which we brought with us, there was one containing medicines, and as soon as the people saw this they began to bring their sick folks to us for treatment. Most primitive people believe that all sickness comes because of the anger of the spirits, and they think that medicine should be able to take away the power of these spirits and cure the sick person at once, so it is difficult for them to understand that they must come to us for medicine every day for some time before they can be well again.

One little boy was brought to us, only one year old, with bad burns all over the one side of his face and head. His mother said that Satan had entered into him and thrown him into the fire. The witch doctor had tried many various kinds of medicines to heal up the wound, so I had a difficult job trying to remove all that before I could put anything on it. Just as the wounds were beginning to heal, Hereki's mother said that a relative had died and she would have to return to her home to attend the funeral. It was useless to try to persuade her to stay as the religious customs of a primitive people are just as important to them as our customs are to us, so she went away. On her return I found the poor boy just as bad as he was at the beginning; he had scratched all the healing parts with dirty nails, and made the wounds worse again. So we had to begin all over again, adding much unnecessary suffering to the child. It also took some time to get permission from



the superstitious mother to cut Hereki's finger nails. Again as the wounds were beginning to heal, the woman said she was going home. The witch doctor thought that the white man's medicine was of no use after all and said that his medicine must again be tried. This time we failed to persuade them to stay and I do not know whether the child is better or not. Some day soon I hope to be able to visit the village where Hereki lives, and see how he is.

Another boy came to us with his legs covered with ulcers. He had not been able to walk for three years, and had suffered much pain. It took a long time to heal up the ulcers, and in the rainy season when there was no one to bring Jidigali to the Dispensary he came on a donkey's back. One day, however, the donkey ran off before Jidigali got on his back, and he got such a fright he would not come back again. So in order to heal his legs, I went every day for a number of weeks to the village where he stayed. Now Jidigali can walk, and comes often to the Dispensary just to see us and to bring gifts to us for our kindness to him. He is a very happy boy now.

There are many other little children and big people too who come to us for medicine, but we do not know what to do for them

(Continued on Next Page)

A Missionary Writes to His Son

My dear Son:

I was glad to get a letter from you written on the typewriter. I could tell which you had written and which mother had written. I am sure you remember Uncle Clarence's

It is just like Grandpa's big ones. He sent it to Jos to bring a lot of boxes to Garkida. But the Buras could not bring it very well. This is the way it looked when piled full. And this is the way the black men pulled and pushed it. And Daddy had a great time helping to bring this wagon from Jos.

Wouldn't you have liked to help? Now I am at Garkida again. I had a long ride in the motor car and I will keep on riding over the country it seems. You may go riding in grandpa's Ford but I go in the mission Ford.

is well. As you see, he is getting bigger. And he is getting fat and lazy. But he still has energy enough to jump at the black boys and try to bite their legs. He knows they are afraid of him and I believe he thinks it is a good joke. So whenever a black boy comes close he makes a leap and tries to bite. But he does not bite at me except after dark.

This morning Curetata was killed. Dogs killed him. You know he used to play with dogs. And he could scare away many dogs. One dog came and Curetata thought he would teach that dog a lesson but the dog just grabbed Curetata and killed him. If Curetata had only climbed his tree that cross dog would never have caught him. It pays to be brave but one must not be foolish. Curetata was foolish. Boys can learn from monkeys too. I want Junior to be brave and also wise and careful and obey mother.

With love,

Your Daddy.

(Continued from Preceding Page)

as we are not doctors. Soon now we expect to have our own doctor here. He will find plenty of work to do, because many sick people are eagerly awaiting his skillful treatment.

Another difficult task which we had to face was that of learning a new language. The people here are called Margi, and the language is called Margi also. It is rather like the language spoken at Garkida by the Bura people, but more difficult to pronounce. They seem to choke over some of their words and make all sorts of queer sounds. We did not have a book, of course, nor a teacher who knew English. When the rains came it was difficult even to get a Margi man to come to help us as they were all busy working on the farms, planting the seeds for food that was to last them all the year. At last we found a blind man who could not work on the farm, so he came every day and talked to us and from his conversation we tried to gain some knowledge of the language the people use.

Soon now we hope to begin a school for the people. The rains are over and the farm work nearly finished. It may be some time before they will come to be taught, as they do not realize what value education will have for them. Yet quite a number of them come to the church services every Sunday and seem to listen very well to all that is said to them. They love to hear the Bura boys singing the hymns translated into the Bura language, and they try to sing them too.

And so, these, our first six months at Dille have been very full. We do not see any real results—these do not come quickly—but the people are friendly toward us and they come with all their troubles to seek our advice. We look to the future for the winning of many of the Margi people for Christ, and we look upward to God for direction in this, his work. It is a great work, with great opportunities. You and we are privileged to have a share in that work; we here depend on you young folks at home to support us and our work here in prayer even as you have done with your gifts.

Mrs. H. Stover Kulp.

(Note: Since this article was written Brother and Sister Kulp have moved to the Lassa Station. We hope to hear more of their work among the Margi people there.)

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor

Ada Miller, Assistant Editor

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

SAILINGS OF MISSIONARIES

The following missionaries are scheduled to sail for India October 17, via S. S. City of Baroda, New York City: D. J. Lichty and wife, J. M. Blough and wife, J. E. Wagoner and family, and B. Mary Royer and Elsie Shickel.

Breathe a prayer for the missionaries as they go back to their field of work. Send them a letter of encouragement.

FRIENDSHIP SCHOOL BAGS HAVE FAR-REACHING EFFECT

The following excerpts from a letter from Mexico indicate something of the far-reaching effect that the sending of the friendship school bags to Mexico has had:

"I am writing this at the request of M. Roberto Thomson of Hermosillo, Sonora, who has charge of the Seri Indians of Tiburon Island. Mr. Thomson deeply appreciates and is very grateful to the children of your school for sending the little things for the children of Sonora. The package was turned over to him by the government. It might interest your children, who have every convenience, who have plenty of food, clothing, shelter and abundance of fresh water, to know how these things were transported across 100 miles of desert and then water.

"This suit case was taken by auto across the desert for seventy or eighty miles; then by cart until the cart got stuck in the mud; then horseback to the shore of the Gulf of California; then by boat (rowboat) to Tiburon Island; then on the back of an Indian for several miles to the Indian camp, where the bag was opened, and the "good will" things distributed to the Seri children, who were made very happy to receive them, as they rarely receive gifts from anyone, except persecution and ill will. These primitive people, wild as coyotes, appreciate kindness, generosity and thoughtfulness as well as more civilized people, who have so many advantages that they lack, and these things made them very happy.

"These people lack everything your pupils have in the way of physical comforts. Their scanty clothing is filthy rags; no permanent dwellings; always insufficient food; drinking water has to be carried on the shoulders of men several miles. When you pour out some precious water for your dog to drink, and what he leaves return to the vessel or drink it yourself, you know how to prize water."

A LETTER TO RUTH

(Continued from Page 325)

beautiful picture than this and surely the angels must take up their refrain in heaven. Could a child ever go far wrong with such a mother? And not many years ago this mother was bowing down to idols of mud but now she spends all her time going into the homes telling the Glad Tidings to the shut-in women of the city.

A few years ago this daughter was very ill and for days her temperature would rise very high. I can see the doctor now in his distress, not knowing what more to do for her and it looked as though she must leave us. The missionary who was her teacher felt there must be some way to save her, so went to the hospital and sat by her bedside and asked if she had ever heard about the anointing for the healing of the body. She had never heard about it and when the missionary read the scripture to her about it she said she wanted to be anointed. Arrangements were soon made to grant her desire, while many prayers were going up in her behalf. From that hour the fever began to subside and in a short while was entirely gone. She said she felt a miracle had been performed for she felt such a healing come over her body such as she could not describe. We had to speak of this the other day when she was here for it is a precious memory to her and I am sure will be a benediction all her life. As she was leaving she said, "I am soon going far away to a strange place. God has been good to me, and I have a praying mother back of me. Oh, she is so warm-hearted for Christ! I want you to pray for me too." As my eyes followed her down the walk as she was leaving I thanked God for such young lives. Our hope for the Kingdom is upon them and I know you will want to pray for this dear daughter too.

Most affectionately,

Minnie F. Bright.

ADONIRAM JUDSON

Burma's first missionary stands as a type of missionary alongside of Cary and Livingstone. Because of the new missionaries, whose biographies appear in this issue, sailing to their fields of service this summer, Judson's picture is used on the front cover.

A thrilling story of Judson's life, entitled "Splendor of God," has been appearing in the Christian Century. This novel will appear in book form. Price, $2.50. His biography also appears in the book, "Christian Heroism in Heathen Lands," by Galen B. Royer. Price 75 cents.

Church of the Brethren Missionaries

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With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1105 Haight Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward and Ilda, 813 E. Chilhowie Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Spanhusvagen 38, Malmö, Sweden

Graybill, J. F., and Alice, 1911
Buckingham, Ida, 1913
Norris, Glen M., and Lois, 1929

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Cripe, Winnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919
Ulery, Ruth F., 1926

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Blough, J. M., and Anna, 1309 Franklin St., Johnstown, Pa., 1903
Butterbaugh, Bertha, 3435 W. Van Buren St., Chicago, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1921, DeGraff, O.
Lichty, D. J., 1902, and Anna, Trotwood, Ohio, 1912
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
* Wagoner, J. E., and Ellen, Peebles, O., 1919
Wolf, L. Mae, 327 E. 60th St., Manhattan Maternity and Dispensary, New York City, 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXI November, 1929 No. 11

THE ANGELUS

Henry Drummond said that "The Angelus" is a perfect picture since it has the three essentials of life standing out prominently—God, Love, and Work. Can you join Mr. Drummond in finding these points in the picture?

World-wide Evangelism--Pentecost

This year marks the end of the 1900th anniversary of our Lord's ministry

AT the Hershey Conference, 1927, the following resolution was passed: "To the districts and congregations of our brotherhood that the years, 1927, 1928 and 1929—the nineteen hundredth anniversary of the active ministry of our Lord—be observed by special emphasis in our Sunday-schools upon the life and teachings of Jesus and a renewed emphasis upon evangelism. We suggest united and simultaneous evangelistic campaigns in all the churches of the districts sometime during this period."

Protestantism around the world is planning the observation of Pentecost by uniting in an intensive effort to win the allegiance of men to Christ. Pentecost will be June the 8th. The primary work of the church is winning men to personal faith in God through Jesus Christ and a personal dedication to him as Lord and Savior. Certainly, the Brethren Church will observe this great event in the history of the church by dedicating a year of hard effort to the work of evangelism. This is the only way to do successful home mission work. Gifts to home mission work help make this program possible in small and needy churches.

"Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true he must give it up. If it is true he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. There is no proxy religion. Each man has his own. If he hasn't he has none. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false."

The Work of Laymen

"Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. Telling men the gospel, explaining what Christ can be to a man is preaching, as scriptural as any preaching can be made. Ministers ought to make this plain, and lay the duty of such preaching upon all their laymen and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon. The true ideal of Christian evangelism is the propagation of Christianity, not by public preachers so much as by private conversation and the testimony of common men."—Robert E. Speer.

Contributors and Contents

Dr. Charles L. Goodell, Secretary of Evangelism for the Federal Council of Church of Christ in America, is a great force in the winning of men to Christ.

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Francis Barr writes about his work in Oregon. The Sunday-schools of Eastern Pa. support his work.

THE ALBANY CHURCH, PAGE 350

G. A. Cassel, a layman intensely interested in the program of his local church, district, and general work.

CHALLENGED, PAGE 349

Amsey and Florence Bollinger, who superintend the work of our Industrial School, serve with the spirit of love that will not let go.

THE WORK IN GREENE COUNTY, PAGE 346

A PLAYLET ON OUR MOUNTAIN WORK, PAGE 357

Harper Will, on leaving Yale chose the small church at Twin Falls, Idaho.

THE ROMANCE OF BEING A HOME MISSIONARY, PAGE 343

Church Loans Its Pastor for Home Mission Work

Several years ago the Clover Creek church loaned for six weeks its pastor, Brother C. O. Beery, to conduct evangelistic work in our home mission fields. He was sent through the Home Department of the General Mission Board to the two churches in Southern Louisiana.

Several weeks ago Brother Beery informed the Board that he was ready and his church was willing to give six weeks of his time. Plans are now being made for him to serve in Southern Alabama in the Citronelle and Fruitdale churches.

Giving His Life to His Own People

H. S. Knight, a native of the Mt. Carmel Congregation, is the pastor of the eight different churches in Greene County, Virginia. In this congregation the membership is about five hundred or more and in this area is our Industrial School. During this last season he conducted five evangelistic meetings before August 26 and has four more planned. Each church in the congregation has a treasurer and the congregation a general treasurer. Stewards have been appointed in each church. The duty of stewards is to secure pledges and collect gifts for the work of the local congregation and mission work. This congregation gives very liberally.

A Layman Challenges

The District Meeting in one of our western states was facing some new tasks. Money was not available to "carry on" to the extent desired. A laymen's meeting followed. One of the men presented the challenge and offered to be one of ten men to give $50 above their regular offering. The need in the Church of the Brethren today in local, district and general work is a large group of laymen who will sense the need and spontaneously put their shoulders to the wheel and do what needs to be done. It may be money; it may be enthusiastic support.

Thinking Through

In a recent conversation a layman said, "I had never given our home mission work any thought. I am just now beginning to see that the church must be our first consideration in the United States if we are to maintain high spiritual ideals among the people. Clubs and other organizations may help, but they will never take the place of the church."

Enthusiasm for Mission Challenge

When the challenge for an increase in mission giving this year was announced it brought immediate and enthusiastic responses from leaders all over the brotherhood.

A number of missionary minded men and women of means have challenged the Brotherhood for an increase of $37,500 over the general missionary giving of last year. They offer to match dollar for dollar this increase.

The challenge is being taken up in Idaho. A brother at Fruitland challenged nine other men in the district to give $50 each over and beyond their regular contributions.

A Colorado man says, "We are putting forth every effort to build a new churchhouse but we will make an increase for missions over last year."

A western college president says, "When the opportunity presents itself I shall be glad to help as I can, both financially and with my moral support."

A Kansas brother writes, "Wheat in our section will yield only about six bushels per acre. In the face of this most members are living well and it will not hurt us to make an increase for missions."

A local pastor says, "Send us the individual envelopes for we are planning a monthly offering, special for this increase fund."

Every day brings some encouraging news from some quarter of the Brotherhood. Success depends on every member getting the information and having this matter laid heavily on his heart.

This increase is all for the Lord's cause. He desires to bring healing to bodies and souls everywhere but men do not know the true God. The great two-fold message of the Prophet Isaiah is that God is infinitely great and infinitely near. People everywhere seem to know that he is great, but many do not know that he is near—near in the sense that Isaiah meant, or in the fuller sense that Jesus revealed as one with wisdom and power and love for all men's needs. The mission work of our church reveals God to men and thousands are now being blessed by your missionary dollars.

National Home Missions Conference

Representatives of Home Mission Boards in Canada and the United States have been meeting annually for a number of years. There has never been held a great National Convention in the interest of the extension work of the church in America. The next annual meeting of the Home Mission Council and the Council of Women for Home Missions will be held January 7, 1930, at Atlantic City. The big task of this annual meeting will be the planning for a National Home Missions Congress to be held in Washington, D. C., sometime during the winter of 1930-31. Bishop Francis J. McConnell will be the Chairman of the Congress.

Another Minister Goes to Idaho

To the people in the far eastern section of the United States it may seem peculiar to say that a minister from Missouri has gone West. But it is a long way from Missouri to Idaho. Clement Bontrager is now in Emmett, Idaho. He has joined a group of young ministers in that state who are determined that the Church of the Brethren shall make a lasting contribution in the District of Idaho and Western Montana. The General Mission Board is helping in Idaho. Our united Thanksgiving offering will help Idaho and many other places.

Ohio Young People Working Mission Project

The young people of seven congregations in Southern Ohio, namely, Castine, Prices Creek, West Alexandria, Eaton, Wheatville, Gratis and Four Mile have joined together in a living missionary link with Sister Elizabeth Oberholtzer on the China field. Miss Elizabeth Kiracofe, writing about their work says:

"You may be interested in knowing how we raised our money. Last spring we discussed the Y. P. D. project; twenty members signed the B. Y. P. D. slip, and we chose Sister Oberholtzer as our missionary. Then several of our girls made twenty mite boxes and passed them out. We were to fill these with pennies every time we were thankful. Last Sunday night we had a dedication service of the mite boxes. We used the mite box story and play in the Missionary Visitor. Then the boxes were all placed on a small table for the dedication service. Fifteen boxes were returned with a total of $18.35. The mite boxes were returned again to be collected Dec. 1. We hope to go 'over the top' in raising our pledge. Our Y. P. D. is still very active and we enjoy our interesting and inspirational meetings."

Young People Plan Mission Work

The Young People of the Allegheny Congregation, First West Virginia, have organized a Mission Band of about thirty-five members ranging from twelve to twenty-five years of age.

The purpose of the group is to go into the homes of the sick and aged and sing and have worship. They plan to talk with those who are outside of Christ and win souls for him. They will seek to raise money for missions. They plan to increase the circulation of the church papers.

The leader of the group is Milla A. Likens.

Bibles for Seamen

It is estimated that on any one day there are 20,000 seamen in the port of New York, the average stay being three days. If one should multiply these figures by the days in the year it is easy to see the vast number of men who annually come.

These figures, however, do not tell the whole story for there are bargemen, rivermen, fishermen and longshoremen of whom no record whatever is made. In addition, there are on every great passenger steamship large numbers of stateroom, dining and deck stewards, bakers, engineers, firemen, etc., whose business it is to minister to the welfare of passengers. Single Atlantic liners employ as many as a thousand individuals. These men who "go down to the sea in ships" represent many nationalities, and come to New York from every port on earth.

The New York Bible Society is seeking to furnish the Scriptures to these hundreds of thousands of men who annually visit America's greatest port.—Missionary Review of the World.

New Members of Theological Faculties

Rev. Samuel M. Zwemer, the foremost missionary among Moslems and Editor of The Moslem World, becomes Professor sor of the History of Religions and Christian Missions at the Princeton Theological Seminary.

Rev. Albert W. Beaven, for many years minister of the Lake Avenue Baptist Church of Rochester, N. Y., will be inaugurated as the new President of Colgate-Rochester Divinity School on November 8, succeeding Rev. Clarence A. Barbour, who becomes President of Brown University.

Professor Niebuhr Becomes Social Service Chairman

Professor Reinhold Niebuhr, one of the leaders in the Evangelical Synod of North America and author of the well-known volumes, "Does Civilization Need Religion?" and "Leaves from the Notebook of a Tamed Cynic," this month becomes Chairman of the Federal Council's Commission on the Church and Social Service. Professor Niebuhr is one of the best known younger interpreters of the Christian faith in both its personal and social aspects.

A Friend of the Indian

Our remaining Indian population, according to the census of 1920, is 244,437. States having more than 5,000 range as follows: Oklahoma, 57,337; Arizona, 32,989; New Mexico, 19,512; California, 17,360; South Dakota, 16,384; North Carolina, 11,824; Montana, 10,956; Wisconsin, 9,611; Washington, 9,061; Minnesota, 8,761; North Dakota, 6,254; Michigan, 5,614; New York, 5,503.

President Hoover's Commissioner of Indian Affairs is Mr. Charles James Rhoads, President of the Indian Rights Association. He has been called the "modern friend of the Indians." The future policy outlined by Secretary Wilbur and the new Commissioner stresses an increasing share of state responsibility for the Indian's welfare and progress. Overhauling of the Indian Bureau's machinery may be expected from Mr. Rhoads.—Literary Digest.

Cigaret Advertisements in Magazines

"The youth of today is at the crossroads, a turn to the left or to the right changes the entire plan of life. What the youth **sees** and **hears** helps or hinders in selecting the road which will be the real roadway of life." Thus writes Ida Lillian Page in "How to Eat."

In April, 1929, the Narcotic Department of this magazine sent a questionnaire to 763 magazines and periodicals published in the United States, asking whether they carried advertisements of cigarets, cigars and tobacco, and whether they would be willing to have their magazine placed in a list for publication. Space will not allow our printing the list of sixty-seven magazines that do not carry tobacco advertisements. Of the returns from two hundred five magazines, forty-eight accepted tobacco advertisements.

A Recipe for a Happy Thanksgiving Day

First, count your blessings—as soon as you are awake in the morning. Then, let your heart overflow in an earnest prayer of thanksgiving.

Next, tune your lips to send forth a joyous song of praise to "Him from whom all blessings flow."

Sometime during the day, seek the loneliest person you can find, rich or poor, and so fill her very soul with gladness that her lips will also sing a song of Thanksgiving for her heart.

Go through the day determined, from the depths of your soul, that heart and mind, lips, hands and feet, with every sense of your being, shall, in some manner, express your gratitude to "the Heavenly Father who careth for all."

Last, close the day with a quiet, peaceful period of reverie and meditation—a deep soul-communion with the Savior.

If this recipe is carefully followed, it should give you the happiest Thanksgiving Day you have ever known.—Christian Herald.

The Missionary - Thanksgiving Proclamation---

THE season again approaches when it has become the practice of the Church of the Brethren to dedicate the month of November to the special interest of Home Missions. Thanksgiving Day has been set aside by the President of the United States to give thanks to the Giver of all life for the prosperous state of the nation.

America is what it is because of the Christian Church. High ideals have been maintained by the ministry of consecrated lives. The light of righteousness has pierced the darkness of sin in many places. Great Christian ideals are filtering down through the life of the nation direct from the life of Christ. This influence is compelling those who receive large incomes to share with those who made the increase possible. Wages are better than in any other nation on the earth and a business that does not provide the family needs of the worker is discredited. Good-will and Brotherhood emphasis is invigorating the life of the nation.

No one with keen discernment can be unthankful for what has been done or is being done today in spiritual development. But perfection has not been attained. The vigorous church is needed. Its extension program may be different in method and type of work done, but the need is just as important and challenging as any time in past history.

This church year is the 1900th anniversary of Pentecost. There is only one way to adequately observe this well-known event in the history of the Christian church. Early Christians waited for the coming of the Holy Spirit and then went forth to the harvest. This power is available in our day. The call to serve in needy places is insistent and continuous. There must be those who will go. There must be those who will send and support.

To be sincerely thankful is to be unselfish. It will be easy to be in the spirit of Thanksgiving when all America will spend a holiday. To do the Christian thing is to share. A real Thanksgiving means to give. Certainly the Church of the Brethren as it gives thanks for the many blessings received this year will do much more than just give thanks and will share in the spirit of love a generous united thank offering to help make America Christian and to keep it Christian.

A GREAT OUTPOURING OF PRAYER, MEANS, AND LIFE FOR THE HOME MISSIONARY WORK OF OUR CHURCH IS THE CHALLENGE OF THIS THANKSGIVING SEASON.

"*And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not love, I am nothing.*" 1 Cor. 13: 2.

The Romance of Being a Home Missionary

H. S. WILL

ONE year ago today, September 8, 1928, we entered Twin Falls, advertised as "The Magic City" of Southern Idaho. Magic is not an inappropriate adjective to use in connection with Twin Falls. Twenty-five years ago its present site was chosen and in faith a city was laid out. Then the entire countryside for miles in every direction was nothing more than a desert covered with sage-brush. Since then water has been collected and sent out over the land and that worthless waste has been transformed into a fruitful garden. In the midst of this garden, like the tree of life in the primeval garden, stands Twin Falls, an aspiring city of 10,000 people.

A three thousand mile honeymoon ended when we motored into Twin Falls. It was in a romantic spirit that we made our way to our first pastorate and in that spirit we have endeavored to do our work. By romantic I do not mean a fantastic, light-hearted, easy-going approach to one's task; but rather a thoughtful, anticipative, adventurous attack. If we are to make the most of our labor then we must discover something of the thrill of the football field in our work, whether it be farming, parish activities, study, or what not. Needless to say we haven't found it romance all the way. We have much to learn before we make it that. Frequently, due to the multiplicity of details, the seeming futility of our labors, and apparently far too stinted a trust in our Divine resources, we have allowed ourselves to develop tensions that have robbed us of much of the natural joy that should flow from unselfish labor. As a result it has been drudgery at times instead of romance. Nevertheless, viewed in its entirety the year has been richly laden with the fine fruitage of Christian rewards and Christian fellowships.

Certainly some work is not enjoyable and far from thrilling; it is plain drudgery, in fact, but when all work or even most work becomes drudgery, then it is tragic. I once heard a man say, "I never did work because I liked it. I always disliked work." There is no abundant life for a lazy man, or a man who hasn't found a task, the doing of which really brings him joy. Even some Christians I find, all of whom are supposed to be servants, have grown weary in well doing. Somehow, work, which is about as necessary to wholesome living as breathing, must be lifted from the low level of compulsion to the higher levels of joyous anticipation and romantic adventure. Otherwise the worker is a slave and he allows himself to be cheated of the just satisfactions that are a reward of work cheerfully done.

Jesus' sanguine disposition added immensely to the effectiveness of his ministry. I have always felt that we did Jesus an injustice to think of him chiefly as "A man of sorrows." To be sure he faced sorrows. Tragedy overshadowed his life. But Jesus' joys more than counterbalanced his sorrows. Predominantly he was a man of joy. He lived a buoyant, out-of-door life with his disciples on the shores of the Sea of Galilee. The crowds sought him and he taught them and healed them. Others fasted, but he moved about among his disciples and friends like a bridegroom. He saw the suffering and tragedy about him and he felt it more; but he saw and felt more strongly the love and beneficence of the Heavenly Father. He beheld Satan fallen as lightning from heaven. He knew that evil was destined to defeat, and that righteousness was destined to win. His absolute trust in the Father of all banished every care. His few material needs, something to eat and a place to lay his head, were readily provided by his many admiring friends. It was a vivacious company. They actually experienced there in Galilee what most of us expect to realize in heaven.

To rediscover that divine radiance found in Christ and the early Christians is the supreme task of every Christian and every minister. L. P. Jacks has suggested that we have lost that radiance. I would put it this way rather, some of us have not found it. We must find it, each for himself or herself, if we are to realize Jesus' promises of joy and fruit-bearing. Jesus calls us into a hard and sometimes hazardous

work, the building of his kingdom; but he transforms it into a glorious adventure by accompanying us whithersoever we go. Delight, sheer delight, in the service of our Christ and meditation upon the riches of the character of Christ are prerequisites to being like a tree planted by the streams of water, that bringeth forth its fruit in its season. The Christian religion is a romantic adventure into the unsearchable riches of Christ; the Christian ministry, our effort, conscious and unconscious, to give to our friends and neighbors those riches discovered.

The Christian ministry is going begging in some denominations today. I said to a young man once, "What are you going to make out of yourself? I believe you ought to be a minister." He replied, "Anything but preachin' for me." Then he went on to say how he felt about the ministry as a profession. It was too dull and prosaic—nothing thrilling about it. It was much like hiding away in some obscure corner. "Keep shy of the ministry if you don't want a monotonous existence," was his way of looking at it. That seems to be a rather general opinion among youth who are in the process of choosing a life's work. I can sympathize with those who have that view, for I once had it myself. I thank God that my eyes have been opened partly. I have even had several adults say in substance to me: "So you are a minister. Well, I pity you." It never took more than about two seconds to let them know I wasn't seeking their sympathy. How did such views of the Christian ministry get broadcasted? Shame on those of us responsible, when in reality our profession has in it no element of the prosaic, but is high adventure of the first degree. I would not discredit any honest profession, for I believe all work well done to be noble, but while others are handling cups and saucers, gold and electricity, it is our high privilege to be laboring with immortal souls. Christian ministers are making daily adventures in friendship, introducing their neighbors to the super-friend, Jesus Christ. There is positively nothing dull about such business. If anyone thinks it is dull let him be fair enough to honestly try it and he will be surprised to find it the most interesting adventure of his experience. When men and women once get a taste of the thrill that comes from this work, they find it hard to take time to do anything else.

No, the Christian ministry is not a commonplace work. Any labor that can transform a rough, provincial fisherman into a clean man and make of him a never-to-be-forgotten historical figure, does not fail to bring as a reward the profoundest satisfactions of life. That is exactly what happened to Peter, and life's finest satisfactions are what daily came to Jesus. "This is my beloved Son, in whom I am well pleased." What could be better than that, coming as it does from the Father above? Who would dare say that Jesus' ministry was just ordinary experience? Not one single thing that Jesus did was excluded by him from the work program of those who were to take up his cause and finish his work. Beyond that the Master stated with his own lips when talking to his disciples, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." That's the platform of the Christian minister. There is nothing ordinary about it. Rather it is the acceptance of the greatest adventure with the world's greatest Adventurer.

Victor Hugo said, "I feel two men struggling within me." We all know by experience just what he meant. There is one man within us, who, if he gain supremacy over the other, will lead us up to God. There is another man within us, who, if he gain supremacy over the other, will lead us down into the swine-pen in the far country. To help another swing the balance of power away from the man of the swine-pen to the man of God is the highest service we can render. That was Jesus' purpose in life. That's the Christian minister's ministry. Its reward is an abiding satisfaction. What I mean is concretely illustrated in this letter that a minister received from a young lady:

"I am so happy that I feel as though I must write you and thank you for what you have done for me. That last night you were here I told you I was not a Christian, but before you left this town I had nearly changed my mind.

"After I left the church that night I went home and went directly to my room. The

folks were not home yet, so I took my usual cigarette and went to bed, but I did not sleep.

"I had quite a fight, but at last I asked God if he would not take me. I asked him to help me break my habits. The next morning I didn't even feel the desire for a smoke. He had removed that stumbling-block that early. There were others though. The fight was hard, but I continually called to God to win. I was so deep in sin that it took him two and a half days to cleanse my heart. This noon as I was on my way to school, I don't know what it was but suddenly my heart began singing: 'My sins are all forgiven; I'm on my way to heaven; My heart is overflowing with joy, joy, joy.'

"Oh, I am so happy I could cry."

I have knocked a home run with the bases loaded. I have thrown a goal when there was only a minute to go and the score tied. But I want to say the thrill in that can not be compared with that which comes with the consciousness that you have been instrumental in helping someone to a better life. That's the highest service we mortals can render and it squares with the fundamental laws of the universe by paying the largest dividends.

When I entered the Christian ministry it was primarily from the standpoint of duty. But I have discovered that duty, if it is to be done, demands a dynamic. It is well for a husband to provide for his wife just because it is his duty—he ought to—but it is far better to provide for her because he loves to do it. Furthermore, he will make a better job of it if duty is backed by love. Though I entered the Christian ministry in response to the voice of duty, I am not continuing in it for that same reason, but for something of the same reason that Commander Byrd has stated leads him to go on his Arctic and Antarctic expeditions—adventure. I can say without hesitation that these six years when I have been learning to adventure with Christ have been by far the best of my life. By no means have they been all I hoped for. Times without number I have been literally stunned at the meagerness of my faith. Many times what actually happened fell far short of my expectations. Nevertheless, I have tasted sufficiently of the "water of life" that I thirst for more. Furthermore, I see no way at present by which my thirst can be quenched except it be further satisfied by deeper draughts of that life-giving water.

It was in a spirit of adventure that I entered Twin Falls last September to pastor the church here. I wanted to try myself out, to see what I could do. I feel that it has been somewhat like I heard a man express himself about student pastors, "It may be good for the pastors, but my compassion goes out for the congregation." Now that a year has passed I can't see a whole lot that has been done, but I have enjoyed it. My relationship and work with the church constituency, the young people, the other Protestant ministers of the city, my co-pastors of the Idaho churches, has all been congenial.

A halo has been thrown around the foreign missionary. Biographical books and books of adventure about foreign missionaries are legion. It is not so with home mission workers. That is generally accepted as more ordinary. But I want to say that adventuring with Christ doesn't necessarily need a foreign setting to be romantic. The whole

(Continued on Page 351)

THE ANGELUS

(Millet)

As we look at the picture "The Angelus" (front cover) we can almost hear the Angelus-bell ringing and calling the people to prayer. The man and the woman in the picture have been gathering the potato harvest and putting them into sacks, to be carried home on the wheelbarrow. One of these sacks is not quite full, so they have continued their work after sunset. But when the bell of the village church peals out its call to prayer, the man stops digging and plunges his fork into the earth and the woman hastily rises to her feet. The man reverently removes his hat, and the woman bows her head and clasps her hands over her breast, as they speak to their heavenly Father in simple prayer.

The Work in Greene County

AMSEY F. BOLLINGER

TODAY, September 16, another school year begins at the C. B. I. S. Seventy-six boys and girls with bright, eager faces are sitting in the chapel and others are kept away because of several cases of measles among the boarding pupils. Last spring they were glad to be out of the school-room, rather tired of school, but now they are eager to start in again. It is a day of happy reunions, of greeting old friends and making new ones. The new boy or girl does not have much chance to get lonesome. All of the other boys and girls gather round to inspect the newcomer. Then someone suggests showing him the points of interest, and they are off to see the barn, the new silo, the pigs, chickens, ducks, rabbits, and the dozens of other interesting things about the school and farm. By the time they return, the old boy and the new boy probably feel very well acquainted.

At the close of last year the Board of Directors urged that we do not again crowd ourselves as we did last year. That meant that there must be a weeding out process. That is rather difficult to do. It is hard to turn down those who want to come. Last year the applications kept rolling in and we kept on accepting those who seemed desirable and worthy, until we had as many as six boys in a room, and several slept in the halls. Similar conditions prevailed in the girls' dormitory. Of course that was not fair to the children nor to the school, so it was decided to put a lower limit on the number of children that would be accepted. This summer we have had the task of choosing and rejecting. Not many girls have had to be rejected, but a large number of boys have been refused admittance. Of course some of these would not have been accepted if we had had the room, because some, we feel, have no place here. Our school seeks to serve a definite group of children, the children of the Appalachian Mountain area, who have not had adequate opportunities for getting an education and show promise of developing into good Christian citizens. We feel that selecting the boys and girls is so important that each application is discussed and voted upon at a meeting of the whole corps of workers.

One of our boys who is sixteen years old and in the fourth grade because he had never had a chance to go to a good school, appreciates his present opportunity as shown by a letter he wrote to his father urging him to send a younger brother to school. He wrote in part as follows: "Daddy, will you let Harry come up to school? Uncle Robert will pay his way. How can you

GRADUATES OF THE CHURCH OF THE BRETHREN INDUSTRIAL SCHOOL, seven of whom entered high school this fall.

say no to such a offer as this? We don't want our brother to grow up dumb. I don't, I am sure, and no others do. Think it over, and say yes."

Many people are surprised at the large number of children we have in the summer. This summer there were about thirty-five who stayed here all summer, except for a vacation of one or two weeks. The reason for this is two-fold. In the first place we have some children who are bereft of one or both parents, or who do not have a suitable home. Those children make the school their home. Then there are others whose families are poor and who wish to help themselves through school. They stay during the summer to pay a part of their school expenses by the work they do.

What do the children do in the summer? They work and play. Our big three hundred acre farm provides opportunity for both these activities. We hire one cook and one farm laborer. All of the work besides what they do is done by the teachers and children. For instance, last week we filled our two 10'x28' silos Every farmer knows that is a big job. We have our own silage cutter and tractor. We have six horses and three wagons. We hired one extra man and one horse. The principal and the hired man cut the corn; the extra man and two of the boys ran the wagons; one of the teachers fed the silage cutter; and the superintendent worked in the silo. The other boys drove teams, cut the ends of the corn rows by hand, cleaned up what the corn cutter missed in the field, and helped around the silage cutter and in the silo. The second day the extra man sprained his ankle and could not work, so we put a boy on his wagon and finished the job with our own force. It was pretty heavy work for boys, but they did it cheerfully and willingly.

The same coöperation is practiced in the other departments. The women and girls canned 3,800 quarts of fruit this year. All of this was done on the kitchen stove, without special canning equipment. Last year a group of good sisters from Maryland visited us and saw the need along this line. They offered to get us a small canning outfit. With the help of their local aid societies and some aid societies in Western Pennsylvania, the money has been gathered together, and we now have on hand nearly enough to pay for a $200 cannery and it has been ordered. We hope the task of canning will be made easier next year.

The garden and truck patches provide much work for all to do. Last year our cash expense for food was about $17 per person, and they were well fed. One of the most profitable truck crops for us is black-eye peas. There has been a general shortage of beans in this part of the country the past several years, due to the ravages of the Mexican bean beetle. Therefore there is good demand and a good price for beans and black-eye peas. It takes lots of work to pick and shell the peas, but all can help, from the youngest up. There is a gay time when all sit around on the big porch and shell peas.

BROTHER HERSCH BAPTIZING the father of four children at the Church of the Brethren Industrial School.

This summer the children were encouraged to plant little gardens of their own. They took a keen interest in their gardens, and have grown quite a variety of crops. The school has helped them to sell their crops and has bought some of the products so they could earn a little money of their own. We hope by another year to have several prizes to offer for this work so they may be encouraged to do their best.

What do they play? They play with the toys that have been sent to them, they

swing, seesaw, run, jump, pole vault, fish, hunt bullfrogs, swim—and as the sale bills always say—"many other things too numerous to mention." They sometimes even get into mischief. You didn't expect that?—well, put twenty-five healthy boys or girls together anywhere, and see what happens. However, the noise and commotion and mischief are not multiplied in proportion to the numbers, I am thankful to say. I have seen two or three boys in a home make almost as much noise.

This summer we built a dam across a small stream—Parker's Branch—and made a very good swimming pool. To see the boys jump into it reminds one of a frog family reunion, but some of them make a much bigger splash than frogs do. After the day's work is done in the summer the boys rush down the hill for a cooling plunge in the pool. Soon after we built the swimming pool, along came the measles and broke out among the children. After that the boys who had not had the measles were not allowed to swim, and that spoiled all the fun.

Our pastor, Elder H. S. Knight, has been busy holding "big meetings" in the various churchhouses of our congregation. He has held about six meetings so far this summer, with several more to be held, and since he is not a young man, he says that he is feeling the strain. The interest and spirit of the meetings have been good. A few over twenty souls have been baptized. Most of our revival meetings here are held in the summer, because then the roads are better and the streams are more comfortable for baptism. In the winter the roads sometimes become almost impassable, although the main roads have been much improved during the last few years.

This summer we have had a good many visitors—many more than usual, it seems to me. I cannot begin to name them all, but they came from Virginia, Maryland, Pennsylvania, Connecticut, and as far west as Chicago. Last Sunday a large crowd of people, eight automobile loads, came from the Mill Creek Congregation, Virginia. We enjoyed their fellowship, and the music which they gave us.

Then gifts—like the visitors, I cannot name them all—but there have been dolls, mounted pictures, toy furniture, and many other things which were made by children in vacation Bible schools. Aid societies have sent in clothing, bedding, and money. A brother in Pennsylvania sent us a second hand road scraper to keep our school roads and drives in condition. A man in Nebraska sent a check for $100, so we know that the people of the Brotherhood are vitally interested in the great work we are trying to do.

We are very happy at the prospect of having another helper in our work next year. Dr. Carl Coffman, former missionary to China, is planning to come to our community to practice medicine. We feel that he will be of great value to us in our work, as well as to the people of the county. Oftentimes it is almost impossible for the people back in the mountains to get a doctor. Dr. Coffman comes with the true missionary spirit. He comes to serve. He will not be officially connected with the school, but will depend upon his practice for a living. He could of course make much more money if he would settle down in a more prosperous community, but he feels that he can be of greater use to the Master here.

We ask for your continued prayers in our behalf, and your help in various ways. We are not doing all that could or should be done, but by the help of God we are trying to do all we can with the workers and funds available.

Geer, Va.

A generous Home Mission offering at Thanksgiving time does not happen by chance. It is the result of a well planned program in the churches designed to present the needs in America so that every person may "look unto the fields."

Challenged

G. A. CASSEL

GO" and "do" are small words, but in meaning they are as large as the world; in them is found the supreme challenge of Christianity. "Go" was the command to Abraham, the first missionary. "Go ye therefore into all the world" was the last command of the Great Missionary. He sent the twelve forth two and two. He himself had set the example. His life pulses with missionary activity.

There was no choice of territory, no horizon to his work; he went where there were souls to save. He was constantly pushing out into the then limited boundary of the work. "He must needs pass through Samaria." "Go" came in a vision to the great apostle to the gentiles. He was a busy man when the call came; he had much to do among the churches; nevertheless he went at the time his going may have seemed a mistake. Time proved that it was not a mistake. Time is proving that heeding the same ringing command is no mistake today. Wherever missionary work has been taken up, home or foreign, in the true apostolic spirit, it is bringing forth fruit. Where seed has been sown in prepared ground doors stand wide open for growth and expression, providing the necessary aid is furnished the workers.

More trained lay members are needed; more financial support is needed as well. The work of providing this aid devolves upon the older, stronger congregations. We with our modern, well-equipped places of worship, abundant means, talented helpers—some of the talent going to waste, lost in the multitude—little realize the struggle and discouragement of those who plant the gospel of our faith in new territory. During our travels among the churches we are made to marvel at the cheerfulness with which these frontier workers accept hardships—everything except defeat. Their skill in dealing with difficulties is well worthy of example in the older organized congregations. And the patience of these workers is remarkable. The good wife of one of our devoted pastors in the hills of a southern state said she worked two years to get one woman interested in mission work. She succeeded in interesting her and there was joy in her heart as she said, "Today we had thirteen present at our Missionary Meeting."

We could cite other examples of similar persistency of purpose. True there are many cases where the workers are disheartened, where apparently mistakes have been made in location and where for different reasons the work has suffered. For the most part it is lack of financial means with which to carry on the work but not from lack of missionary spirit.

Two ends must meet in church work as well as in daily living. The call comes from home and foreign fields, "Help Us." Will our people rally to the support of this crying need?

Lack of interest in the fundamental principle of Christianity, the salvation of souls, and economic waste in the older, well financed churches, is largely responsible for the slow progress made on the mission fields, both home and foreign.

There can be no expansion without the means to move forward. Never has the call been more insistent than it is today. Never were opportunities more abundant.

At present, Islam is standing man to man hoping to turn the world to the worship of Allah. Will our people rally to the support of our home and foreign missions to make the world safe for Jesus Christ? We pray "Thy Kingdom come, Thy will be done." Do! Make disciples of all nations. Are we praying in earnest?

Ashland, Ohio.

God has given us a great responsibility when he has put money into our hands. Money is a tremendous trust. It is a terrible curse or a wonderful power for good.—Helen Wallace.

The Albany Church

F. H. BARR

ONE year ago, September 28, marks the day of our arrival in Albany, Oregon. For fifteen days we had traveled mountain and plain from the green clad hills of Pennsylvania to the rough and barren ridges of the "Rockies." We traveled by auto the road on which creaked the wheels of the emigrant wagon decades before. The pioneers who marked our trail encountered the hazards of an unbroken wilderness, the treachery of red men, and the hardship of an unsettled destiny; we, but two trivial blow-outs. Upon our arrival we were greeted happily by a group of earnest and enthusiastic Christian folk. We were welcomed, and soon we caught the "home feeling" in their midst. During the year that is past we have worked and smiled together. And now we are ready to launch out on a new year of work with a new smile and a fresh zeal.

Albany is known as the "Hub City of the Willamette Valley" and is often called "The Friendly City." It has a population of about seven thousand. It is a city of beautiful homes, well kept lawns, abloom with flowers and shrubbery the year around.

It has a splendid public school system consisting of three grammar schools, two junior high schools, one senior high school and a Presbyterian College of Liberal Arts. The city also supports a public library of six thousand volumes.

Albany has a most beautiful scenic setting. It is located on the Willamette River. This river is adored for its beauty. One of Oregon's own poets, Sam L. Simpson (1845-1900), a resident of Albany, was inspired to write a poem of four stanzas entitled "The Beautiful Willamette." The following is the first stanza:

"From the Cascades' frozen gorges,
Leaping like a child at play,
Winding, widening through the valley
Bright Willamette glides away;
Onward ever,
Lovely river,
Softly calling to the sea;
Time that scars us
Maims and mars us
Leaves no trace or trench on thee."

To the east of Albany, about seventy-five or eighty miles distant, can be seen Mt. Jefferson towering 10,552 feet in elevation. Its northern and eastern sides are covered with immense glaciers. South of Mt. Jefferson can be seen the snow-capped peaks of The Three Sisters. Lakes dotted here and there, and streams running cool from the feet of snow-capped mountains, add beauty and freshness to the whole surrounding country.

Our church is located on the Pacific Highway in the east side of the city. It is a new structure, built on a new site two years ago. It has a seating capacity of about two hundred. The basement is arranged with three classrooms and one large room used for junior and young people's departmental work.

The membership consists of forty members all of whom, except eleven, live outside of Albany at distances ranging from seven to twenty-five and thirty miles. Scattered membership is a handicap to a small church. Another difficulty which is ours is that of a transient membership. I believe this condition is common to many, if not all, of the

ATTENDANCE AT THE MORNING SERVICE, Albany, Oregon

churches of the Northwest. It seems to be in the blood of the western people to be on the move. I have asked several the question, "What is the advantage of moving so often, why not stay where you are?" The answers come back bearing the mark of like opinions: "We have to move to find something better—the Northwest was invaded and settled by people who were not satisfied with the place where they were." From these similar typed answers I have thus come to conclude that this "moving" must be a resultant condition of the spirit of enterprise that characterizes the people of the west.

But in spite of these unfavorable circumstances, even while the work is handicapped in a measure, and the growth is slow, one is encouraged to see the earnestness of some who drive fifty and sixty miles (twenty-five and thirty miles one way) every Sunday to attend services. At the present time there are fine prospects for growth. Two new families have moved in and there are several who are considering uniting with the church by baptism. There was one baptism during the last year.

The enrollment of the Sunday-school is forty-one. The fourth Sunday of every month is recognized as missionary Sunday. The Sunday-school during the year has sent the General Mission Board $44.23.

The Young People are a small group—just eight in number—but they are eight enthusiasts. They have a splendid organization formed, governed by a written constitution. During this summer they have been hard at work earning money for the coming school year, but out of their earnings they have not forgotten to give the Lord his share. They have initiated the project among themselves to ceil and paint the basement room in which they hold their B. Y. P. D. meetings. After the completion of this project they are planning to recruit new members and thus enlarge their department.

The Ladies' Aid Society has been doing commendable work. By quilting and cooked food sales they have been able to finance several splendid church improvement projects—that of furnishing window blinds, and carpet for the pulpit. They are now planning to buy carpets for the aisles, and paint the church. In addition to this work they have gone into homes and helped busy mothers with their sewing and mending.

The Albany church with its new location and new building has a promising future of growth and service. The Pacific highway running by its door affords convenience to Brethren and friends, who might be touring to Northwest, to stop off and visit us.

*A Little White Church on the Highway,
Where the race of men go by—
The Albany Church of the Brethren
Stands, to point to the life on high.

Its mission is that of the Master—
To serve the passing throng,
To teach and preach the Word of Life,
And to sing the Gospel song.

It welcomes all men at its portals,
Who would seek a quiet retreat,
Away from the sun-beaten highway;
Away from the noise of the street.

The Little White Church on the Highway,
Is a guide post to men who roam
On life's long wearisome highway,
In search of the Heavenly Home.

Chorus

To the Little White Church I would ever be true
To the Christ that it loves I will cling.
My all will I give; in his service I'll live,
Till I meet him in heaven, my King.

*"THE LITTLE WHITE CHURCH ON THE HIGHWAY" is proposed for the Albany Church song.

THE ROMANCE OF BEING A HOME MISSIONARY

(Continued from Page 345)

world is a mission field. There are huge areas of life in the most Christian places that yet await the redeeming touch of the Spirit of Christ. There are portions of American life that are as basely heathen as any of India or Africa. To take Christ among the mountains where ignorance reigns, or down in the cities' slums where sin is scarlet, or out in the sparsely settled plains where hope and help are needed, or into the struggling church that would have its flickering light shine afar, is work fraught with the greatest opportunities and the most exalted adventure.

Twin Falls, Idaho.

THANKS-giving

O that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
—Psa 107: 8.

* * *

"Come ye thankful people, come,
Raise the song of harvest home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home!"

* * *

Thou that hast given so much to me,
Give one thing more—a grateful heart!
Not thankful when it pleaseth me,
As if thy blessings had spare days,
But such a heart whose pulse may be thy praise.
—George Herbert.

* * *

Praise ye the Lord! O give thanks unto the Lord, for he is good, his mercy endureth forever.—Psa. 106: 1.

* * *

"Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit,
Give we thanks to thee, O Lord."

* * *

Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.—James M. Ludlow.

Thanks-GIVING

He that giveth, let him do it with liberality.—Rom. 12: 8.

* * *

Earn all you can; save all you can; give all you can. —John Wesley.

* * *

We dare not serve Christ alone with annual checks, hastily written, nor with gifts more frequently made, but we must serve Him with a constant effort that involves one's very life.—Herbert A. Bosch.

* * *

Use me, God, in Thy great harvest field,
Which stretches far and wide, like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell,
It may be one, the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.
—Rosetti's Prayer.

* * *

Opportunity with ability makes duty.

* * *

I have a stewardship entrusted to me.—1 Cor. 9: 17.

An Ancient Love Song

DR. CHARLES L. GOODELL

THIS poem of love floats like a white lily on a turbid stream and sends its holy perfume across the ages. There is nowhere in it a hint of evil or enervating sentimentality. It is a love song that the world of itself does not sing. We have fallen at times, I have sometimes thought, when the great and holy songs are dying out upon the lips of men and women and our youth. In our endeavor to break away from the staid and conventional, have we not swung too far toward a liberty which has degenerated into license? Is not music a breeder as well as a revealer of character? Is there not danger that that taste which has set aside the holy and classic music of the heart, may also have sacrificed some of the holy things for which it stood? Is it not a good idea for us, in the light of experience, to ask whether ragtime music may not be, in some quarters, the precursor of ragtime morals? Have not law and order and purity and virtue been forgotten, as well as every great rule of the masters of music violated and broken? It would be a sad day if ragtime should take the place of oratorio and symphony.

From weak sentimentality, passionate love song, and all those suggestions which are purely "of the earth earthy," it is like a breath of mountain air or a vision from some glorious summit to come back to the love song of Paul. Gone and forgotten are the love songs of perfumed Adonis and the white-robed vestal virgins who walked the marble tiles of Aphrodite's court millenniums ago, but this song, 1,800 years old, is still ringing in the hearts of men and women. Nothing purer or holier has been caught up by human minstrelsy or echoed by those tall angels who walk in light with their singing robes about them. It is as clear, pure and beautiful as the Grecian sky under which it saw the light. You cannot blot out a single line without marring its perfection. The Greek had his love feast where he celebrated it most effectually who was longest unconscious at the festal board. The mural paintings left upon the walls of Pompeii tell of Roman debaucheries under the guise of love. The palaces of the Cæsars were reeking with their abominations. They not only harbored the poison-mixer, Locusta, but Paulina and Poppæa set the pace in a time when the Roman matron counted her age by her discarded or discarding lovers. So you see the setting of this pearl of the ages.

We are all lovers of truth, but in our anxiety to propagate it we have often forgotten that which is of far greater value than the simple truth. The words of my text are great teaching, "Though I have the gift of prophecy and understand all knowledge." We busy ourselves with solving earth's mysteries; we fret away at the garment of the unknown, thinking we are reducing the number of life's problems, though to tell the truth, there never was a time when in comparison with what we saw to learn we were so ignorant as we are now. There are incalculably more mysteries today, in the thinking of men, than there were in the days when Achimedes invented his screw, or the elder atomists argued and marvelled. We have been anxious to get at the truth and if we could not convince our antagonist we were ready to kill him. They put what an old Puritan commentator quaintly calls a "Tyburn tippet" around the necks of heretics and pushed them from the scaffold. We have insisted on an orthodox conception of things, but orthodoxy has always meant my doxy. St. Paul says there is something greater than knowledge.

Again, it is a great thing to know the signs of the times. A business man's success is largely made up by his ability to prophesy. The man who knows the way the tides of trade will set, knows what will happen when certain conditions have been met and what will produce those conditions. The man who knows that, can very easily become a millionaire. But Paul says, "Prophecies often fail." They prove to be false, or they are superseded, and you sail by them to the port which lies beyond. Then if you can understand all mysteries, you can command your price. Edison would want you, Marconi would want you, all the scientists and philosophers would want you, but Paul says

there is something better than to understand all mysteries. Paul knew that the Gospel in its innermost genius is an appeal to the heart, not the intellect. The world must be warmed into righteousness, not reasoned into it or driven into it.

We shall have a great deal sweeter and a great deal profounder theology if we do less in the realm of the purely intellectual and more in the realm of the soul, maintaining a more sympathetic closeness with the Master who did little arguing and no fighting, but who cured the sin-sick by feeling his way gently and lovingly into that inner and deepest spot which we call the heart, and out of which are the issues of life.

Certainly if anybody knew the value of argumentation, it was Paul. If anybody knew the value of sound doctrine, it was he. So it is particularly interesting when that man insists that love is a better thing than cold thought and that candidacy for heaven in this world or the next is to be effected by the tender realization of the heart, not by rigorous conclusions of the mind. Holland was right when he wrote long ago:

"The heart is wiser than the intellect
And works with swifter hands and surer feet
Toward wise conclusions."

We talk about Christian unity and we plan to organize it on the basis of a credal statement, but if we ever get church unity it will not be on the basis of a credal statement but on the basis of the thirteenth chapter of 2 Corinthians.

Paul said Love was the greatest thing because that was the thing in which the Gospel of Christ was preëminent. All men and women have hearts and love is the same in every heart. Ideals are not the same to every mind. The Oriental has a mind trained to appreciate certain things, the value of which we do not understand. The mind of the Hindu or the Japanese is quite a different thing from the mind of the Mexican or the American. But Hindu or Japanese or American, each can understand a smile. When our missionary women smile on a little girl in Japan it is not necessary to translate that smile into Japanese. You cannot convince a certain type of mind by argument and you cannot force a will by compulsion, but you can get the assent of the intellect and the following of the will through love, and love is the only influence that will work an adequate result. How beautifully Knowles, the New England poet, puts it in his poem, "Love Triumphant":

"Helen's lips are drifting dust;
Ilion is consumed with rust;
All the galleons of Greece
Drink the ocean's dreamless peace;
Lost was Solomon's purple show
Restless centuries ago;
Stately empires wax and wane
Babylon, Barbary and Spain
Only one thing, undefaced
Lasts, though all the worlds lie waste
And the heavens are overturned.
Dear, how long ago we learned!

"There's a light that blinds the sun,
Sound that lives when sounds are done,
Music that rebukes the birds,
Language lovelier than words,
Hue and scent that shame the rose,
Wine no earthly vineyard knows,
Silence stiller than the shore
Swept by Charon's stealthy oar,
Ocean more divinely free
Than Pacific's boundless sea
Ye who love have learned it true.
Dear, how long ago we knew!"

Bear in mind that the love to which the Apostle refers is not the love which the Greek meant when he used the word "phileo" nor the kind of love which the god Eros symbolized, the purely physical and lustful. It is love which hallows all human fellowships. If John had said it we might not have marvelled so much but when it comes from Paul, the logician, how impressive it becomes. You will notice that this was written as a message to the church at Corinth, but it is a message to the whole world. Let it ring everywhere; let us think of it in all our intercourse. It is our hates and our fears which make cowards of us all. The standing armies of the world are today greater than they were before the world war. We spent $187,000,000,000 on that war, $20,000 an hour, somebody has figured out, every hour since Christ was born. There are 20,000,000 graves that ought not to have been; there are 9,000,000 orphans and 5,000,000 widows—all for lack of love. In our economic life things are little better. Why should masses and classes have each

(Continued on Page 359)

Rural Church Commission Plans

THE work of the Commission for the past year has necessarily been of the nature of individual work and thought. Concerning the one matter which was referred to in last year's report, as being under contemplation; namely, the possibility of carrying a Rural Church department in the Messenger, your commission has the following report to present. In conjunction with the General Ministerial Board, arrangements have been made with the editorial department of the Messenger, for such department. Bro. M. R. Zigler has been asked to arrange the material for this special work. We believe that some very helpful material for our rural churches and pastors will be forthcoming in the near future.

Your Commission feels to give a word of encouragement to the leadership and constituency of our rural churches. Investigation reveals the fact that there are many rural churches that are taking forward action. We are not unmindful that there are also many churches which have problems which would seem to be almost unsurmountable, but by the grace of God and some real consecrated effort, even some of these can yet be brought to be real vital constructive factors in the work of the promotion of the Kingdom of God.

We are also encouraged because of the spirit that is being manifest by some of our young pastors who are coming forward with real passion for service and a definite dedication to the work of the rural church.

Your Commission presents the following recommendations:

1. We encourage the leadership of the church to investigate anew the opportunities and challenges of the rural fields, looking toward a revelation of the opportunities of the Church of the Brethren in this particular field.

2. We recommend that every effort be made to generate more faith in the rural church, through publicity by boards and every other legitimate means, both on the part of the leadership and laity.

3. We believe that more rural fields should be surveyed, at least in a general way, so that our work may be done more intelligently, thus removing some of the lost effort that is sometimes found. These findings will also bring a renewed challenge for more consecrated service. We suggest that all District Boards avail themselves of results of community surveys before placing men in any field.

4. We recommend a thorough study of the place of the church as a community servant.

1. That her program shall be inclusive enough to meet the social and spiritual needs of all.
2. This will mean recognition that every legitimate life interest will be a church interest.
3. It will also mean looking toward some adjustments that will bring about a closer cooperation and fellowship with members of other communions in communities where our communion is predominant.

5. We recommend a very thorough study of the Larger Parish idea.

1. Possibilities of coöperation, consolidation, and even abandonment at times, where this seems to be necessary for the larger good of Kingdom growth.
   The rural church offers large returns for energy expended.
2. Perhaps it will be wise at times to unite two or more units in one organization. (Possibly one church of 200 members might be better than four of 50 members each.)
3. We also recommend a study of the Larger Parish Idea, as it is carried out by some of our sister denominations.

6. We want to encourage our present leadership to exalt the calling of the ministry in the rural church. Insofar that the task of the rural ministry be held up as being a big challenge and a big job for big men.

7. We encourage some of our churches to take stock of the physical equipment, looking toward better church plants in many places. Altho care should be exercised that the financial load be not made too heavy.

8. We commend the observing of Rural Church Sunday, this year, and recommend that it become a permanent part of our church program in some form or other.

9. We recommend that more of our rural pastors attend rural church schools, such as are being held by Vanderbilt University and a number of other institutions.

10. We recommend to the committees planning pastors' conferences in our own church, that they give due emphasis to the rural church work, in their programs.

11. We recommend that a "standard" for rural churches for measuring the efficiency of the rural church be compiled, to be presented at the next annual meeting of these boards. The Rural Church Commission was instructed to compile the above.

12. Finally we recommend a revaluation of our spiritual opportunities and responsibilities. That this may lead to a deep consecration of life and substance, to the work of the Kingdom, on the part of the laity as well as the ministry.

"Voices in the Night"

A Playlet on Our Mountain Work

FLORENCE MOYER BOLLINGER

CHARACTERS:

Spirit of the Church
Spirit of Mountain Church
Spirit of Mountain School
Children (as many or as few as desired to carry on conversation)

COSTUMES: The three spirits may be garbed according to taste. It is suggested that they wear flowing garments.

Spirit of the Church.—White robe, carrying a large torch as emblem.

Spirit of Mountain Church.—Green robe, carrying Bible or scroll.

Spirit of Mountain School.—Blue robe, carrying American flag, Christian flag, or both flags.

Children.—Girls dressed in gingham and boys in coveralls.

STAGE SETTING.—May be arranged as desired since it represents a dream. An out-of-door setting is suggested as most appropriate. Properties required: a couch on which the Spirit of Church may recline, a table on which torch may be placed, and seats for Spirit of Mountain Church and Spirit of Mountain School.

Song: Follow the Gleam

To Knights in the days of old,
Keeping watch on the mountain heights,
Came a vision of Holy Grail
And a voice through the waiting night.
Follow, follow, follow the gleam
Banners unfurled o'er all the world.
Follow, follow, follow the gleam
Of the chalice that is the Grail.

And we who would serve the King
And loyally him obey,
In the consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam
Standards of worth o'er all the earth,
Follow, follow, follow the gleam
Of the light that shall bring the dawn.

(To be sung off stage. Some other missionary hymn may be used instead.)

Enter **Spirit of Church** (proudly bearing large lighted candle as torch).—"I have watched my torch sending its gleam through the darkness of sin, poverty and wretchedness, in lands that know not Christ—far-off lands and countries. I have seen and rejoiced in the healing power of that light. Is there yet need for its rays in our own dear America, here where the banners of Christ have been unfurled o'er all the land? Ah, yes, I do have home interests which my torch has kindled—city missions, isolated rural areas, and southern mountain districts. These must I view and see how my children fare before my journey ends. First I will go to our mountain school in the Blue Ridge Mountains of Virginia. But weariness overcomes me and I must rest ere I go. May I have peaceful dreams."

(Spirit of the Church places torch on the table and reclines on couch in slumber.)

Enter Spirit of Mountain Church and Spirit of Mountain School.

Spirit of School.—"How still the evening! Only the whisper of the winds through the forest, the myriad voices of crickets and chorus of frogs, the song of night birds, and the far-off call of the whip-poor-will. In this beautiful spot in God's out-of-doors, how often and how fittingly do we lift our hearts to our Creator and with the Psalmist say, 'I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made Heaven and earth.'"

Spirit of Mountain Church.—"Yes, truly the problems and burdens of each day press us sorely and in God alone do we find strength and courage to go on, and wisdom to face our tasks. The vastness of the heavens on such a starry night recalls David as he said, 'The heavens declare the glory of God, the firmament showeth his handiwork. Day unto day uttereth speech, night unto night showeth knowledge.'"

(Sound of children's voices off stage, gradually approaching and singing, "Will There Be Any Stars in My Crown?")

Spirit of School.—"But who comes here? Oh, it is the children singing the song they love best. Sometimes we say it is their national anthem; even the smallest ones sing it. They have had their play hour because they worked so well today."

(As song ends the children enter.)

Spirit of School (to children).—"You sound very happy, children. Where have you been and what were you doing this beautiful evening?"

Girl.—"We've been down at the Big Rock in the meadow playing and having a wishing game."

Spirit of School.—"A wishing game! And how did you play that? I'd like to know your wishes."

Little Girl.—"Well, I wish we didn't have to shell black-eye peas tomorrow. It's such a long day and I get tired of the old peas."

Older Boy.—"Oh, I reckon we ought to be glad enough to shell the peas when they sell so well in Charlottesville. Why, the money from the black-eye peas alone will

more than buy our garden seeds next year and it takes a lot of seeds when we have eight acres or more in garden and truck."

Little Boy.—"This is a good night for a bullfrog hunting. Jest wish I had a flash-light and could go bullfrog hunting and swimming all the time."

Girl.—"You-all ought to be glad enough to be playing and working, without hunting bullfrogs. I can't play or work much yet 'cause I just had the measles. I declare it was so hot upstairs and took such a long time before I could come down the three flights of stairs to the kitchen and dining-room. I just wish we had a nice little hospital or shut-in place so when one person got a disease all the rest wouldn't have to catch it. Why someone has been having measles ever since 4th of July and they won't all be over them when school begins."

Older Girl.—"You should have been here when we had measles four years ago, in January too, and twenty-one sick at a time. The teachers had to close school to take care of us. But Dr. Deane said we could be thankful that we were having measles in C. B. I. S. [Church of the Brethren Industrial School] and not in some poor mountain home. I 'clare I was in one home which had one big room and a lean-to cook room and fourteen had been sick in that one room with measles. The mother was feeding them beans but she said the sick ones wouldn't eat many beans. Two little children died there, too, from measles."

Boy.—"Yes, I reckon I remember those measles and the mumps, whooping cough, chicken pox, flu and other diseases we have had since."

Boy.—"Oh, most everybody gets sick sometime, might as well expect that and not wish to not get sick. What I wish is to have more room this year. It's almost time for school to begin and last year during school we didn't have enough room. Why there were thirty-three of us boys in five rooms. It's a good thing the rooms each have two windows 'cause our teachers say we must have plenty of air to keep healthy."

Boy.—"Well, I'm glad I can be here even if I don't have much room. Lots of boys and girls are turned away from school 'cause there isn't any room or money to help them stay here. But, I wish winter would never come. I don't care if I sleep crowded but I do like a place to play and in winter there isn't any place except the dining-room; and that has to be full of tables and ironing boards and sewing machines. It does look as though there is no place for a fellow to play. Wish I was rich, I'd build on to Sanger Hall and have a big playroom in it and a fireplace for rainy days."

Spirit of School.—"You have my wish when you talk about added building. I realize how much we need a playroom and more sleeping rooms; and how I would like to see room for shops where boys could learn to be good carpenters, blacksmiths and mechanics. I know we have had boys who will never go far in their school studies, but they could learn much in practical industries."

Girl.—"You boys needn't think we girls do not wish or need anything. Where else can we put the sewing machines except in the dining-room? My, wouldn't it be great to have a nice, clean, light sewing room! Why last year the older girls with the smaller ones helping some, made about two hundred garments, and fifteen quilt tops, seven finished comforters, and eighteen woven rugs besides some other odd pieces. Some they sold in the Clothing Bureau; some were used in school; others were exhibited and sold at the Church Conference and other places. Guess that ought to show that we need a sewing room."

Girl.—"Yes, indeed, and a sewing room isn't the only room we need. The way our kitchen looks sometimes, we can hardly find things to mix up the corn bread and make the dinner. But how can it be helped when every day in the summer there is canning and more canning; beans, peas, tomatoes, peaches, cherries, berries, and everything else. Why this year 3,800 quarts were put up by hand in the school kitchen, and often we had to work late into the night to get it done. I declare I'm tired."

Girl.—"Seems like you don't think of anything except how much you have to eat and where you sleep. I wish and wish that we had a little church near by so we could go to Sunday-school and church like other folks do. I know I'd like to go better then, 'cause the men and boys couldn't stand on the porch and laugh and smoke and look in and make trouble and scare other folks away with their fighting. It doesn't seem like going to church when we go to a room which we use for other purposes every school day. And when we get measles or mumps or anything why everyone from the outside stops coming because they are afraid of catching it."

Boy.—"Looky yonder! The moon on Parker Mountain!"

Big Girl.—"Sure enough, we could keep up our wishing all night but we must go in and to bed; tomorrow is black-eye pea shelling."

Boy.—"Hurrah! Maybe we will get some more jaw-breakers if we shell enough."

(Exit children)

Spirit of School.—"Happy, thoughtless children! There is more wisdom in their words than they know, for many of their wishes are my own thoughts for them. Our work knows many disappointments, but many encouragements and joys too, and always there is this encouraging thought in the face of difficulties, that our service is 'unto the least of these.' Through these

efforts have lives not been moulded for greater service to the world? Have our children not won worth-while prizes in competition with those of greater opportunities? Has the inspiration for higher knowledge not been kindled in many of our youth? Yes, all of this has been realized and best of all is the thought that children though they be, most of them learn to know and name as their Savior the Master whose cause we serve."

Spirit of Mountain Church.—"Ah, yes, their wishes are well spoken and even greater needs are before them than they voiced. Truly, should the Master look down upon the mountain coves and cabins tonight, and day by day, he would say to his messengers who faithfully serve him, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.' (Matt. 25: 34-36.) For all around us are the hungry, the poor, the sick and those in prison. We shudder when we see the chains and shackles which bind the men in the convict camp down the state highway. But though we do not so readily perceive the chains, they are none the less real—the shackles of poverty and of wretchedness, of physical pain, of mental indifference and hardness of heart. Such sin as the recent murder on High Top and many other evil-doings could not be committed if the love of Christ could replace the hate and ignorance of men. The seed is sown but how unresponsive the hearts of men. Did not Christ himself know that truth when he spoke the parable of the sower, 'Behold the sower went forth to sow; and as he sowed some seeds fell by the wayside, and the birds came and devoured them; and others fell upon the rocky places where they had not much earth and straightway they sprang up because they had no deepness of earth: and others fell upon the thorns and the thorns grew up and choked them: and others fell upon the good ground and yielded fruit, some a hundred fold, some sixty, some thirty.'" (Matt. 13: 3-8.)

Spirit of School.—"That parable has often come to my mind and finds interpretation in our labors here. The seed which fell by the wayside is that which falls among the mockers in our services.

"The seed in rocky places are the many readily baptized and think baptism is the beginning and end of the Christian life, satisfied only to have their names on the church book.

"And that seed which falls among thorns are those who have lived in sin, who though they decide to change their lives for the better, are often soon rebound by the chains of their past sinful life, the thorns choking out all their good resolutions.

"But how thankful we are for the faithful ones in whom, as the Master said, the seed fell upon good ground. In Greene County we have eight mission points and a scattered membership of about 485, making up the Mt. Carmel Congregation. We find at each mission point a few faithful ones whose lives tell for Christ and his work. It is through these faithful ones that the work continues."

(Spirit of School and Spirit of Mountain Church arise and proceed to go off stage, stopping for final word.)

Spirit of Mountain Church.—"See yonder bright torch! Such a torch we yearn to carry that its light may be shed to bring the Kingdom to our own little part in God's vineyard. Our own torches have burned dim and can be strengthened only by the prayers and the purses of our Brotherhood. Then shall we have more equipment, more workers and greater efficiency in carrying on the work which the church and Christ have given us to do."

(Proceed off stage)

Spirit of Church.—(Arouses bewildered at first, then arises.) "I seem to have been dreaming, but was it only a dream? There are voices, voices calling out to me to reinforce the work I so nobly began, to strengthen the torches. Have I faltered in that work? Some say, and is it not so that my work, the work of the Christian Church, is only so strong in the foreign lands as I make it in the homeland? Lord, open my eyes to the harvest fields at home. Help me to see Jesus as he said, 'Say ye not, there are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields that they are white already unto the harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal, that he that soweth and he that reapeth may rejoice together.'" (John 4: 34-36.)

AN ANCIENT LOVE SONG

(Continued from Page 355)

other by the throat? Why should America have 3,000 strikes a year? Hate will die out among the nations and among the classes when it dies out among the individuals and not before. So I have all classes of men in thought and the peace of the world as a background when I ask you to listen to this poem of love which rises clearer than ever today in spite of the wars and hates. You recall Markham's words—

"He drew a circle which shut me out
Heretic, rebel, a thing to flout
But love and I had the wit to win,
We drew a circle that took him in."

In our work in the church we may be enthusiastic, we may be able to drive through some good scheme as a promoter, or a church official, or a pastor; there may be endless activity, but without love, it is nothing. Hear the way the Apostle unfolds this idea: "If I bestow all my goods to feed the poor." I suppose if a man had done that in any age he would have been canonized. But Paul says even that is nothing without love. "Though I give my body to be burned"; when Paul wrote that they had not begun the long procession of those who mounted to heaven by way of the stake and fagot, but it was to come. But even that passage says that done with dogged will and determination will not amount to anything if there is no love behind it. Love suffereth long and is kind. What wonderful verses these are! You know people who suffered long, but they are ugly. You know people who have said, "I will forgive this time but no more." The Christian love is superior to any other kind in that it "suffereth long and is **kind!**" It is **love** that never ends. It was a beautiful example which Robert Louis Stevenson showed the world when he settled at Samoa where the islands were ablaze with strife. He visited chiefs in prison and lavished his kindness upon the islanders, and made himself the friend of all. He had to live on the hilltop in order to live at all, but the natives built a road to his house to make the ascent easy. They called it the "road to the loving heart." They made a beaten path from their own door to the heart that loved them all. The world is doing that today for him who said, "And I if I be lifted up will draw all men unto me."

"Love vaunteth not itself and is not puffed up." There is a beatitude which you often hear, "Blessed is he who bloweth his own horn, for it shall be well blown." The little we do seems to us so great; anything which elevates us above our fellows, we long for and covet. But when the love of Christ constrains us, how all that disappears. Then we do not behave ourselves unseemly, we do not seek our own at the cost of another. "Love beareth all things."

What an omnipotent clause this is—"Believeth **all** things, hopeth **all** things, endureth **all** things." Love **never** faileth. That's too much of a theme for twenty minutes! Take this chapter when the hour is over and meditate upon it yourself. I have only opened the gate into a marvellous paradise. Love **never** faileth. Sometimes it looks as if it **had** failed, for individuals and for the world, but the world's day is not yet over, the final curtain has not dropped.

"When the last day is ended and the nights
are through
When the last sun is buried in its grave
of blue,
When the stars are snuffed like candles,
And the seas no longer fret,
When the winds have lost their cunning,
And the storms forget,
When the last lip is palsied
And the last prayer said,
Love shall reign immortal
While the worlds lie dead."

THANK OFFERING OR COLLECTION?

Three women went down the same street to the Thank-Offering service. They read the same lesson, sang the same hymns, heard the same message, and laid their envelopes on the same plate. But in the hands of the ministering angel the gift of the thankful heart turned to shining gold and went on a large errand; the perfunctory gift of habit became silver, and the one grudgingly given became a little pile of pennies.

The first woman said to her family: "How gloriously the opportunities are enlarging! I'm so glad I can help." The second said: "It was a very interesting talk." The third woman murmured: "Why do the missionaries always tell such uncomfortable things?"

The first woman gave a Thank-Offering, the second gave an offering and the third merely added to the collection.

Which shall it be from you and me—the first or second or third?

—Source Unknown.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Mission Study

Home Mission Texts

FOR ADULTS AND YOUNG PEOPLE. Theme: The City.

The City's Church, by H. Paul Douglass, is full of information attractively presented, on a subject that has not received sufficient attention. Dr. Douglass seeks to interest the American city in its relation to the church. His style is admirable. He has carefully collected the facts on which to base his conclusions, and the book is worthy of serious consideration, since the city is today the outstanding and in many ways baffling if not menacing fact in our civilization. In his view coöperation is the only hope of the Protestant churches in our cities and suburbs. Cloth, $1.50; paper, 75 cents. Harold B. Grose.

The Crowded Ways by Charles Hatch Sears. An introduction to the study of the city and its religious life. Dr. Sears' long experience in city work has given him a rare knowledge of city conditions. The many human touches and concrete illustrations add to the interest of the book. Recommended for women's groups. Cloth, $1.00; paper, 60 cents.

FOR YOUNG PEOPLE AND SENIORS. Theme: "Race Prejudice."

Blind Spots. This book has been written by Henry Smith Leiper who knows young people well from working with them. He has called his book "Blind Spots" since he has viewed race prejudice as a blot in Christian attitudes just as a blind spot is in vision. The studies have evolved from an experimental course with young people and have been sub-titled "Experiments in the self-cure of race prejudice." Cloth, $1.00; paper, 60 cents.

FOR INTERMEDIATES AND YOUNG PEOPLE.

Pioneers of Good Will by Harold B. Hunting. Fascinating sketches of twelve great men and women who have been pioneers in the general field of home missions. Cloth, $1.00; paper, 75 cents.

Good News Across the Continent by Mary Jenness. A course for leaders based on "Pioneers of Goodwill." Supplies background material and suggestions for activity, dramatization and discussion. Paper, 50 cents.

FOR JUNIORS AND PRIMARIES. Theme: "Mexicans in the United States."

Jumping Beans. Dr. McLean draws on his rich experience of many years to furnish the delightful stories offered in this text. The lesson plans, including worship program and handwork suggestions, are based on actual experience with a group of junior boys and girls. Cloth, $1.00; paper, 75 cents.

Rafael and Consuelo by Florence Crannell Means and Harriet Fullen. The stories give the experiences of a brother and sister who come from Mexico to this country. The leader's helps provide practical plans for a project course. Cloth, $1.00; paper, 75 cents.

TWO SUGGESTIONS FOR WOMEN'S MISSIONARY SOCIETIES

Large, beautiful pictures and posters have been prepared by Mrs. Mary W. Hill, 105 West Franklin Avenue, Minneapolis, Minn. These are loaned with no expense except for carriage. She also issues a set of little boxes called "The Mary Hill Boxes." These contain stories, poems and travel talks published by different boards. These boxes sell at a reasonable price. She also has scrap books that cost very little, and boxes of invitations, programs, and announcements that are bursting with ideas.

* * *

A new song slide set, "Where Cross the Crowded Ways of Life," is especially appropriate for use with the book, "The Crowded Ways." Twenty-one slides beautifully illustrated. You cannot afford to miss the opportunity of using this set with one program on "The Crowded Ways." If you have a meeting at the church sometime during the year and invite the entire church membership, this would be an appropriate time to use the illustrated song.

EAGER TO GET MORE INTERESTED IN MISSIONS

This is the way the young people at Fort Worth have expressed themselves about their mission project. They are coöperating with Dr. Russell Robertson and raising a fund toward his work budget. Sometime ago when they learned that Dr. Robertson in making a medical call struck a dog with his motorcycle and was thrown from it, breaking his leg, they sent him a letter of sympathy. Knowing he could enjoy a good joke they drew some cartoons showing the various stages of his escapade. They have also written to him to determine his magazine needs with the thought that they might supply a magazine as a Christmas present.

The young people's groups enrolling in this special project since the report in the September Visitor, and the missionary with whom they will work, are as follows:

B. Y. P. D.	Missionary	Field
Empire, Calif.	Dr. Ida Metzger	India
Chicago, Ill.	Eliza Miller	India
Hastings Street (Chicago)	Ida Shumaker	India
Indianapolis, Ind.	Mrs. A. D. Helser	Africa
English River, Iowa	Elnora Schechter	Africa
Mt. Etna, Iowa	A. S. B. Miller	India
Silver Creek, Ohio	Dr. Barbara Nickey	India
Harrisburg, Pa.	Ida Shumaker	India
Green Tree, Pa.	L. A. Blickenstaff	India
Omak, Wash.	Jennie Mohler	India
Mt. Bethel, Va.	Mrs. Anna Lichty	India

The same type of project will be continued in 1930. Young people may continue their link with their present missionary, or if they want to get acquainted with some other field, they may ask to assume a portion of the work budget of some other missionary.

The college students will continue working along this line. Most of the schools will provide funds for the work budget of some alumnus now on the mission field. Information regarding the project can be secured by writing General Mission Board, Elgin, Ill.

DID YOUR MISSIONGRAMS COME?

Missiongrams, the monthly missionary letter sent from the General Mission Board, is intended for the missionary committee of every congregation. In addition it is sent upon request to those especially interested even though they may not be on the missionary committee. An extra mailing list of these interested people has been built up during the past several years. In making some rearrangements in the office of the mission rooms this extra list was lost. We are unable to mail this news letter to the extra list unless those who were receiving it will write making a new request.

General Mission Board,
Elgin, Illinois.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "The Crowded Ways," Chapter 3

"The way to God is by the road of men.
Find thy far heaven in near humanity!
Love the seen neighbor as thyself! Thereby
Thou lovest him unseen who is thy all."

Devotions

Hymn: "I Am Thine, O Lord"

Scripture: Mark 2: 1-16. Jesus tries to meet the needs of the crowd, and the paralytic in an oriental city.

Poem: "With the Crowd in the Road." (See page 366)

Unison Prayer: "Stewardship of Service."

Story: "The Opportunities That Sail Back." (Sent free upon request from General Mission Board, Elgin, Illinois.)

Chapter Outline

1. Effects of City Life as Found in: (a) Hobo type, (b) Hotel type, (c) Rooming House type, (d) Slums. Pages 58-67

2. Pen Pictures of City Life. (To be told by six women)

The Raphael Family. Pages 72-74
Vindenza. Pages 74-75
John. Pages 75-76
Daisy Lopez. Pages 76-79
Miss L, a Chinese Girl. Pages 79-81
A Country Boy. Pages 81-84

Hymn: "O Master, Let Me Walk With Thee"

Discussion: What Can My Church Do for Its Community?

PRAYER: STEWARDSHIP OF SERVICE

Our Father, who art in Heaven, hallowed be thy name in all our service. As thou hast called us to labor in thy vineyard, give us the joy of serving with a glad sense of partnership with thee. May we consider no duty in all the realm of daily toil too humble to be done with a sense of serving thee.

Open our eyes to see that the call of the world today is for men and women to serve God in their daily business. Give us thy love, joy, and peace. Make us kind, long-suffering and gentle, granting us in all our service thy patience and self-control. Through Jesus Christ our Lord we pray. Amen.

WITH THE CROWD IN THE ROAD

'Tis only a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There is only one place I can live.
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said:
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—Walter J. Gresham.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of September 30, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:
Cash received since March 1, 1929, ...$149,742.39

(The 1929 budget of $363,000.00 is 41.3% raised, whereas it should be 58.3%)

Mission Board Treasury Statement. The following shows the condition of mission finances on September 30, 1929:

Income since March 1, 1929,	$184,312.25
Income same period last year,	159,600.99
Expense since March 1, 1929,	156,314.84
Expense same period last year,	178,334.93
Mission deficit September 30, 1929,	72,374.06
Mission deficit August 31, 1929,	55,422.88
Increase in deficit for September, 1929,	16,951.18

Tract Distribution. During the month of September the Board sent out 317 doctrinal tracts.

September Receipts. Contributions were received during September by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World Wide Missions	$3,788.04	$27,959.82
Student Fellowship Fund 1928-29	184.00	1,928.44
Aid Societies' Mission Fund—1927	77.00	2,718.36
Home Missions	157.06	956.89
Greene County, Virginia, Mission	11.64	43.85
Foreign Missions	226.68	3,131.69
Junior League—1928	44.63	441.87
Junior League—1929	71.98	528.56
B. Y. P. D.—1929	302.63	1,018.95
Home Missions Share Plan	75.00	175.25
India Mission	41.12	1,263.83
India Native Worker	40.00	282.25
India Boarding School	51.25	556.97
India Share Plan	217.50	2,478.21
India Hospitals	10.00	50.00
India Missionary Supports	769.08	11,409.00
Vyara Church Building Fund	494.30	2,658.74
China Mission	275.00	1,369.10
China Native Worker	75.00	119.92
China Boys' School	50.00	84.50
China Share Plan	106.25	881.30
Liao Chou Hospital	10.00	10.00
China Missionary Supports	177.11	7,007.99
Africa Missionary Supports	255.99	3,645.13
Africa Mission	321.75	3,678.39
Africa Share Plan	44.19	788.94
Near East Relief	19.65	389.34
China Famine Relief	9.62	707.98
Conference Budget Donations	335.45	71,744.16
Conference Budget Designated	55.80	171.91

NOTICE TO TREASURERS!

The General Mission Board keeps a record by congregations of all funds received. A definite attempt is made to give congregations credit for all missionary remittances, whether they come from the congregation or individuals.

Therefore we kindly ask that all treasurers sending in funds, contributed by members from more than one congregation, indicate the amounts from each congregation.

General Mission Board.

LEADERS OF JUNIORS

"Jumping Beans" is the new mission study text for juniors. Detailed outlines and helps for leaders are available. Board of Religious Education, Elgin, Ill. Price 25 cents.

A Newsboy's Thanksgiving

MRS. EVANS' larder was full to overflowing. She had personally made her purchases for the Thanksgiving dinner and nothing had been omitted.

"I am preparing to send a nice basket to every one I know who would, perchance, not have a good dinner if I did not send it, and there's no need of my stinting, so why shouldn't I lay myself out on our own dinner?" This was in answer to the wide-eyed, laughing astonishment of her husband as he surveyed the extravagant array of "eats."

It was the day before Thanksgiving, and leaving the rest of the responsibility for the dinner to her competent cook, Mrs. Evans got into her soft silk kimono and dainty bedroom slippers and curled herself up in Mr. Evans' big chair for a few hours with a very delightful book she was reading. She had barely succeeded in adjusting her mind to the book when the telephone rang and the maid's voice called, "Youse wanted at de telephone, Miss Evans."

The telephone message was to the effect that her beloved Aunt Mary was in town and would be with them for Thanksgiving dinner. She was simply overjoyed, but it would necessitate a trip down town that afternoon and Mr. Evans had the car.

"Well, it's only five blocks to the street car, and I'll start immediately after lunch," she decided. She was dressed and ready at once and, very happy and satisfied with the world, she set forth.

In the middle of the second block she came upon a pathetic sight and cautiously drew near. It was a little newsboy—the boy from whom she had bought many a paper—sitting beside a pumpkin, his face in his hands, and his dog beside him for company. He did not look up at her approach, so she stopped beside him for a moment looking at him, before she asked, kindly:

"What's the matter, Laddie?"

"Aw, nothin'," he said, without changing his posture or lifting his head.

"Tell me, son! maybe I can help you. I'm sure I will if I can."

Then the little fellow's grief came back to him—a nine-year-old boy's stoicism soon melts under kindness, so he began to sob in his hands, the dog trying every way to comfort him.

Mrs. Evans laid her arm about his shoulder, almost in tears herself, because she knew that a nine-year-old boy does not cry for nothing, and asked, "What are you doing with the pumpkin, lad? If it's too heavy I'll help you a bit."

"Naw! It ain't too heavy. Mother's making me take it back to the grocer, an' I wanted pumpkin pie for Thanksgivin'." Tears choked further explanation.

Mrs. Evans' mind worked rapidly. She knew that the boy in him would have to be respected and that she would never get at the heart of things there on the street, so she resorted to the best thing she knew.

"Son, would you sell your pumpkin to me? I can use it and will gladly pay you the money for it if you'll carry it home for me. That will save you taking it back to the grocer, and I'm only two blocks away."

At that he looked up, tears still wet on his lashes, and said, "Sure! I'll carry it for you; an' that grocer won't have the laugh on me. You see I told him I was goin' to have pumpkin pie tomorrow." He trudged along behind Mrs. Evans with the pumpkin on his shoulder and his dog frisking and barking just like he knew that things had brightened up a bit for his little master.

He deposited his pumpkin on the kitchen porch and followed Mrs. Evans—she allowed his dog to go in, too—to her sitting room for his pay. Holding her purse in her hand and counting out the change, she said:

"And so you wanted pumpkin pie for Thanksgiving and were disappointed. Now you just tell me the whole story and I'll see what we can do. I love little boys"—visions

of her own lost one shook her kind voice—"and I'd never let a little fellow go without pumpkin pie on Thanksgiving. Now come, just tell me all about it."

The newsboy hung his head in embarrassment a moment, but when he saw that his dog had gone over to Mrs. Evans and that she was stroking him, that seemed to unseal his lips and this was the lad's story:

"You see, I never have tasted pumpkin pie an' when the other guys got to talkin' about how good it was an' said they was all goin' to have it for Thanksgivin', I thought I'd like to taste it so's I could brag, too, after Thanksgivin.' I thought I'd give Mother a nice surprise, too, so I took nearly all the pennies I'd made that day an' stopped at the grocery an' bought the pumpkin." He stopped as if he hated to go on.

"Yes," Mrs. Evans urged, "and when you got home Mother had a headache or was very tired, and couldn't bake it—was that the way?"

His eyes grew moist again, but he went bravely on with his story. "No, lady, she said it took lots more than a pumpkin to make a pumpkin pie. She said she didn't have no lard, nor flour, nor sugar, nor eggs, nor nothin', an' she couldn't make no pie." A tear rolled down onto his ragged coat sleeve. "But what I hated worst of all, lady, was that Mother cried when I tried to make her have a nice Thanksgivin' an' told me I'd have to take the pumpkin back. She wasn't mad nor nothin' like that, but I'm sorry I got the old pumpkin."

Just then the clock struck two and the newsboy said, "Lady, I'm late now. If you'll just pay me for the pumpkin I'll have to hurry on. Much obliged to you for buyin' it."

Mrs. Evans paid the exact amount into his grubby, outstretched hand—the dog wagging his tail happily over the transaction—but Mrs. Evans detained them a moment to ask: "Where do you live, son?"

It turned out to be only a short car ride and not out of her way, so she said, "Might I go home with you? I know you have a nice mother, and I'd like to meet her." The newsboy was glad to take her and they started out again.

When the newsboy's mother opened the door to admit them she was visibly startled to see a well-dressed lady with her son. She doubtless feared something had happened, but Mrs. Evans' friendly face instantly put her at ease and she went into the newsboy's home.

It seemed that one room and a small kitchen was all they had. Everything spoke of poverty and starved life, but was spotlessly clean. The woman herself was neat, and her dress, though faded and patched, was clean.

"My good woman," said Mrs. Evans, "I am in need of a little boy to run errands and work about my house and yard. Your lad here has struck my fancy, and, if you are both willing, he may begin today. I'll pay him twice what he makes selling papers if that will be satisfactory." She looked first at mother then at son to see how her proposal had been received.

The mother turned to her boy—a new light of hope making her face radiant—and asked, "Would you like to work for the lady, Robert?"

"I shore would, mother," was the answer. That gave him ten dollars a week and his board, and the greater advantage of an education.

"And now," said Mrs. Evans, rising to leave, "that being settled, please don't prepare anything for your Thanksgiving dinner. I always see that my help has the best on that day."

Then to Robert: "You need not go to work selling papers any more. Come over to my house tomorrow at twelve and you and your good mother shall share my own Thanksgiving dinner. You will begin working for me the day after. In order that you may not lose out on your papers I'll pay you in advance." She handed him a ten-dollar bill and left two people's hearts almost bursting with Thanksgiving to the Great Provider.

Robert almost staggered under the basket of Thanksgiving dinner which Mrs. Evans had ready for him promptly at twelve. He and his dog just touched the high places—so light-hearted were they on the homeward way.

Half an hour later mother and son sat down to such a meal as they could not have known how to even dream about. Turkey, with chestnut dressing and gravy, cranberry sauce, celery, sweet and Irish potatoes, nuts,

fruit, candy, rolls and butter, and **two golden rich pumpkin pies!**

A boy as happy as a boy could ever be, fed his dog a nice plate of scraps and said to him, "What's happened to us, old feller?" —Ida Lee Johnston, in The Christian-Evangelist.

A THANKSGIVING PRAYER

"For this good year of ours,
Its sunlight and its rain,
Its winds and stars and flowers,
Red fruit and yellow grain.
For all the joys of living
Of work and rest and play,
We chant Thee our thanksgiving
On this Thanksgiving Day."

A RESPONSIVE EXERCISE

(Song or recitation for two children, with Scripture interludes by the whole band.)

I think, when I read that sweet story of old
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then.

Band—Matt. 18: 1-5.

I wish that his hands had been placed on my head;
That his arm had been thrown around me,
That I might have seen his kind look when he said,
"Let the little ones come unto me."

Band—Matt. 19: 13; Mark 10: 16.

Yet still to his footstool in prayer I may go,
And ask for a share of his love;
And if I thus earnestly seek him below,
I shall see him and hear him above.

Band—Prov. 8: 17; Matt. 5: 8; Rev. 22: 4, 14.

To that beautiful place he has gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
For of such is the kingdom of heaven.

Band—John 14: 2, 3; Matt. 19: 14.

'Tis a beautiful story the Bible has told,
And happy the children who know
The way that leads up to that city of gold.
And the door Jesus opened below.

Band—Psa. 89: 15, 16.

But what of the children who never have known
Of this way to the happy land?
Who are bowing to idols of wood and of stone
Which in heathen temples stand?

Band—Psa. 115: 4-8.

They tell me of homes so sad and so drear
Far over the ocean wave;
No welcome is found for a daughter there,
Not a flower for a baby's grave.

Band—Psa. 74: 20; Jer. 10: 14, Rom. 1: 31.

Yet Jesus has left the same blessing for them
Which rests on my own little head;
Isn't somebody going to tell them of him,
And all my dear Savior has said?

Band—Rom. 10: 14, 15.

All together—

Yes, yes; we must tell that sweet story of old
Till all the poor heathen shall know
Jesus calls little children like lambs to his fold,
And shows them the way they must go.

Band—Luke 2: 10; Matt. 4: 16; 28: 19, 20.

—Selected.

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor

Ada Miller, Assistant Editor

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CLYDE M. CULP, Treasurer, **1920.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

Announcement of Home Mission-Thanksgiving Offering

The whole Brotherhood is called to prayer and thanksgiving. Let us express our thanks by contributing a generous offering for the home mission work. This offering helps in raising the total of the Conference Budget

Send remittances to General Mission Board, Elgin, Ill.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars ($..... ...) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
ORG. 1883
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va. 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl Jefferson, N. C., 1927
Ziegler, Edward and Ilda, 813 E. Chilhowie Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Buckingham, Ida, Spanhusvagen 38, Malmö, Sweden, 1913
Norris, Glen M., and Lois, Spanhusvagen 38, Malmö, Sweden, 1929

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Cripe, Winnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919
Ulery, Ruth F., 1926

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d, Covina, Calif., 1924

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Gibbel, Dr. J. Paul, and Verda, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Robertson, Dr. Russell L., and Bertha C., 1927

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Harper, Clara, Ashland, Ohio, 1926
Shisler, Sara, Vernfield, Pa., 1926
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna, 1912
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
* Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Butterbaugh, Bertha, 3435 W. Van Buren St., Chicago, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1921, DeGraff, O.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Wolf, L. Mae, 327 E. 60th St., Manhattan Maternity and Dispensary, New York City, 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

THE MISSIONARY Visitor

Church of the Brethren

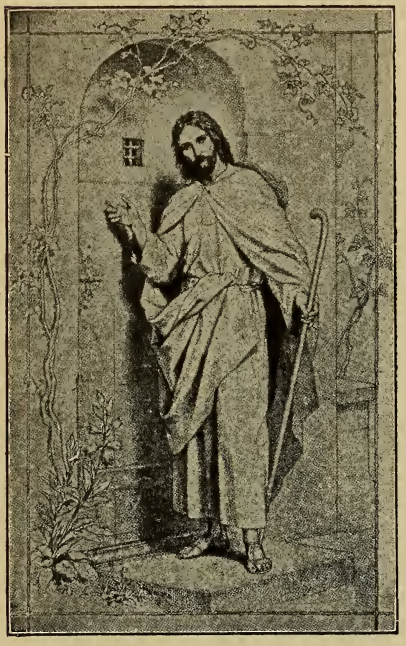
Vol. XXXI December, 1929 No. 12

Scene Near Our Industrial School, Greene Co., Va.

The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

---Tennyson

Let's Keep Christ in Christmas



HERE is a Man who was born in an obscure village, the Child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years, he was an itinerant Preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While still a young Man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today he is the Centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as that One Solitary Life.

Making Christ known to all the world is the first great duty of the church.

(Authorship Unknown)

"There Shall Come a Star Out of Jacob"

"The Christmas Star means universal Brotherhood. It shines for all races, classes and conditions. It means not only the Fatherhood of God, but the unity of learned and ignorant, of king and peasant, of rich and poor. Let us thank God for the Christmas Star and so walk in its holy light that it may ever lead our way."

Choice Gifts for Our Best Friend

"The best friend to have is Jesus"—so we have been singing for many years. We want to remember his birthday by presenting a gift. This can best be done by sharing what we have with some one more needy.

There are many opportunities for doing good at Christmas. The General Mission Board will receive your gift and use it in employing missionaries in India, China, Africa, Scandinavia, and America. The Word of God is the best gift you can give. Material things soon lose their value. The gift of life eternal is the best gift of all.

Many Sunday-schools will stress the goal of one dollar from every pupil. Those who are able should give much more. At any rate let it be a gift worthy of the cause for which it will be used.

Be Glad You Can Give

General Mission Board
Elgin, Ill.

The Christmas Offering for World Wide Missions will help meet the Mission Challenge

Mission territory in India assigned the Church of the Brethren has over 2,400 villages, and more than a million people.

In China we have also a million people assigned to us for Christian work.

Our missionaries in Africa produced the only written language known by the Bura tribe.

Our mission work was started in India, 1893; in China, 1908; in Africa, 1922.

The native religion of India is largely Hinduism. The Moslems and Parsees also live in our territory. Confucianism altered by many changes is the religion of China where we work. The Bura tribe of Africa are pagans. This means they are spirit worshipers and do not belong to any of the world's organized groups.

Many people believe these non-Christian religions are not in opposition to Christianity as much as modern materialism and secularism.

The membership of the Church of the Brethren in India is 3,892; in China, 1,129; in Africa, 38; in Sweden, 167; and in Denmark, 62. The membership of the church in America was last reported as 133,751.

Missionaries have reduced thousands of languages and dialects to writing, have prepared dictionaries and have translated the Bible in whole or in part into over 800 languages and dialects, distributing over twenty million copies in a year.

Mission work has helped greatly to abolish slavery, polygamy, intemperance and many social evils.

Last year 425 congregations increased their missionary giving to the General Boards by the sum of $40,203. During the same period 544 congregations decreased in giving by $40,687. The second group lost as much as the first gained.

A great effort is being made to help every congregation to register a gain in giving even though it be small. The normal increase of other churches should wipe out the deficit which stood at $75,000 last March 1.

Special individual offering envelopes are offered by the General Mission Board for monthly giving in each congregation.

Eight congregations in Northeastern Ohio have already increased their general missionary giving over what they gave last year. They will be working during Nov., Dec., Jan., and Feb. to register an added increase. Every additional dollar given will be matched by another dollar from the Challenge Fund.

A law has been passed in India providing that girls may not be married until they are fourteen years of age. Boys are not to be married until they are eighteen. This will do much to banish the curse of child marriage. Much credit must be given to missions for this reform movement.

The Mission Challenge

BY this time nearly all members should know of the special opportunity that has come to the mission cause. Last March, at the beginning of our business year, there was a mission deficit of $75,000. A good layman felt that this should not be a cause of discouragement to the missionaries. He voluntarily offered a generous sum, providing other men and women would help wipe out the deficit. Others joined the challenge on the basis that these individuals would pay half of the deficit if the congregations would increase their giving by $37,500 over last year.

This information has gone out and missionary minded congregations are giving it consideration. Many are planning to lift monthly offerings using the special envelopes furnished by the Board. The year closes February 28, 1930. Send your contribution now and let it be an incentive to others.

Plans to Meet the Challenge

The Bethel Church at Naperville, Ill., is taking considerable interest in the challenge to increase the general missionary giving this year $75,000.00 in order to wipe out the deficit. One of their adult classes decided to encourage all members to make weekly sacrificial offerings. Special envelopes for this purpose are collected at each regular Sunday-school offering. A coin box is also placed in the vestibule of the church. The superintendent and pastor encouraged sacrificial gifts each Sunday until Thanksgiving, then a special offering was taken. The sacrificial offerings are raised by denials of luxuries such as candy, sodas and pleasure rides. All of this special sacrificial giving is in addition to the regular missionary giving.

A pastor of Middle Md. District says that although their congregation is not able to give large sums, yet they are making this challenge for increased giving a matter of special concern in their congregation which has four preaching points, and he is getting in touch with the ministers who will preach at these various preaching points, laying special plans for a generous Christmas offering.

The Hagerstown, Md., congregation notwithstanding their heavy building program, decided in council to stress the opportunity for all who desire to do so to contribute to this special Challenge Fund. The church plans to call attention to this monthly until February 28, when the fiscal year closes. The council took definite steps to assure the General Mission Board over $3,000.00 for the current year. They are using the individual offering envelopes which are sent free by the General Mission Board.

The Canton Church, Southern Illinois, has set a goal of $126.00 for this year. This will be a three-fold increase over last year. They used the illustrated lecture "Our Mountain Work" on November 24 as a part of their program to raise a generous home mission offering.

The Silver Creek congregation of Northwestern Ohio, according to a report from Sister Lela A. Moyer, are definitely striving to raise $325.00 this year. This is an increase over last year. The church is building a good businesslike budget system of caring for the various activities of the church locally, as well as the general program.

The Rice Lake congregation, according to Rev. A. S. Brubaker, the pastor, has accepted the General Mission Board's offer for a number of free trial subscriptions to the Missionary Visitor. They are also contemplating some special mission study, probably

An evening in a Japanese home, Kobe, Japan, page 374.

Laymen dedicate field to the Lord, page 377.

A Christian Chinese wedding, page 378.

Why Should I Give? page 381.

Volunteer Talk, page 385.

The Margi Children—Our African Brothers, page 395.

using the book "Blind Spots," which is recommended for young people's groups. They have ordered the coin envelopes.

Mission Evangelists in Maryland

The Smith Evangelists continue their work in Maryland. Six were baptized at Thurmont. Following the meeting at Detour, Brother and Sister Smith will serve the First Church in Philadelphia. Then they will return to Maryland for several meetings. They have served in Oklahoma, Oregon, West Virginia, and other places since working with the Home Department of the General Mission Board. The next district they will serve will be Tennessee. Several dates are open in January and February to churches near their home at Sidney, Ohio. They are leaving in their tracks churches revived and inspired to attempt greater things for the cause of Christ.

When leaving a community where they had served recently, a friend called them off the road, filled the gasoline tank, and said, "Go, preacher, and do good; we will never forget you."

We need more Smiths released for the great work of helpfulness and inspiration. Ten would not be too many.

John Eliot's Indian Bible Found

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by Rev. W. W. Rockwell, Librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having seen a copy of it in the Seminary library.

The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America and the first book printed in an Indian language.

News from the Industrial School (C. B. I. S.), Geer, Va.

This is Nov. 5 and the gardens are yet green and the flowers blooming. This morning we gathered corn for our dinner. We have fresh tomatoes several times each day, and other vegetables from the garden. We have very nice turnips—some weighing three and four lbs. each. We recently made 84 gallons of cane molasses and 71 gallons of apple butter.

At the Orange County Fair our chickens received three blue ribbons; our garden and farm products, seven; and the girls in the 4-H Club many more on sewing and canning. We have not yet received the final report since the close of the fair.

We still have measles in our school family. Have had them here since the last of June and yet about ten boys and girls have not taken them.

Our young people's meeting is progressing nicely this year. We expect to raise our $25.00 share for the India work. This is the second year since we took the share. We expect to raise in our churches and school some extra funds for our Mission Board so our church will receive the $37,500.00 offered by our generous hearted brethren.

Several weeks ago Eld. H. S. Knight's son, John, was buried. For fourteen years he had suffered with T. B. He said he was ready to go if he could not get well and do some valuable work for the Lord.

O. R. Hersch.

An Express Shipment of Mission Money

The mission treasury received an express shipment of money the other day. The students of Manchester College in common with students of all our schools have raised an annual missionary fund for a number of years. Last year the Manchester students pledged over $1,200 toward the expense of the work carried on by Bro. Helser in Africa. When the treasurer of this fund made his remittance to the Mission Board, he included the pledge cards in the shipment and because of the expense of sending these first class mail they were shipped by express.

Zeal for the Christmas Offering

At one time the Fairview Congregation in Sask., Canada, was thriving with a good membership. Sunday-school was carried on regularly. Recently the membership has become so scattered that no regular services are carried on, but one member last year, reading the appeal for the Christmas Missionary Offering, felt that something must be done and drove eighty miles in order to see each member.

One Dollar or Ten for the Lord?

A few Sundays ago one of our good missionaries spoke of the work in the foreign field. Then the congregation was asked to contribute a missionary offering. One elderly deacon took a dollar bill out of his pocket, looked it over a few seconds and put it back. He got out his wallet and took out a five dollar bill; he fingered that a bit, then pulled out another five and put both in the offering.

They Want Our Missionaries

"Dr. Yui," asked Mr. Frank Lenz in an interview over a year ago with the general secretary of the Y. M. C. A. in China, "many people in this country have the impression that the missionaries are not welcome in your country. What is the present attitude in China regarding the missionary?"

As quick as a flash he answered: "I don't know who the people are who are spreading these mischievous rumors. They are totally unfounded. This is the time of times when we want and need Christian influence. China is moving very fast today. Our people are determined to attain political unification of the country, honest democratic government, abrogation of unequal treaties, amelioration of social, economic and industrial conditions and a revision and elevation of moral standards.

"We are at the forks of the road. The fate of four hundred million people will have a tremendous effect on the rest of the world. That is why we need the strongest possible Christian influence today to set the trend in the right direction. The Chinese Christians are still weak. They are still immature. We need the missionary as a stabilizer and as a trainer. We want to make China not only a new nation but a Christian nation."

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor

Ada Miller, Assistant Editor

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

It Cheered the Editors

The other day a good brother in North Carolina wrote a postal to the editors of the Visitor and this is what he said: "Please accept my appreciation for the October number of the Visitor. I have read it with great interest."

It may be others enjoyed the Visitor too. At least we like to continue believing this, but just one brother out of a subscription list of twelve thousand ventured to tell us about it.

A Visit in a Japanese Home

WINNIE E. CRIPE*

A FEW representatives of our church, while traveling to or from China, have stopped between boats in Japan and called upon or met Bro. Joseph Nishikawa who lives in Kobe. It was when the deputation of the General Mission Board stopped there on their way to China in 1920 that Bro. J. J. Yoder baptized Mrs. Nishikawa.

Before our party of missionaries sailed from Vancouver Aug. 29 a letter was sent to this Japanese brother telling him the probable time of our arrival. We reached Kobe about 5:30 P. M., Sept. 9, and Bro. Nishikawa was at the docks to meet us. When the boat was anchored he came on board and after some time searching he found us. He at once invited us to go to his home, which we agreed to do as soon as we could go through customs, arrange for our baggage and get located in a hotel. True to his promise, he came to the hotel at eight o'clock and the Myers, Ikenberrys, Mrs. Smith, Grace Clapper and myself went with him to his home.

When we arrived at the house which he calls "our little nest" he rang a door bell and Mrs. Nishikawa met us in true Japanese fashion, quiet, reserved, smiling and with low bows. At the entrance we removed our shoes and stepped up on the floor. It was covered with fine matting and was slightly pliable as we walked over it. He said it was made by pressing a foot of rice straw till it was reduced to about six inches in thickness. This floor, covering the entire space of the rooms in which they live, is their bed as well as where they sit. Here, around the edge of the small room, we sat on cushions which Mrs. Nishikawa brought for us. They withdrew for a few minutes, then he came in dressed in his Japanese costume and sat with us. As we talked about their pretty little home he began showing various gifts from some of his American friends. "Some of the Brethren in America," he would say. Among these was "Letters From Foreign Lands," which was a gift from Bro. Otho Winger who visited them while in Japan and is the author of the book. This he prized very highly for he had greatly appreciated Bro. Winger's visit in their home.

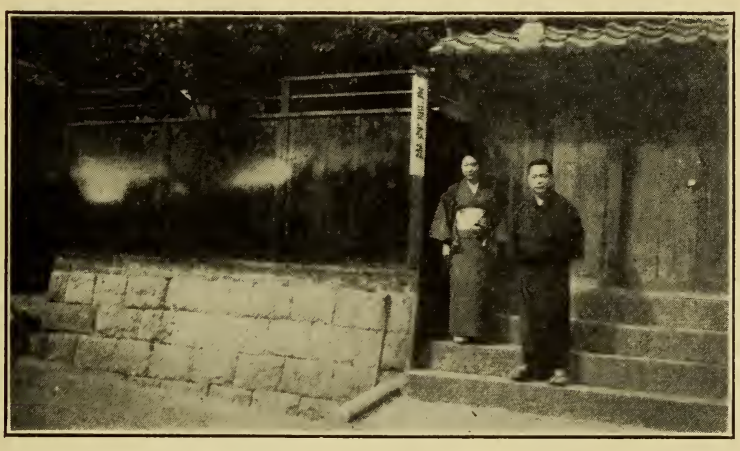

Photo by Pres. Otho Winger

REV. AND MRS. JOS. NISHIKAWA at the doorway of their Japanese home

Mrs. Nishikawa soon appeared with cakes and cups of tea on small trays which were set down on the floor in front of us and we sat and talked together while we drank tea. We asked many questions about the

*Missionary to China, recently returned from furlough in America.

Photo by Pres. Otho Winger

A STREET SCENE IN KOBE

customs and life of the Japanese people and he, in turn, asked about present conditions in America. He had spent thirteen years in America after which he returned to his native land. He conducts a private English school in his home. He is a fine type of Japanese gentleman, speaks English fluently and is a splendid Christian man, having been elected to the ministry while in Glendora, Calif. His wife is a graduate of the Kobe High School, is a good English student and has finished typing a book for him which is a splendid collection of Japanese tales. They are most hospitable people—as most oriental people are—and the atmosphere of their home is wholesome and an inspiration to all who come under their roof.

Our evening passed too quickly and at eleven o'clock we decided to return to our hotel. Our boat taking us on to China left the next day at noon. Just before we arose to go Bro. Myers suggested that we have prayer together. It was interesting to note the response Bro. Nishikawa gave as his face beamed and he replied quickly, "Oh yes, I think that would be very good. I will pray first." He offered a sincere prayer which touched our hearts as we listened to his thanksgiving for the blessings of God and prayed for us as we went on our mission to carry the gospel to China. He also prayed earnestly for the church in America and her interests throughout the world. Bro. Myers then followed, praying especially for this brother and sister, the only representatives of the Church of the Brethren in Japan, thanking God for their faith and committing them to his keeping.

After the polite bows and farewells were ended we left them with much food for meditation. We felt we had been entertained in the home of a real Japanese host and hostess, that we found there a welcome the like of which is not excelled among our friends in America, that kindred spirits blend and inspire one another regardless of nationality, and that we are one in Christ Jesus. We felt grateful to our Heavenly Father for the opportunity of being in this Japanese home and recommend this as a real privilege for China or India missionaries en route to or from their fields of labor or any others who may be passing through Japan. The address is Rev. Joseph Y. Nishikawa, 9 Ban 4, 2 Chome, Hatatsuke Dori, Kobe, Japan. Anyone will feel repaid for the effort of finding them and we may at the same time refresh their spiritual lives and cheer them as they try in their quiet isolated way to witness for Christ.

"Hasten the day when the people of every land will acknowledge Jesus as Savior and King."

"At no season do the fires of love and sympathy flame as they do at Christmas time."

Ahwa Laymen's Movement

H. P. GARNER*

WE trust that July 27, 1928, will be remembered as a red letter day for Ahwa. It was on the above date that fourteen men from the Christian community met in our office and we effected what might be termed Ahwa Christian Laymen's Movement. There had been some talk and sentiment worked up among the people, but the organization was actually effected on the 27th. Soma Kashia was chosen chairman and Anand Kishen secretary.

It was at once decided that the society should be something definite in the line of work. I suggested to them putting out a nagli field. But they knew more about the difficulties of farming nagli than I did and so they proposed a rice field to which I readily agreed. I did not like to suggest a rice field as fields that will grow rice are so few and much more rice would gladly be grown if the land were available. After giving them a few names to select from, they decided to call their society The Grahustak Mandal, literally meaning "Gentlemen's Society." Their meetings are held fortnightly.

They requested that we have the carpenter make a sign board to be erected by the field and that we have written on this sign board in English, Marathi and Gujarati, "This Rice Field Is Dedicated to the Lord."

To this we readily agreed. The entire community went together with plows, oxen, and men and prepared the field and sowed the seed. Later all went together and transplanted it. A fence was built along the

Photo by H. P. Garner

The signboard marking the **LORD'S RICE FIELDS**

Photo by H. P. Garner

HARVESTING THE CROP in the "Lord's Rice Field"

* Missionary to India, Ahwa, Dangs, Surat District.

side adjoining the road, where the cattle pass by. The sign board was put up. The crop grew nicely, but at the time of heading a storm of wind and rain blew much of it down and it did not fill properly, hence a very small yield was realized. The rice was harvested and threshed jointly but the cleaning was done by hired help as the community was scattered on other work. This lessened the net proceeds considerably. The actual amount of money realized was rupees thirty-three. This was all put into the Ahwa church fund which is called "The Williams Memorial Church."

The rice straw was divided among the members of the society for cattle feed. The society also helped two families, in which there was sickness, to put in their crop.

In this way we are trying to develop these people along three lines—unity in work, interest in the church and spritual things, and in service to others.

The secretary of the society was chosen from among the younger men as the older ones can neither read nor write. One or two are able to sign their names.

We might say that complementary to the above, we have organized the younger men into what they call the "Junior Society." These meet weekly and have a lesson in physiology, biology, or physics, a review of the life of some prominent person, Bible stories, etc. They are also planning on working up some songs and a program to be given about Divali time.

The work this year has started off with enthusiasm equal to that of last year. They say this is God's work and we dare not let it suffer. We are hoping and praying for a good year.

A Letter to Ruth, No. 10

Ping Ting Chou, Shansi, China.

June, 1929.

My dear Ruth:

The month of June, and the month of gladness, for isn't it the month of wedding bells? One of the prettiest weddings that I have seen since in China happened recently, and how I wished you might have been present. It was one of real love, too, between the couple, not an imposed wedding as often happens to these young people. I am going to call the couple by their names as they would be in English. The bride was Elegant Silk and her adored husband was Eternal Purity. Elegant Silk was born and grew up in the city of Settled Peace (Ping Ting).

She was one of four girls who were the first to enter a girls' school in the city. That was twenty years ago, before our mission had begun work. Some Norwegian missionaries opened a school for girls at that time and Elegant Silk was one of the little tots. There was no government school for girls then, nor for a long time afterwards, but there were a few private schools for the families of the well-to-do. She told me one day of those early experiences. How she was often cursed as she went on the street for going to school and following the "foreign devils." And she was made fun of and ridiculed in all sorts of ways, but she said she was too small to comprehend its meaning always. I asked her what sort of a curriculum the school had in those days. She smiled and said, "We studied the Bible and a few classics. While I was still quite young I could repeat all the Gospels and more than a hundred of the Psalms. I am very familiar with those portions of the Bible and I shall never forget them." Being an only daughter her father was anxious for her to have an education. When she grew older he sent her to a neighboring mission where educational advantages were better. Here she finished the grades and then a missionary friend sent her to Peking for her high school work.

She was always a brilliant student and a fine Christian girl. She taught for us six years and did splendid work in our girls' school. Then something happened to her, as happens to most girls sometime in their early years, and we are no exception, Ruth, for we didn't escape it either—she fell in love. Eternal Purity came across her path and I suppose it was love at first sight. He had been one of our boys for some years and always had a fine record as a student and a Christian. More than a year ago he came

to our city to visit old friends and while there gave the commencement address which was one of splendid worth to the pupils, it is said. These two young folks met and had a chance to see each other. He soon left for Nanking where he was in government employment, but throughout the year their letters passed frequently and they "got engaged" as far as **they** were concerned.

Then not long ago he made a special trip to Ping Ting to win his lover. Loving her was one thing but getting her was another. Her father was to be dealt with now and I am sure no young man ever approached a lover's father with more fear and trembling than did he. The father has been a Christian for many years and has had high aspirations for his daughter. He has been an evangelist in the capital city for some years so the young man proceeded there to meet him. The father asked the young man if he was divorced from his former wife. Now isn't that a terrible thing to have to ask a young man, and can you blame the father for going cautiously nor the young man for a trembling heart? The young man had been married against his wishes when he was fifteen years old, and to a little girl he did not love, but he was helpless for he was a child himself and the whole affair was that of his parents and not his own. He vowed he would never live with his little wife and told his parents so. He lived true to his vow and his parents considered him an unfilial son, indeed. He left home and gained an education. The years passed on but he had no home, such as was his ideal. Then he met Elegant Silk, his ideal, and with his ever dauntless spirit went about winning her, but before the father would be satisfied and for the protection of his daughter, the young man had to produce legal papers that the wife of his youth was divorced.

In time everything was satisfactorily arranged and the wedding day set. Beautiful invitations were sent to many friends and it was going to be a church wedding. Everybody knew it would be an unusual event and were in expectancy. Elegant Silk had asked me to help arrange her wedding veil but I was to wait for some one to escort me to her home when the time came. It had been announced that at 9 o'clock in the morning the wedding would take place. At almost that time the chair bearers came to take me to the home of Elegant Silk which was on the south side of the city. As I was being toted along the streets I smiled to myself as I thought of the hour having already arrived and her veil not yet ready. At home such important affairs are supposed to come off at the tick of the clock! At last I was set down at her home and after waiting almost another hour was invited to her room to arrange the veil. My fingers were a bit nervous for we feared we might hear the flute-players coming any minute. The musicians always precede the wedding chair. At last everything was ready. Elegant Silk was most beautiful in her rich silk gown so simply made. Her heart was fluttering with joy and she and her girl friends were making merriment. The veil was finished and we fitted it to her head. The last touch was put on and there she stood as she would in a short while by the side of her young husband. How we all admired her and shared with her the happy occasion. I visioned my own precious daughter (Precious Jewel her Chinese name) who but a few days before in the far away homeland had

Photo by Minneva Neher
THE BRIDAL CHAIR in which the bride is carried from her home to the home of her husband.

gone to the marriage altar. Her cable carried to us the date and though we could not be present I felt I was doing for this daughter of Cathay the things I would have been happy to do for my own. While I suffered a pang of grief in not being able to be present at the most eventful occasion of my daughter's life, being a part of the price we must pay for our chosen work, I felt the more to give my life to the many daughters about me that they too might be as happy as were Precious Jewel and Elegant Silk on their wedding day.

At 5 o'clock P. M. the flute players were heard and there was excitement and skurrying about in the court. I know you are wondering why the long delay and so did we. A rain had fallen in the night. The wedding chair had gone to a village for a wedding early in the morning but finding the river too high to cross sat peacefully down and waited for the waters to recede. This took a long time including the wedding so it was late afternoon when the flute players and bridal chair arrived for Elegant Silk. In a short while we arrived at the church where she joined Eternal Purity. Pastor Yin performed the ceremony in an impressive manner. She has now left us and gone to live with her husband in Shanghai. Many suitors had sought her hand but Eternal Purity was the fortunate one. These young people with their happy courtship days and mutual joy at the marriage altar, are typical of a better China, forerunners of the freedom rightfully coming to the young people of this great land. Even this happy event could not have been had it not been for the Christ.

Lovingly,

Minnie F. Bright.

"The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."—Hugh Black.

Here is the truth in a little creed,
Enough for all the roads we go;
In Love is all the law we need,
In Christ is all the God we know.
—Edwin Markham.

Photo by Minneva Neher

THE BRIDAL COUPLE. This was the wedding of a village elder's son who lives close to our mission. While none of the family are Christian it is significant that Christian rites were observed and Bro. Heisey performed the ceremony at the request of the parents. A new day is dawning. The light is breaking.

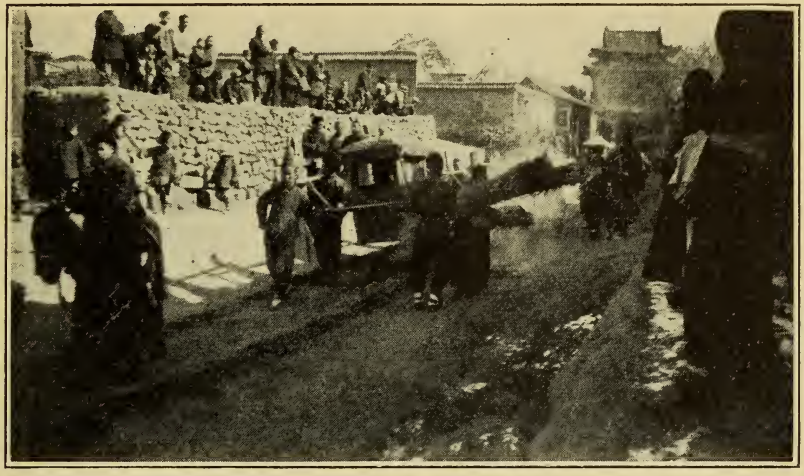

Photo by Minneva Neher

THE SEDAN CHAIR in which the groom is carried to meet his bride. He is seen here accompanying her to his home. The Bridal Chair can be seen in the distance. The "Best Man" rides the horse.

The bundles of straw are being burnt as a good omen. Fire crackers are sent off in abundance as the bridal couple prepares to enter the groom's gate.

Why Should I Give?*

ERNEST FREMONT TITTLE

WE talk about adventure. Some of us confess to an insatiable thirst for it. Ought it not sometimes to occur to us that one of the finest opportunities for adventure that are offered us is the giving of money? A retired minister of my acquaintance gives every year to scores of missionary and benevolent activities. As he sits alone in his little apartment, he has the satisfaction of knowing that, by the magic wand of his contribution, he is bringing boys off the streets of Chicago into the more favorable environment of a club-room, and healing the sick in far-away hospitals, and training leaders for Christian service, and lifting the level of human life in distant lands.

We talk about sacrifice. We like to imagine ourselves doing something really fine and heroic, saying with Luther, "Here I stand, I cannot do otherwise, God help me"; or with Bishop Hannington, "I have purchased the road to Uganda with my life"; or with David Livingstone, "May God's richest blessings come down on any man, American, English, Turk, who helps to heal this open sore of the world." Ought it not sometimes to occur to us that an immediate opportunity to do something fine and heroic is always offered us in the giving of money? We may never have a chance to lay down our lives for Africa. We do have a chance to share the passion of men whose deeds have enriched forever the memory of mankind.

Is it fair that here in Evanston we should be able to assemble in this beautiful church and listen to inspiring music and, when the service is over, return to our homes in motor cars and sit down to a feast of plenty, when over in Asia and down in South America our own representatives are compelled to deny themselves the very

* Part of a sermon in the First Methodist Church, Evanston, Ill.

necessities of life in order to prevent the utter collapse of the work of a lifetime? It is not fair and it should not continue. If there is not enough vision or generosity among us to provide for them, as well as for ourselves, then the very least we can do is to share with them the resultant handicap.

If we raise the entire amount of our budget neither our work in Asia nor our work in Evanston is going to suffer. If we do not raise the entire amount, there will be a reduction of the salaries of certain missionaries. There will also be a reduction of the salaries of the ministers of this church.

But paradoxical as it may sound, the one sure way to raise money for work at home is to raise money for work abroad. Once upon a time, I became pastor of a church whose building was badly in need of repair, whose coal bill for two years past had remained unpaid, whose salary was hardly sufficient for its minister to live on, whose benevolent contributions had dwindled almost to the vanishing point, and whose congregation was conspicuous by its absence. After being there a few months, I came to the conclusion that what that church needed above everything else was a world vision. So I preached a sermon on foreign missions, and pleaded with the little handful of people who were present that morning to increase their missionary giving five-fold. Consternation was not only visible but audible. An appeal for the support of foreign missions when the church needed painting and the carpet needed repairing and there wasn't enough coal in the basement to last the winter months! It was madness—sheer madness.

But once and again in human history this kind of madness has removed obstacles which sheer sanity was unable to budge, and

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Christmas at Gardika

DR. RUSSELL L. ROBERTSON*

CAN there be a Christmas where the story of Jesus' birth is not known? Can the Christmas joy and the spirit of good will and of giving be seen and felt where the people have never heard how that thing began? You say "no" and I say "no." Therefore, until four years ago the above mentioned joys and experiences were not heard of in Northern Nigeria, Africa. That fact alone has a wonderful significance and meaning for missions. With that in mind, try to feel and see what we at Garkida saw and felt this Christmas Day when more than five-hundred natives saw the story acted and heard it told by one of their own number.

The entire scene was enacted and told by characters, who until a few years ago knew nothing but paganism and Mohammedism. The present school and church building was far too small to accommodate all who wanted to see and hear. You think it would take a spacious building to hold five hundred black folks? It would require a building only half the size as would be necessary for the same number in the United States. The people are practically the same size on both continents, but they are not encumbered with clothing, hats, overcoats, benches, umbrellas and what not. Neither do they obey the fire prevention rules of keeping the aisles open. The room was one solid mass of black bodies, and each of the bodies had a living soul without the full knowledge of the God who gave that soul.

That mass of humanity presented a great challenge to us. They had come from far and near to hear the Christmas story. There were men and women, young in years but old and broken in body. Exposure, hard work, poverty, wretchedness and disease ages them rapidly. Nearly every woman came with a baby on her back, followed by two or three naked, dirty children. The king was there. All the hospital patients who could walk or be led, were there. The school boys and girls composed about one-fourth of the company. The people left their harvest fields. They know no Sundays nor holidays. Labor Day and the Fourth of July have not yet entered their program. What came they out to see, then, a reed shaken by the wind? Did they come out

* Medical Missionary to Africa since 1927.

for the presents their wealthy neighbors might present them? Did they come out to see the new dresses of their friends? Or did they, perhaps, come out to hear the choir and the organ? Not a present did I see; not a new dress was on exhibition; there was no choir and no organ.

Christmas Day was clear and sunny as most days in Africa are. At 8:30 the bell on the hill rang and the natives began to leave their compounds and their fields and start for the mud church. They came from across the Hawal River, from the hills and valleys, all walking. Not an automobile was present. Not a horse was in sight. At 9:15 the bell tolled a long time, but already the building was almost full. Folks kept coming along the paths from every direction.

The service began when a black boy led in singing the Doxology, and the congregation repeated the Lord's Prayer in unison. Another black boy read from memory the prophecy of the birth of Christ and the introduction of the story of his being born at Bethlehem. A curtain was drawn aside and there sat a young black woman beside a manger with all the dignity and serenity any white mother could have commanded. A black Herod and his council sat in another corner. Two thousand years ago the Wise Men came from the East, Africa, or Egypt, to worship the young Child. On this Christmas morning black boys in Africa came to inquire of Herod where they should find the Child. Even before this, voices of black boys representing the angels, were singing Christmas songs in the Bura language and to English tunes.

Now the star, maneuvered by a native, was seen moving along the top of a wall toward the place where the young Child lay in the manger. The reader filled in the gaps of the story. Even the shepherds came and worshiped. Nothing was missing. The characters were represented with all the solemnity and dignity that could be commanded. Each person was at ease and punctual. No prompting was necessary. Not a hitch occurred in the entire program. The con-

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On Christmas Eve

This holy night of peace is Christmas Eve,
The streets are white with newly fallen snow,
The skies are softly bright with guiding stars,
And through the night there comes a song so low,
That surely one must know that Christ is near.
On Christmas Eve He comes unto the world,
To comfort homes wherein deep sorrow dwells,
Where Christmas bells cannot awake the child,
Whose little smile has faded from the world.
He comes to mend our lives and broken hearts,
And few there are who know that He is here.
O that all the rush and whirl would cease,
And peace would fill the world when He is near.
O that Christmas Eve would always bring
The one desire to worship and to sing,
And we would lift our hearts to Him above,
And praise Him for His mercy and His love!

—Josephine Frantz.

gregation sat and listened as if in a trance. Could it be possible that boys of their own number were doing this thing? And was Jesus born as their own black bodies, almost in Africa itself? At the close of the program a man sitting back in the crowd, on the floor with his neighbors, offered a fervent, pleading prayer, which in thought and sincerity would put many of our ministers to shame. Then there are those who doubt whether missions are worth while, and fear their money is being wasted.

Christmas-Missionary Program Material. Recitations and stories in mimeograph form, free. Also, the booklet, Program Material for Primaries and Juniors, price twenty-five cents, contains sixteen pages of Christmas-Missionary exercises and recitations for children. General Mission Board, Elgin, Ill.

WHY SHOULD I GIVE?

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become a driving, conquering power which the gates of hell could not withstand. In this instance, too, it wrought a miracle. That little, discouraged congregation, the moment they lost sight of their own troubles and got under the burden of the world's trouble, discovered that their own troubles had disappeared. They did increase their missionary giving five-fold. They also repaired the church plant, and replaced the church carpet, and fitted up the basement as a gymnasium and clubroom for their own sons and daughters, and advanced their minister's salary, and bought a parsonage, and did a great many other things which they never dreamed they would or could do.

Why? Seeking to save their life, they had lost it, but daring to lose their life for Christ's sake, they had found it.—Federal Council Bulletin.

Enlarging Your Missionary Horizon

1. How would you enter a Japanese home in true Japanese fashion? Who entertained the party of China missionaries in Kobe, Japan? Page 375.
2. How are the laymen and boys of Ahwa, India, organized for service? Page 377.
3. What are some of the evidences that the volunteers in the colleges are alive? Page 386. What are their plans for the year? Page 388.
4. In what ways are Christian Chinese weddings typical of a better China? Page 378.
5. Should a congregation give to foreign missions when the church needs coal, paint, and carpet? Page 381.
6. How was Christmas observed at Garkida? Page 382.
7. Are the Margi children eager to go to school? Why? Page 395.
8. What is the third good-will project for children? Page 392.
9. Tell how one junior group expressed the spirit of missions. Page 393.
10. How did the Eaton Church, Southern Ohio, observe the White Gift Service? Page 394.
11. How did a Chinese father save his daughter from what appeared to be a life of misery? Page 390.
12. How is the missionary received in China today? Page 390.
13. How did the Chinese children respond when seated three deep in Vacation Bible School? Page 390.
14. Are the Christian schools holding their pupils in Sunning District, China? Page 391.
15. How does the twenty-five cent entrance fee affect attendance at Garkida Boys' School? Page 391.
16. Is there a value in the Garkida boarding school boys spending the week-end at their homes? Page 391.
17. Are the African girls allowed to go to school freely? Page 391.

VOLUNTEER TALK

"Dare to look up to God and say: Deal with me for the future as Thou wilt." —Marcus Arelius.

Devoted to the Interest of Volunteers

"Witnessing is the main work of the whole church in the whole world—throughout the whole age."—Conant.

Vol. XI Published occasionally during the school year by the GENERAL MISSION BOARD, Church of the Brethren, Elgin, Illinois No. 3

An Adventure With Christ

I enjoy reading the account of the life and adventure of any of the great missionary heroes. The pioneers in the field are especially appealing. Paul, Livingstone, Chalmers and Grenfell are among my heroes. As I live with them my adventurous blood begins to boil and I long to undertake some great work for the Master.

Then comes the grind of school work and the moments of meditation when I think of my life's work. Temptations come and for a moment my visions of a life of unselfish service are blurred. My desire for adventure with him has changed some. The world has changed a great deal anyway in the last few years. The situations that confronted my missionary heroes no longer exist. Of course there is plenty of good work that needs to be done and if I had money I would try and do a part of it—but I do not and the Mission Board does not have the money to send me out, so then—and anyway I have been in college three years and in all justice to myself I should work with people who could better appreciate my ability. Then also I have a small school debt which I must care for as soon as I am out of college. In short, things are different today, and each must serve Christ according to the age in which he lives.

It is all very true. Things **are** different today, and these things are quite apt to cover us up. Life insurance, lands, bank accounts, books, automobiles, radios, or aeroplanes may receive our attention and the unchangeable needs of men, promises of God and blessings of service be neglected.

And yet the same strength that came to Paul may be ours. The same protection that cared for Livingstone in Africa will care for us in this modern world. The same resources that came to Grenfell will come to us if we will venture for him. These men did not have a monopoly upon God's blessings. We may have them too.

The place to start is on the **Campus.** The time to start is **Now.** And when the school days are over and our life work is ahead of us, we will be well out in the Great Adventure with Christ.

Ora Huston, President of the
United Student Volunteers.

(For eleven years "Volunteer Talk" has been printed in leaflet form and sent out to all volunteers. In order to eliminate the extra expense of printing and mailing, this will become a part of the Missionary Visitor and will be issued occasionally during the school year as heretofore.)

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

News from Our Colleges

BETHANY

The volunteer work at Bethany is a "going" concern. With the inspiration of the volunteers coming to our group from our colleges, the challenges that come from those who have gone from our number last year as well as in former years to fields of service, and the challenges of our Lord which we receive through the study of his Word, we have much enthusiasm to "launch out into the deep." In the city of Chicago and in the surrounding country we have a great mission field. In our mission work in the city, pastoral work in and deputations to the country, we have golden opportunities for soul winning. Our bimonthly programs have been very inspirational. At one of our programs the Challenge to a Home Volunteer was given by Ora Huston. A synopsis of his message is as follows:

Our first scene is pictured in a room in the dormitory in college where two boys upon graduation are contemplating their future ideals of Christian Service. One decided to work off his school debt, but the other went to an isolated settlement in West Virginia, eighteen miles from a station, to be a summer pastor. Many times he was seen walking up and down the roadside for an appetite, because the food set before him was not the most desirable. At the close of the summer, he decided to stay, and today we have a growing church at this place. Why? Because some one was willing to pay the price that others might know of Him.

Out on the western plains, there is one stalwart church building which has many interesting stories to tell. The pastor pawned his watch for fifty cents that he might put ten cents in the collection basket for five Sundays. Inside of one and one half years he raised the membership in Christ from fifteen to sixty members.

As we visit the swamps of Florida, we find a consecrated worker, teaching and preaching in a school house, to fifty people. In the years prior to his coming "moonshiners" inhabited the community. All is different now. Why? Because God was given a chance to use a life for his cause.

The work needs to be done; what are we going to do about it?

Just as those recorded in Luke 14 offered excuses when Christ called, so do we today as seminary students . . . our children will not get a fair chance, we have a college debt, we are too refined to accept such an offer. Or, are we going to pass up all these excuses and go out with a full determination to be soul-winners in spite of handicaps? Our Father, who cared for the Israelite children in the wilderness about Mt. Sinai, who directed Paul in those heathen lands, and all the martyrs for the cause since the beginning of Christianity, will help, guide, and direct his children in this civilized land of America.

A minister in Kansas in the pioneer days went from church to church on horseback, preaching, teaching, and directing the work of God. Later he moved farther west into Oklahoma. On his fiftieth wedding anniversary, the church he was then serving gave him and his wife a washing machine. Before this they had been doing washing for a livelihood. Their belongings, if sold, would not have brought more than $50, yet there was in their eyes that peace, joy, and satisfaction that their lives had not been lived in vain.

The choice of service is OURS. Which will we choose? O that we might be willing to go out and trust to Our Father, that he will have us realize the real joy of doing his will and serving him to the uttermost.

BRIDGEWATER

The volunteers at Bridgewater have had many experiences in Christian work during the summer. Several were teachers of vacation Bible schools. Bro. Earl Mitchell was summer pastor of two churches in southern Virginia. Bro. Frank Isenberg was engaged in pastoral work in Eastern Kentucky. Each of these workers brings to us a splendid challenge for Christian activity. The group is planning a very active program for the year. Each week the local group meets and has a program that is highly devotional and inspirational. Every opportunity is taken to have those who have had experience on the firing line to share with the group their experience in Christian service. Great interest is being manifested

in the work of the Volunteer group.

Plans are now being made and teams for deputation work are being selected. It is hoped that all the near-by churches can be reached with a strong program. We also expect to get into churches that are some distance from the college. Several of our group graduated last year and are now in active service. Among them was Bro. Edward K. Ziegler, former president of the United Student Volunteers, and president of our local organization. He is now engaged as pastor of the Johnson City Church of the Brethren, Johnson City, Tennessee. Sister Naomi Zigler Rupel, an alumna of our group, is expecting to sail for the Africa mission field in the near future. Our wishes for success in the Master's service go with Sister Rupel and her husband.

ELIZABETHTOWN

A fine group of fifteen young folks are taking an interest in the student volunteer work at Elizabethtown College, and a number more are attending our group meetings. The work of the organization was presented to the students one morning in chapel and throughout the year our group meetings which we plan to hold three times a month will be open to those who are not volunteers as well as to those who are members of our group. In some of our weekly meetings, speakers who have had experience in home mission work will address the group, some of the programs will be of a devotional nature, and others will provide for group discussion. Deputation letters were sent to the congregations of Eastern and Southern Pennsylvania in the early part of August this year. Up to the present time, October 19, two programs have been rendered and nine more calls have been received. We are looking forward to a splendid year among the churches. The volunteers at Elizabethtown are going to sponsor the same project as last year—helping to support the work of Sara Shisler. She is going to sail for Africa next month and will probably visit our campus before leaving for her field of service.

JUNIATA

The Juniata Student Volunteers have begun what will doubtless be the best year in achievement and influence in the history of the college. Plans are being made to carry the message of Jesus Christ into fifty churches, to help on the foreign mission field by again striving to raise $900 for the support of H. Stover Kulp, an alumnus and true representative of our Lord, and to continue to hold high the Jesus way of Life before our daily associates on the college campus. We acknowledge the greatness of our task and bow before him who alone can make us successful and victorious. We began our deputation work October 20 and thereafter practically every Sunday a group will be scheduled to be among the churches. This year a special effort is being made to reach the mission points and churches that usually are deprived of this privilege of service. In this work special mention is due to our College Field Secretary, Bro. Lewis S. Knepper, who is doing a fine service with the churches of our Constituency. Already this year's work has been blessed by the presence of Brother and Sister J. M. Blough, missionaries from the India Field. In their many public addresses and personal conferences and visits during the five days of their recent stay, they renewed within us the missionary zeal to carry on the Master's wonderful work. As a token of appreciation, the college, in a free will offering, presented Bro. Blough $65 that he might purchase a volume of books which he so much needed in his work of translating the Bible into languages that the folk of India may read God's Word. Then, too, we helped the Huntingdon Stone Church to raise $250 to complete the $5,000 fund for the erection of the Vyara Church in India. This year we are continuing to sponsor semi-weekly devotional meetings for all who desire to attend. The meetings were held in our largest classroom until the attendance could not be accommodated, then we transferred our meeting place to the Chapel. At least once a month we have exclusively a song service. Our people seem to delight in singing the good old Gospel songs. It is also encouraging to note that our loss from last year's graduating class seems to be well replaced by new students from the freshman or upper classes. There are a few more student ministers and the increase is mostly within our own denomination. Indeed, we have much for which to praise the Lord. Is it not very true that the Kingdom of God is and shall continue to grow, and that the gates of Hell shall not prevail against it?

MANCHESTER

Our group was especially active during the summer. The deputation teams were alive to their task, and much was accomplished financially and spiritually. Anna Warstler, a member of the Volunteer Band, was superintendent of the West End Mission Chapel Sunday-school last summer. Edith Hamilton, another member, was superintendent there this summer. The mission chapel is a mission church in the factory district of the town. Our Mission Chapel is the result of the efforts of A. D. Helser, a former member, who is now on the Africa mission field. Our group plans to send deputation teams to churches in Ohio and Indiana. These churches enjoy the missionary programs and are glad for the opportunity to give toward the support of A. D. Helser's work, which is our financial project for the year. We meet each Monday evening for an hour's program. Roy Nicholson, chairman of the program committee, is arranging some really worth-while programs on home and foreign missions, which are proving very inspirational. Our increased attendance shows an added interest in the work and we are looking forward to a great year.

LA VERNE

During the summer months it was necessary for most of our students to find remunerative work of some kind. However, a number assisted in Daily Vacation Bible Schools, and camp work, and two of our student ministers found opportunities to preach in needy places during the summer. Mary Platt, who was president of the La Verne Group last year, spent her full time in a most interesting and profitable service in Hemet, California. She directed the children of the transient factory workers in religious and recreational activities during each day while their parents were absent. Miss Platt is enthusiastic about her work and plans to return to it next summer.

Prospects are splendid for the new year. Our group is larger than ever before, our attendance at the weekly meetings averaging around fifty. We have selected for our mission project this year the payment of the transportation of the Helser family as they come home on furlough. We plan to raise this amount by individual donations, by deputation work, and by presenting missionary plays in the surrounding churches. Three deputation teams will be sent from the college this year. Two plays have been selected and work will soon begin on them.

We are looking forward to a varied program in our weekly meetings, including lectures, mission study, vocational study, musical and devotional programs. We find that an occasional party or an outdoor breakfast together strengthens group unity, besides lending inspiration. The La Verne Group is also greatly benefited by coöperation with the Southern California branch of The International Student Volunteer Movement. Various homes in the community have been offered in which to hold our meetings, and this is much appreciated.

Our local activities consist mainly of work among the Mexicans. We hold weekly prayer meetings in their homes, and two of our members have been directing a wide-awake Mexican Girls' Club.

There are a few missionaries who present a special challenge to the volunteers here. Miss Minneva Neher is an alumna of La Verne College and is bravely carrying on in the China mission field in spite of ill health. The influence and inspiration of our contact with L. A. Blickenstaff and family as they lived and worked among us last year, can never be adequately expressed. Our prayers go with them as they return to the field, leaving their eldest son in the United States.

Plans for the Year

In our financial project for this year the Executive Committee decided that the same principle as last year should carry over and that each school should contribute to the support of one of her alumni who is now on the mission field. This brings the work right down to the local campus and gives each group the opportunity to prove itself in its loyalty to the church and school. Your interest will be definitely located in one particular place, your college in India, Africa or China.

The source of power for service in every undertaking is communion with God. Each Volunteer must develop his devotional life if he would serve well. Not only individually, but collectively the group must grow spiritually. All else will fail unless there

is the proper spiritual attitude. Putting first things first means making the devotional life of the school the objective of each group.

When students are once consecrated to the task, the study of the field will be demanded. Mission study will flourish. Students will want to know the need of the world and opportunities for service. Consider prayerfully the need of the school in mission education and see if you do not need such classes. The courses for study recommended by the Executive Committee are: "Roads to the City of God" by Matthews, and "Christianity's Supreme Issues" by Sailer.

In the deputation work we believe that the teams should get in the field early in the year. Every church that is visited should receive the challenge that is up to their group to wipe out the mission deficit. Every Gospel Messenger and Missionary Visitor will give you information about the work and also the leaflets sent out. We have a wonderful opportunity to present this challenge in our deputation work.

At the Conference last June it was decided that the Executive Committee and the Missions Department of Bethany Bible School with the help of the General Board should make a study of the aims and objectives of the volunteers in the light of our present needs. In reality it is the local group and leaders who will make the study and in the light of all that is found the report will be made and conclusions drawn.

Executive Officers

Pres. and Trav. Sec.—Ora Huston.

V.-Pres. and Edu. Sec.—Bertha Longenecker.

Officers of Local Groups, 1929-30

Bethany

Pres., Guy West
V. Pres., Cleo Beery
Sec., Marian Rhinehart
Treas., Harold Royer
Choister, Violet Liskey

Bridgewater

Pres., J. Curtis Miller
V. Pres., Earl Mitchell
Sec., Elsie Hollen
Treas., Elizabeth Vest
Choister, Hope Sherfy

Elizabethtown

Pres., Galen Kilhefner
V. Pres., Dorothy Brungard
Cor. Sec., Carl Ziegler
Rec. Sec., Eva Bollinger
Treas., Ruth Henry

Juniata

Pres., Bernard King
V. Pres., Caroline Didden
Sec., Almeda Hannahs
Treas., Harold Hartzler
Choister, Daniel Ziegler
Dept. Ch., Esther Harley

La Verne

Pres., Dortha Gans
V. Pres., Everett Calvert
Sec.-Treas., Fern Bowman
Choister, Miriam Murray
Dept. Ch., Mary Platt
Faculty Advisor, Dr. J. B. Emmert

Manchester

Pres., Arlo Gump
V. Pres., Horace Bosler
Sec.-Treas., Agnes Royer
Program Ch., Roy Nickolson
Faculty Advisor, Prof. R. C. Wenger.

Mt. Morris

Pres., Marie Thompson

(Names of officers of the following groups were not received in time to be included in above report: Blue Ridge, Daleville, and McPherson.)

The Student Fellowship Fund

For many years the students of our colleges have been participating in an annual missionary fund. For 1926-27 the project was jointly for boarding schools in India and student pastors in America. For 1927-28 for India evangelistic work. For 1928-29 each school chose an alumnus now on the mission field and raised a fund for the work directed by that missionary. Receipts from the various schools are as follows:

	1926-27	1927-28	1928-29*
Bethany Bible School	$ 485.13	$ 405.77	$ 531.00
Blue Ridge	2.00	122.50	105.00
Bridgewater	317.72	414.50	240.82
Daleville Academy	228.61		13.00
Elizabethtown	192.00	146.90	192.69
Juniata	619.99	613.47	850 75
La Verne			400.00
McPherson	224.46	150.00	11.00
Manchester	1,144.50	666.00	686.25
Mt. Morris	415.43	132.50	127.35
Individuals and churches	108.00	10.00	
Total raised	$3,737.84	$2,661.64	$3,157.86

* Total raised to 11-1-29. Some of the schools, Manchester in particular, will make further payments on the 1928-29 fund.

News from the Fields

CHINA

Shou Yang

Mrs. Sue R. Heisey

Parents Buy Wives for Sons in Famine Districts

There has been for many years a shortage of women in Shansi. This has been due to foot binding and infanticide among girl babies. Now that there is famine in the surrounding districts many of the homes in Shou Yang have gone to these districts to buy wives for their sons. The situation is pathetic in the extreme.

Interest in Village Bible Classes

The evangelists have been conducting special Bible classes in the villages. The attendance has not been as large as we should like, but there seems to be a genuine interest on the part of those who attend.

Father Rescues Seven-year-old Daughter

One man over forty years of age went to seek a wife for himself. Finding women of his age very expensive, he bought a seven-year-old girl. He said he was getting her for a wife for his nephew. The fact was that he intended to raise her up for a wife for himself. The father of the child came along so as to make it easier for the daughter to make the long trip. While on the road he became suspicious of the intentions of the man who bought his daughter, and taking advantage of the man while he slept, jumped off the train with his daughter and ran home. We can not know the heart aches of these poor simple people when famine reduces them to the very door of death and they are forced to give up their little ones, not knowing for certain what the children will have to endure.

The Missionary Still Needed and Welcomed in China

The revolution in every department of Chinese life gives a feeling of uncertainty. The people do not know just what to expect. Business is picking up, but the general morale of the people is very low. We have never been more welcome in the villages. There is no manifest opposition, but the people lack conviction of the Holy Spirit to bring them to a definite decision to accept Christ as their Savior. This seems to be the opportune time for the missionary to help make the moral and religious life of the people.

SOUTH CHINA—SUNNING DISTRICT

Elizabeth Postma

Baptismal Scene—an Occasion of Great Rejoicing

August 25 was a day of great rejoicing for our little mission when nine precious souls ranging in age from nine to sixty years confessed Christ and were baptized. We took a house boat and went up the river several miles to find a suitable place for baptism. Only one of the applicants had ever witnessed a baptismal service before that day.

Christians Meet Opposition in Their Homes

One of the number baptized met with violent opposition when she declared her intention of becoming a Christian. One other was forbidden by her mother to be baptized, but she went on with the others and received the rite. The mother has made no trouble, and has said nothing except that she fears it will be difficult to find a husband for her daughter now that she is a Christian. All are happy, earnest and zealous in the work of the Lord.

A Christian Life—a Testimony to the Village

A day or so ago one of the newly baptized sisters sent word for us to come to her home and help her teach the people. Since her baptism so many were asking questions about the Living God, about Christ and the church, that she did not feel qualified to give them the instruction they needed. So last evening after school Sister Shick, Miss Leng, Miss Fund, Miss Kam and I went across the river to her village home and held a meeting out in front of the village. About one hundred were listeners at some time during the hour, and the greater number of them remained for the entire service. We have four members now in that village and others are seriously considering giving up old customs, and are eagerly seeking the light. Our mission now has a resident membership of eighteen.

An Overcrowed Vacation Bible School

A very successful Vacation Bible School was held during the latter part of July and the first of August, with Sister Martha Shick as director, assisted by three young sisters who are attending Normal Schools in Sunning City and Canton and were at their village home for the summer, also one of our own pupils who is a member of the Baptist Church. The school continued five weeks, six days in the week, with an enrollment of one-hundred sixty-three. Many

boys and girls had to be turned away for lack of room. In the Beginners' Department the little tots were seated three deep, but they did enjoy coming to school even if they were much crowded together.

Brother Moy Gwong Attends Pastors' Conference

Brother Moy Gwong attended the Rural Pastors' Conference held at the Canton Christian College. He returned greatly strengthened in the belief that the pure and simple Gospel of Jesus Christ is what is necessary to adequately meet the needs of his people. In his absence the Sunday-school and church services were cared for by Sister Shick.

Pupils Compelled to Attend Heathen School, Return

The second term of school for the year opened September 2 with an enrollment of eighty-six. Last year some of our pupils were taken out of school and compelled to attend the heathen village schools. The village elders are raising the standards of their schools, but cannot yet compete with the Christian schools. This fall several pupils returned to us, and others say they are coming back at the opening of the new year. Our school employs three Chinese teachers who are giving their entire time to the work.

AFRICA

Esther Beahm

Boys' School—Entrance Fee a Burden to Some

When the boys' school opened July 29 sixty-five boys were enrolled. Since then it has grown to a few over the hundred mark. The farms kept some of the boys out for awhile. The shilling entrance fee probably held others back, this being the first time an entrance fee has been charged. This twenty-five cents seems a small amount, but it is enough to feed a boy for four weeks. It is our hope that fees will be able to bear an increasing part of the operating expenses of the school. Some of the boys had worked on the mission farm plots to earn their twenty-five cents, while others paid in kind. A few of the boys report that their fathers demanded money of them for the privilege of coming to school. May the day come when these same fathers will be willing to pay the fees themselves.

First Two Bura Babies Born to Christian Parents

There have been two babies born in the hospital recently who have both parents in the Christian group. Thus far they are the only living children born to Christian parents. The doctor and nurse keep in close touch with these babies and it is hoped that they can help them to become stronger children than they would otherwise have been. Approximately three out of every four Bura babies die under a year old. There is little wonder that the mother does not like to have her visitors comment on how nice her baby is. She seems afraid that if the baby is too well thought of, it may be taken away from her.

Boarding School Boys Keep in Touch with Home Folks

It is an interesting sight on Sunday evenings to see the groups of boys with a week's supply of food on their heads returning to school. Many of them spend Saturdays and Sundays in their home villages. We are glad for them to keep this touch with their homes and incidentally they sow Christian teaching among their home folk.

School Girls—the Hope for the Christian Home in Africa

The girls' school opened August 5 with Sister Heckman as principal. There is an enrollment of seventy-two girls and an average attendance of fifty-three. Sister Heckman was alone in the school the first week. She found the work too much for one person, so Sisters Helser and Beahm were taken out of the boys' school to help her. They were needed in the boys' school, but since they have a few native boys who can help they will get along until more help comes from America. Some of the older girls find much opposition to their coming to school. The little girls are allowed to come more freely. We hope to get many Christian truths taught to these little girls before they need to meet with this opposition. After they get the desire for learning nothing can hold them from Christianity. The outlook is more encouraging than it ever was.

The Christmas Street

Red of holly, swirl of snow,
Scurry of passing feet;
Jumble of people, high and low—
This is the Christmas street,
White man, blackman, bishop, Jew—
Christ was born for all of you!

Cherished children, a hungry tot,
Sad little face and eye,
Chinaman, Negro, polyglot,
Tramp and tramping by,
Rich man, poor man, beggar man too,
Christ has died for all of you.
Cedar tree and mistletoe,
Newsboy, faker, cheat,
Drab and virgin, on they go—
This is the Christmas street.
Pass and pass, O motley crew—
Christ he lives in all of you!

—Margaret Preston Montague.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "The Crowded Ways," Chapter 4

"If God in Christ is to reach the hearts of men and mould the life of nations he must do it through human beings—there is no other way."

Devotions

Hymns: "Faith of Our Fathers"
"I Love Thy Kingdom, Lord"

Scripture: Gen. 18: 16-32

Prayer: That the forces of righteousness may triumph in the cities of America.

Chapter Outline

1. The Changing City. Pages 89-91
2. Handicaps of City Life. Pages 91-105
3. To the Suburbs! Pages 105-114

Debate: Resolved, That the city gives greater opportunity for happiness than the small town; or, That the child has greater chance for development in the city than the small town.

Hymn: "The Ninety and Nine"

AT PRAYER WITH WOMEN OF MANY NATIONS

Reports from many countries reveal something of the rich blessings inherent in the World Day of Prayer, for those prayed for and also for that large company of Christians old and young who with one accord share annually in this great world fellowship of prayer.

"We women of **Africa** have been comforted by this day of prayer. We wish you to know that we are one in Christ and that he has redeemed us."

"The services are very helpful and full of inspiration to us in **Mexico.**"

"The World Day of Prayer is a wonderful inspiration to us in **Australia.**"

A **Japanese** woman says, "Surely that meeting we had gave us courage to do better next year."

A **Chinese** woman, "The meeting made me closer to God and love God more than before. We felt the Christians of the world were close to each other."

"Please give the love of all **French** women to the women of America. Many Christians here have been praying for a revival and for the outpouring of the Holy Spirit."

An **American** says, "The service came at a time of difficulty in our community and the subject, 'That they all may be one' was a help to us all."

March 7, 1930, is the next World Day of Prayer. The Program was prepared largely by a young woman of Korea, the "Call to Prayer" by a young woman of the Philippines, the Service of Consecration by a young American woman.

(Watch this Department for more information about the World Day of Prayer.)

TREASURE CHESTS FOR FILIPINO CHILDREN

"We who desire peace must write it in the hearts of children."

Believing this to be true the Committee on World Friendship Among Children is planning a project for cultivating understanding and goodwill between the children of the United States and those of the Philippine Islands. This is the third of these goodwill projects, the first being the Dolls of Friendship with the children of Japan and the second, the Friendship School Bags with the children of Mexico.

The country chosen for the third project is the Philippine Islands and the symbol chosen to bear the goodwill greetings from the children of the United States to the Filipino children is a Friendship Treasure Chest. The project will be consummated in the Philippines on December 30, 1930, a national holiday commemorating the death of Dr. Jose Rizal, the great Filipino patriot. The Department of Education will receive the Friend Treasure Chests and distribute

them and their contents to the children of the Philippines. The Chests may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York, N. Y., at $2.00 each.

A SUNSHINE BASKET

Some lively juniors, a wide-awake junior superintendent with a clever idea and a spirit of service, and a young woman of the church sick in the hospital, were the occasion of an interesting Sunshine Basket. The basket alone would have given it the name Sunshine—a fruit basket about eight inches square, covered with yellow crepe paper, with a paper bow on the top of the handle. It was dainty and pretty. But the contents, we believe, brought even more sunshine and cheer to the receiver. In it were little booklets of jokes, poems, and cartoons, made by the children, also fruit and a surprise package, each wrapped in tissue paper and tied with yellow ribbon.

These same juniors are working for Our African Brothers. During the month they save their pennies, nickels, and dimes in their missionary boxes, and on the third Sunday they bring their money for the offering. Early in the year the Junior Superintendent, Edith Barnes, made attractive missionary boxes for the children. They were tin boxes lacquered in white. These serve as a reminder for the children and have a part in the important teaching of stewardship.

TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only **two cents and a half per family.**

A set of samples and full particulars will be sent free of charge upon request.

Please give your denomination, also mention the Missionary Visitor.

The Layman Company,
730 Rush Street,
Chicago.

A SOCIAL SERVICE POSTER

Social service and what it means may be illustrated very aptly by the following poster:

A large sheet of white cardboard with "Social Service Is Heart Service" printed across the top in large letters. Then put a big red heart in the center with several arteries flowing in all directions from it.

At the end of these paste pictures illustrating social service work—old people and invalids, for instance, receiving flowers or other gifts; Negro yards, one dirty and the other well kept; a view of the jail and a copy of the Bible, and so on. Story-telling clubs, playground work, orphanages, hospitals, and other institutions may be illustrated this way.

Pictures may be culled from old magazines and, when used in this manner by the young people who love to make posters, be made to bring a helpful message to your auxiliary. —Mrs. I. G. Moore, in The Missionary Voice.

JUNIORS INTERESTED IN MISSIONS!

"When we start mission study the children just get so interested that we don't hurry over it. We have been on the Africa study most all year."

This group of interested juniors gave a public missionary program on Africa the evening of October 6 and presented the African curios. The older people seemed as much interested in the curios as the children. The junior leader, Mrs. Howard Kline, Linville, Virginia, is requesting the use of the curios at a later date when they plan to give their program in some neighboring churches where they do not have junior leagues. This is a splendid plan, don't you think? If other groups would like to try it, we will arrange to send the curios to you again.

Junior League program material, "Our African Brothers," free upon request from General Mission Board. Recitations, exercises, stories, and a suggested worship program are included.

WHITE GIFT CHRISTMAS SERVICE

Last year a White Gift Christmas Service was observed in the Eaton Church, Southern Ohio. Each Sunday in December during the Sunday-school worship period, a Christmas story was told to prepare the congregation for the White Gift Service. The stories told were: "Her Birthday Dream," "Little Gretchen," "The Shepherd Who Didn't Go," and "Why the Chimes Rang."

Previous to Christmas time the names and ages of the sixty-two pupils at the Church of the Brethren Industrial School had been received. These names were grouped according to ages and each member of the Eaton Sunday-school—primary, junior and young people's classes—drew a name of a pupil at the Industrial School and bought a present for that person. The gifts were wrapped in white and sent in one large box to the school.

Another interesting feature of the meeting was the individual consecration for service in the church during the following year. Copies of the following were handed to fifty individuals who were asked to check the "gifts of service" for which they would be responsible.

My Gifts of Service

1. To be more faithful in church service.
2. To try to get others to attend church services.
3. To welcome strangers to church.
4. To respond to any reasonable request of the pastor.
5. To serve as ushers if desired.
6. To read the Bible regularly.
7. To attend S. S. regularly with an offering.
8. To come to S. S. with a **prepared** lesson.
9. To try to bring new members to S. S.
10. To teach in S. S. regularly if needed.
11. To attend Y. P. Meetings.
12. To do what is asked in committee work.
13. To be more reverent in church.
14. To be quieter during church and S. S. services.

Name .....

On the thirty slips returned pledges were made as follows: No. 1—21; 2—21; 3—23; 4—16; 5—12; 6—19; 7—20; 8—20; 9—22; 10—5; 11—17; 12—18; 13—19; 14—23.

One of the young people of the church writing about this consecration service, said, "We believe these were conscientiously signed."

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of October 31, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:

Cash received since March 1, 1929, ...$162,710.69

(The 1929 budget of $363,000.00 is 44.8% raised, whereas it should be 66.6%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on October 31, 1929:

Income since March 1, 1929,	$199,183.38
Income same period last year,	178,088.44
Expense since March 1, 1929,	174,850.41
Expense same period last year,	195,588.25
Mission deficit October 31, 1929,	76,038.50
Mission deficit September 30, 1929,	72,374.06
Increase in deficit for October, 1929,	3,664.44

Tract Distribution. During the month of October the Board sent out 698 doctrinal tracts.

October Receipts. Contributions were received during October by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World-Wide Missions	$3,983.11	$31,942.93
Student Fellowship Fund 1928-29	642.75	2,571.19
Aid Societies' Mission Fund—1927	132.50	2.850.86
Home Missions	97.00	1,053.89
Foreign Missions	190.77	3,322.46
Junior League—1929	167.00	695.56
B. Y. P. D.—1929	360.20	1,379.15
Home Missions Share Plan	10 00	185.25
Challenge Fund	50.00	50.00
India Mission	140.74	1,404.57
India Native Worker	1.00	283.25
India Boarding School	5.00	561.97
India Share Plan	290.25	2,768.46
Anklesvar Churchhouse	4.00	54.00
India Missionary Supports	1,656.42	13,065.42
Vyara Church Building Fund	658 48	3,317.22
Ahwa Church Building Fund	15.62	15.62
China Mission	70.91	1,440.01
China Native Worker	105.56	225.48
China Share Plan	131.95	1,013.25
China Missionary Supports	1,115.49	8,123.48
Africa Missionary Supports	1,307.56	4,952.69
Africa Mission	171.82	3,850.21
Africa Share Plan	63.00	851.94
Near East Relief	72.05	461.39
China Famine Relief	30.00	737.98
Conference Budget Donations	1,042.30	72,736.46
Conference Budget Designated	49.07	220.98

EVERYWHERE CHRISTMAS TONIGHT

Everywhere, everywhere, Christmas tonight!
Christmas in the land of the fir-tree and pine,
Christmas in the land of the elm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where corn fields lie sunny and bright!

For the Christ-child who comes is the Master of all;
No place too great and no cottage too small.
The angels who welcome him sing from the height.
In the city of David a King in his might;
Everywhere, everywhere, Christmas tonight.

The Margi Children

Our African Brothers

CHRIS M. KULP*

THIS is the rainy season in Nigeria. We are always glad when the first showers or even the big storms begin, because then the grass begins to grow, trees which have been bare through the long dry season get their fresh green leaves, flowers grow in the garden, and we soon get fresh vegetables again. But after it has rained every day for three months, we are glad to remember that the rains will soon be over. In the rainy season everything feels damp, leather gets mouldy and good books are musty. Even if it is quite hot, we are glad to have a fire burning in the house to try to keep things dry. We cannot walk far away because the roads are so muddy; the paths to the village are just long streams of water. If we want to go hunting in the bush we have to walk through long grass nine or twelve feet high, and if a bird or an animal is shot it is sure to be lost in the long grass.

Most of the children have to help with the work on the farms. But as soon as the work is done they come to school, as they are eager to learn now, and some of them can read. One small book has been printed in Margi, and how happy the children are to be able to possess one and to read it. The Fulani people who rule over the Margi are able to read and write, so the Margi children are anxious to be as clever as they are. As soon as the corn is ripe the children will have to go to the farms again and sit on top of high trees most of the day to keep the birds from eating the corn. If any one walks in the farms, he will hear the children shouting, and blowing horns which they have made from grass reeds, to frighten the birds away.

Here is a picture of a very old man called Pirr (Pirr is the Margi word for bathe).

Photo by Mrs. Kulp

PIRR, A KIND, OLD MAN, who lives near our Africa mission.

He lives at Dille. He looks very kind and so he is, but I believe he was very fierce in the old days when there was lots of fighting to be done. When white people come to visit us here, Pirr comes along to greet them. He dresses up in long, wonderfully decorated robes, carries a spear and a shield, and when he approaches our house he shouts

(Continued on Page 398)

* Missionary to Africa. Wife of H. Stover Kulp.

Story Contest

Dear Juniors:

During the year you have heard much about Our African Brothers. You have read stories about them. You have earned money for them. And some of you have even seen the hoes with which they cultivate their ground, their bow and arrows for shooting, their shoes, rope, and knife. Have you wished you might take a trip to their country, visit the school, the hospital, and really play with Our African Friends?

Here is a chance to take an imaginary trip to Garkida, Africa, where some of our African Brothers live. Look at the picture below and write a story of your experiences there. A prize will be awarded each contestant.

Rules of the Contest

1. Any boy or girl 13 years of age or under may enter the contest.
2. The story should be from 100 to 300 words.
3. Your name, age, and address should be written plainly at the top of the paper.
4. Write on one side of the paper only.
5. Send to General Mission Board, Elgin, Ill.
6. Contest closes January 31, 1930.

Prizes

Every boy and girl sending a story will

be awarded a set of foreign stamps and a coin from India. Several of the best stories will be printed in the Missionary Visitor or Our Boys and Girls. Also a picture of the contestant will be printed if it can be secured. In addition to the stamps and coin, contestants whose stories are printed will be presented with a fascinating game, "Across Africa with Livingstone." This game is played like parchisi.

A Missionary Writes to His Son

My dear Son:

Sometime ago I wrote you a letter about Sarah and Jerry. I told you how Uncle Clarence took them in the automobile to the Dzur* and turned them out in the bush.

I have heard since that when they let them loose and the auto started for Jos Sarah and Jerry knew they were being left. And they ran after the auto and tried to catch it.

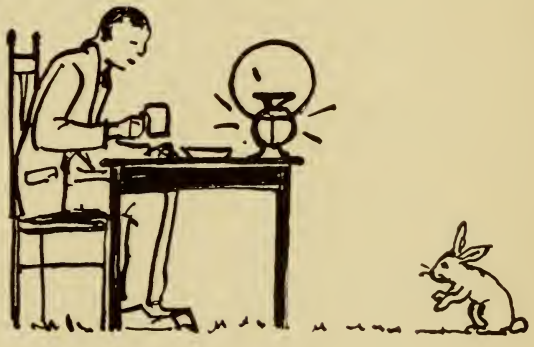
Here is the picture of Uncle Clarence driving the auto and Aunt Lucille and Aunt Esther in the seat and Uncle William behind waving to Sarah and Jerry. It nearly broke Uncle Clarence's heart to leave his pets when they followed him. But he thought it was best. When they came back to the Dzur they looked for the baboons but they could not see them.

And what do you think Mamsa has done? Maybe he got tired of being the only monkey left on the compound. So he broke loose and ran away to the bush. Isn't that surprising? But he was so big and he became so clever at breaking loose that Hammadu could not keep him tied.

You know sometimes red monkeys came close to our mission compound. I wonder if they did not see Mamsa and call him. If they called him I am sure he went. For he got **so** lonesome and wanted somebody to play with so badly. Maybe he got to thinking that he would never have a wife if he stayed on the mission compound tied to a post. And being a Bura monkey I am sure that such a question would worry him. So he broke loose and ran where the other monkeys are.

Do you know I have a nice little neighbor here at Gardemna? He is a rabbit.

He lives around my compound. I have seen him several times. One evening I was eating supper out doors with the lantern on the table when who should come along but Mr. Neighbor Bunny. Hop—hop—hop. He had seen the lantern and he probably thought it was the moon and he had come out to play in the moonlight. But when he saw the table and your Daddy eating, he said, "Well, I never was fooled like this before." And off he went, "Hop—hop—hop." He did not even say, "Good evening." Isn't he a nice, funny neighbor?



Your Daddy.

*A river in Nigeria.

As Our African Brothers See Us

"O wad some power the giftie gie us,
To see oursel's as others see us."

HERE are some extracts from compositions written by children in the Belgian Congo on the subject of white people:

White people come from Europe. They have pale skin, long noses and soft hair like wool. They have no tribal marks on their faces, their skin is as smooth as a fish.

White men wear shirts and trousers and coats, but the women wear garments made in one piece from the top to the bottom, which swing as they walk. They have special coats to keep the rain off. They make little houses with the skins of animals, and into these they put their feet.

They not only wear garments, but they even use cloth to hang in their windows and cover their tables and beds.

White people eat fish and meat that come out of tins, and this food can be kept a long time, even two years without going bad. They drink very clean water.

They are people who sit at a table to eat food. They do not like to sit on the ground, because of the dust and germs.

They do not eat with their fingers, but with their forks and spoons, and they are constantly saying to their boy, "Never bring us dirty plates and spoons."

They build houses made of bricks and wood and cement, that last for years. They make huge canoes of steel which are like houses inside, which move by themselves on the river. They also make air-streamers that fly like birds.

They send messages by letters, and they know how to speak to a man who is a great distance away by means of a wire.

White people are very industrious; they don't stop till their work is finished. They teach us many things, and they love our children.

If it were not for the missionaries, we should still be living in darkness as our ancestors did. They have come, not to look for money, but to tell us of God, our Father in Heaven, and of his Son Jesus Christ.

Let us give thanks for the white people who have left their own country to come and die for our country.—From Conquest by Healing.

THE MARGI CHILDREN

(Continued from Page 395)

so loud, makes his eyes large and fierce looking, and rushes into the garden as if he was attacking a whole army of warriors. Then all at once he falls down on the ground, salutes everyone, and looks up with his old, kind, smiling face again, and everybody loves him. He can tell wonderful stories of long ago when the Fulani people came to steal the Margi people and make them slaves, and of how the Margis hid among the rocks in the mountains. The Margi children had never seen a horse until one day a man came down from the north on one. He hid behind trees until the children went out to play, then he stole them away and made them his slaves. You can imagine how happy the Margi children are now to be able to run about freely, with no fear of being stolen and taken away from home. And how glad they are to learn in school of a Master, the Lord Jesus, who loves them and wants them to be happy instead of afraid. And how surprised and happy they are, when we tell them that there are white brothers and sisters of theirs in America, who are working, for them; so that missionaries may be able to come and teach them.

The Margi children at Lassa greet you all, and thank you for your love of them.

A PRAYER BEFORE CHRISTMAS

Dear God—
In one short week
We will be hanging wreaths,
And trimming Christmas trees,
And lighting gay candles,
And wrapping the parcels
That contain our gifts.

Let us, at that time,
Hang wreaths of remembrance
In our hearts.
And trim trees of gladness in our souls.
Let us light candles of happiness in the
smiles that
We smile.
And let us prepare the gifts
Of faith and hope and charity. Amen.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va. 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl Jefferson, N. C., 1927
Ziegler, Edward and Ilda, 813 E. Chilhowie Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spanhusvagen 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Cripe, Winnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d. Covina. Calif.. 1924
Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C.. 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul. and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna, 1912
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Butterbaugh, Bertha, 3435 W. Van Buren St., Chicago, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1921, DeGraff, O.
Royer, B. Mary, Richland, Pa., 1913
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Wolf, L. Mae, Franklin Grove, Ill., 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Keep Christ in Christmas!

Every Sunday-school or church giving a general Christmas offering will

Make a Real Christmas Gift to Christ

Will you be one to encourage a generous offering in your Sunday-school for a Christmas Missionary Offering?

Will you think in terms befitting your ability? Many should give $25, $50, $100 and more.

Will those living away from an organized congregation send their offering direct to the Board.

CUT HERE

CHRISTMAS OFFERING

BLANK FOR SENDING MISSION MONEY

Brethren's General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....Dollars as an offering for World-Wide missions, which please place to the credit of

..... **Individual**

..... **Sunday School Class**

..... **Christian Workers'**

..... **Aid Society**

..... **Congregation**

..... **State District**

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... **State** .....

CUT HERE

Please do not write in this space

Date	Amount Enclosed
..... 192....	.....

A Few Points to Remember

Please make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

Upon request the "Visitor" will be sent free to each contributor of $4.00 or more. Subscriptions should be on separate sheet.

MAY 21

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